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THE

VOICE OF ISRAEL.

CONDUCTED BY JEWS WHO BELIEVE IN JESUS OF NAZARETH AS THE MESSIAH.

EDITED BY THE REV. R. H. HERSCHELL.

VOL. I.

"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the reserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—Isaiah xlix. 6.

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ADDRESS TO OUR READERS.

If an apology be needed for adding another to the already superabundant number of periodicals, we can easily find one. Those of the house of Israel who have been enabled, through the grace of God, to believe in Jesus of Nazareth as the Son of God, the promised Messiah, labour under a disadvantage that in this country is considered a serious grievance; —they are entirely *unrepresented.* While every section of the Christian church has a periodical devoted to its interests,—while the Jews in England, France, Germany, and America, have monthly publications for the defence of their faith, and the promulgation of their opinions, we have no medium through which we can bear a united testimony to those precious truths that form our happiness here, and open up to us the prospect of eternal joy in the world to come. We are branded as apostates by our unconverted brethren; our motives and principles are misrepresented, and our characters held up to our nation as mean and contemptible. The most favorable and indulgent view that is taken of our conversion to christianity, is, that we are ignorant men, uninstructed in our own religion, and therefore indifferent to it; that we neither understand the religion we have left, nor are competent intelligently to receive that which we have embraced.

If the consequences of these and similar misrepresentations affected onrselves only, it might not be worth while to attempt correcting them. When we consider all that we have gained, the blessed liberty wherewith "the Son has made us free," even the liberty of approaching our God as a reconciled father, we may well bear with the scorn of men. We no longer utter the complaints that year by year are re-iterated by our brethren on the day of atonement: "We have no temple, no priest to make atonement for our congregations,—no trespass offering,—no sacrifice, no sprinkling of the blood,—no mercy-seat,—no scape-goat:" True, we have none of these; but we have the spiritual realities which these ordinances were appointed to shadow forth. "Being justified by faith, we have peace with God, through our Lord Jesus Christ;" (Rom. v. 1.) a peace which the world can neither give nor take away; which contempt or calumny cannot disturb.

But in proportion as we value these inestimable blessings, must we desire that others should enjoy them also; and therefore we wish to remove those misconceptions regarding us, that form additional obstacles in the way of our brethren according to the flesh enquiring into the truth of christianity. If some nominal converts to the Christian religion have signalized themselves by hatred and persecution of their brethren, which unhappily has sometimes been the case on the continent of Europe, we distinctly declare that "we have not so learned Christ." If, before our conversion, we loved them as children of the same father, our love for them now, is at once more intense, and more elevated; we love them with the same kind of love, (though infinitely inferior in degree,) wherewith our blessed Lord and Master loves them,—a love that yearns over their eternal welfare, that seeks to bring them into "the glorious liberty of the children of God." While thus openly confessing our views in regard to our brethren we utterly disclaim a spirit of mere proselytism. So far from regarding an outward profession of christianity as worth any thing, when unaccompanied by the sincere conviction of the heart, we say most cordially: Give us an honest and bigotted Jew, rather than a pretended Christian."

We freely admit that a Jew is fully entitled to demand of us weighty reasons for having left the religion of our fathers; as the embracing of christianity naturally appears to them to be. When a heathen abandons the worship of stocks and stones, when he quits his foolish superstitions and polluted rites, for a purer morality, and a more rational creed, his conduct appears so consonant to right reason, that we scarcely ask him why. But the case of the Jew is altogether different. He is in no doubt as to the origin of his religion. He knows that all that is in the law and the prophets has emanated from God himself; that "the statutes and the judgments "therein contained, are devised by infinite wisdom; if he departs from that which God had expressly commanded, he is bound to show that the same God has, by a new revelation, superseded the old: if he has ceased to observe the rites and ceremonies as delivered by Moses, he ought to be able to show that the Lord his God has raised up unto him a prophet of his brethren, like unto Moses, to whom he now hearkens. (Deut. xviii. 15.)

One great object of "The Voice of Israel" is to tell our brethren that "we have found Him of whom Moses in the law, and the prophets, did write." We desire to do this in a spirit of love. We do not believe that any individual, whether Jew or Gentile, was ever turned from the error of his ways by a cutting sarcasm, or a harsh denunciation. "The wrath of man worketh not the righteousness of God." We cannot treat the traditions of men with the respect and deference that are due to the word of God; we must point out the errors of tradition, wherever it opposes itself to Scripture; but we shall not seek to serve the interests of christianity by turning Judaism into ridicule.

Whilst we are decided advocates of religious liberty, and regard a man's faith as that over which no fellow-man

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possesses any control, we utterly disavow that liberalism which views all creeds alike. The various religions of mankind are not like the opposing theories of speculative philosophers; in which each may have so much to say for his own view of the subject, that the mind of the unlearned may fairly hang in doubt upon the disputed points; and he may feel that time alone can reveal who has truth on his side. But the truth of religion is not determined by a calculation of probabilities; it is a question of fact, turning upon this single point: Has God made a revelation of His will to man? If he has, what is that revelation? If this be ascertained, then few will have the hardihood to maintain that a revelation made by "the great, the mighty, the terrible God," may be neglected or despised with impunity.

We believe christianity to be this revelation of the mind and will of God. We believe it to be the full developement of that gracious scheme for reclaiming a lost world, that was announced in Paradise, revealed to Abraham, and farther opened up in the Jewish dispensation. We regard Christianity as the divinely appointed remedy for the disease of sin; that foul malady which, through the fall of our first parents, is the inheritance alike of Jew and Gentile; and which, if not removed, must for ever separate the sinner from communion with a holy God.

Such being our views of Christianity, dare we refrain from urging it upon the attention of our brethren? Could they think our belief of it sincere, if we were indifferent to their rejection of it? Mistaken, they may think us; but let them not reproach us because we seek to make them partakers in what we consider the greatest of blessings.

We trust "The Voice of Israel" will not be without interest to our Christian friends. Many Christians feel a deep interest in the Jews, who are, nevertheless, very ill-informed in regard to their present condition; who are ignorant of their literature, and have very vague notions of what form the real difficulties in the way of a Jew, when enquiring into Christianity. We hope from time to time, to give such extracts from the doctrinal and devotional writings of the Jews, as will enable Christians to form a more just estimate of their spiritual state.

"The Voice of Israel" will not intermiddle with party-politics, or sectarian differences. Residing in various countries, and members of different sections of the Christian church, our theological views shall be those of the church catholic, "the general assembly and church of the first-born:" and we shall consider European politics only in their bearings on the welfare of our nation, and the destiny of the land of Israel.

We conclude this brief statement of our views and motives, by commending our undertaking to the prayers of all those who feel, with ourselves, that the best devised means can only prosper through the blessing of Him who alone is able effectually to awaken the careless soul, and spiritually to enlighten the darkened understanding.

PROPOSED TRANSLATION OF THE BIBLE.

We deem it a privilege to advert here to the good intention of our Jewish brethren, who are about to prepare a corrected translation of the Bible from the Hebrew original, as advertised in the "Voice of Jacob," and in a prospectus for the same purpose. We doubt not that it will be productive of much good among the Jewish community, and beneficial to the Christian student of the sacred volume. To the former it will be especially useful. For though, as a nation, they are the depositories of the revealed word, the great mass of them are ignorant of its salutary contents; for the very reason, that the knowledge of the sacred language is chiefly confined to the learned, while the unlearned have hitherto had but little opportunity of examining it for themselves. To the Christian it may be, among others, an additional help for detecting mistranslations in the English version, of which doubtless, there are many in it. But while we acknowledge this, and would be glad to see their intention carried into effect, we cannot leave unnoticed the premises from which they set out, nor the object which they desire to gain, for the benefit of the *Christian* public. In the publication adverted to (we have before us No. 46) or in the prospectus, where the editor addresses himself to his Jewish brethren he maintains that they, as "Israelites, as the original depositories, the invested conservators of the revealed word—are expressly looked up to, for a true version of it." From this it would appear, as if the Jews had among themselves a settled standard of rendering of the scriptures, which needs only to be divulged, and all will be right. But this is not the case; nor do we believe that the editor, as a man of candour, does mean to convey this idea to his readers. The Jews vary in their renderings according to their different views of interpretation: many of them are, indeed, very excellent, and many very inferior, leaving alone those which so manifestly bear the stamp of untruth and superstition, that our friends themselves, we are sure, would not wish them exposed to public notice. These renderings have already been ransacked by Christian theologians, and many of them adopted in new translations, as far as they could discover them suitable to the context, and consistent with the general tenor of the divine revelation. These again differ in their judgment as to the choice and adoption of those various renderings: so that in each of these translators we have, after all, but the opinion of one. And we doubt not but that the Christian public will be ready to have our Jewish translators occupy a prominent rank among those opinions. We would, secondly, notice the object our Jewish friends have in view in the execution of their plan, as expressed in the above-mentioned prospectus. The English version is there said to contain "multitudes of mistranslations, false conceptions, and strained renderings, due in many instances to a sectarian prepossession;" whence is shown the long felt "urgent necessity for an English translation, *without sectarian bias*," for the use of the Jews. Their desire for such a translation is very natural, and not at all to be wondered at. For, believing as they do, the Old Testament to be the truth of God, and rejecting Christianity as false, they can but look with a suspicious eye upon every rendering which savours of the latter. But we cannot conceive how they wish to serve at once the two parties, so opposed in principle. After an appeal to the Jews, "the Bible readers of all creeds" are appealed to, and those "who would receive the word of God in its *true* sense, and would disseminate it in its purity to the uttermost ends of the world." Christians, however, who believe Jesus of Nazareth to have been sent by God, and the apostles by Him, have, or, at least, ought to have, regard to the passages quoted in the New Testament from the Old, and abide by the views which he or they sought to inculcate in referring to those scriptures, either to prove their mission or their doctrine. Now, how will our translators contrive, in such passages, to serve the one party without compromising the interest of the other? If, to make the volume suitable for the use of their brethren, they will, in their renderings, avoid every thing which manifestly favours the Christian views, then this will be *sectarian prepossession*, the translation of a *sectarian bias*, and that which will be to the Jews the *pure sense*, will be to the Christians *anti-Christian*. For the rendering of a passage must necessarily depend as much upon the interpretation, as the interpretation depends upon the rendering. We do not dispute our brethren's good intention of being impartial in their translation, and leaving each passage to speak for itself; but we doubt, whether they can so divest themselves of their prepossessed views, as that their rendering should not be affected by them. Some provision is made at the foot of the prospectus to obviate this difficulty, by their intention "to seek the co-operation of some eminent Gentile scholar," and more so by the suggestion, "that any

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recognized religious community, proposing to take an adequate interest in the work, might appoint its own representative, he being a competent Hebrew scholar, to act in a manner as a superintendent of the work, with power in any extreme case of verbal difference, to require the addition of a marginal rendering (without comment) as the reading of his denomination." We shall make no remark as to the extent of the co-operation and the orthodoxy needful on the part of such Christian co-operators. At all events, we trust, that Christians wishing well to Israel, will endeavour to meet their propositions. Without such co-operation, they may certainly benefit the discerning Christian student of the Bible, but they cannot expect their translation to supplant the authorized version in the general dissemination of the word of God.

In order to exemplify the above remarks, and to show that even with all apparent fairness of grammatical construction a passage may be so rendered as to compromise a certain truth or truths, we quote here, from the new translation now in hand by three gentlemen of the Jewish community, the rendering of Gen. ii. 24.

To be continued.

HISTORY OF THE JEWISH PEOPLE.

We purpose to present to our readers a translation of the latter part of Jost's "History of the Israelitish People." (Allgemeine Gischichte des Israelitischen Volkes, von J. M Jost, 8vo. Berlin, 1832,) a work which has attracted much attention on the continent. The greater part of the first volume is occupied with the history of the Jews previous to the Babylonish captivity; but as this is familiar to every reader of Scripture, we shall commence at that portion of their history where the sacred narrative closes: namely, about the year 430 B. C., at which period, after many trials and hindrances, they were fairly re-established in their native land.

The Jews were by this time returned to their paternal soil, where they dwelt, not as a free and independent people, but in a state of subjection to foreign powers. They were, however, greatly favoured by the kings of Persia, who looked upon them with compassion, and granted them protection and succour. All things were now greatly changed, and presented an aspect wholly different from that of former times: the extent of territory which they occupied, was scarcely a third part of their original possessions, and the condition and character of the people were totally different from what they had been during the continuance of their national unity. Although Ezra had again put them in possession of their greatest treasure, the law, yet it is evident their whole deportment was at variance with the Mosaic institutes, as Nehemiah openly and pathetically acknowledged in his prayer, introductory to the covenant engagement into which they entered.

When the book of the law, containing the divine warnings and prophetic denunciations of what should befal them in case of disobedience was opened and read in the hearing of all the people, they could behold themselves as in a mirror, and apprehend their national history a thousand years past, and clearly perceive that all the words of Moses, their great lawgiver, had been exactly accomplished. The means, however, of preventing their total apostacy and utter ruin as a people, still remained to them, namely, to choose the way that leadeth to Moses—but was this indeed possible?

None would have believed that the national impressions produced a thousand years ago could have been so completely obliterated from their minds and hearts, as they at this time were, did not their history show that such was really the case. And had it now been possible to re-establish the Mosaic institution, the people were not in a condition to observe its laws. A very considerable number of the Jews still remained in Persia, a great part lived insulated in Egypt; and those who had returned to their own land were the subjects of a Persian governor. Under this state of things, the re-establishment of a people according to the Mosaic law, was impossible.

Moreover, it appears that this was not anticipated by the Prophets themselves, for they predict a far higher state of glory than has yet come to pass; they prophecy of times pre-eminently distinguished for divine knowledge and purity of religious worship, in which all the children of men shall participate. It is destined that Israel shall not become great by might and power, but by esteem and regard, which the Lord purposes to procure for them in the eyes of all the nations. Hence, it is declared that there will be a *New* covenant, when the mere adherence to the Mosaic letter and its peculiar observances will be less essential, and consequently of much less importance, as the foundation of a holy life, than the true knowledge of God.

We may therefore infer that the Prophets did not expect the re-establishment of Mosaism, but rather a new and precious plant out of the good old tree. Thus far, however, Israel was not yet advanced; for a congregational act was at this time passed for the purpose of uniting together its sworn members, and keeping them distinct from the people of the neighbouring nations. As it respects the connexion which subsisted between the Jews who dwelt in their own land, and those of the dispersion, we possess no knowledge. Inasmuch as they did not intermarry with those of other nations, we are at liberty to designate them *a people:* but in other respects, they were a lacerated mass, and, being politically divided, could not unite as a nation.

On what then, it may be asked, did Ezra and Nehemiah rely, who, in their own lifetime saw their constitutional laws disregarded and violated? On nothing besides the book of the law, and a few other writings which contained their popular history during their former government. The momentous truths which were discovered by the reading of the law, and the proofs of their verity which they had experienced in their past history, arrested the attention, and claimed the awe and veneration of this newly-settled people; and all, both readers and hearers, now awoke as out of a deep sleep. After the book of the law had been expounded to them, being convinced that prophecy had ceased, or was just about to cease, they looked upon the present time as a recommencement of the Mosaic constitution. Hence all took a lively interest in the rebuilding of the Temple, and in promoting its beauty and splendour. The book of the law being the only commanding authority, all were animated with a desire to live according to its precepts, to aid the temple-worship, and to advance the national glory of Israel.

In order to the accomplishment of this, they found themselves under the necessity of introdncing a new mode of managing their internal affairs, something of which appears in the covenant act already alluded to, to the observance of which they bound themselves by oath. The circumstances of the times, and the duties which the people now undertook to perform, required a code of new regulations We find Artaxerxes in his letter to Ezra, commands him to appoint judges and officers whose transactions and decisions should be according to the law. About this time also, it is said, the Great Assembly was instituted, each member of which, from the time of Nehemiah, was designated a man of the Great Assembly.

It was, moreover, now impossible to put the priests in their former position, namely, to constitute them the expounders of the law and the judges of the people, and to receive their enunciations as of divine authority. This could not, for political reasons be granted: an hierarchy of this kind could in nowise be indulged, especially as such a constitution of things would have estranged from their mother-city all those Jews who lived in foreign parts. The priests who brought to light the book of the law, could scarcely have imagined, that through the knowledge of the law, their power, which was even then on the decline, should entirely vanish. Until the present time their judgment, in weighty matters, was sometimes looked upon as decisive; but now, every one could read and interpret the written law for himself. When Ezra gave unto the people the book of the law, he gave them the whole body of Jewish learning; every one might now study, and become learned, and aspire to the office of a teacher or a judge in Israel. The priests were only servants of the sanctuary, which had no longer dominion over the people, but was rather protected by them. The priesthood were no longer regarded as a holy caste, nor their word considered as infallible, much less their actions. The prophets had oftentimes censured and reproved them, for they had widely deviated from the strict commands of the Mosaic law: they acquired property and estates, married widows, went to war

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and were, in the whole course of their conduct, like unto the people. Their service was merely external, and was finally subordinated to the doctors, by whose decisions they were directed.

Under such circumstances, the priests were unfit to be the rulers and judges of the people; and it therefore became necessary to create a kind of senate, (which assembly, it is likely, consisted of the wealthiest individuals who came with Nehemiah to Jerusalem, and the principal scribes, i. e. the most eminent expounders of the law), which sat at stated times, to consult about important matters. We find a few centuries later, that sessions of public officers were held every week, on the second and fifth days, the time when the country people came to town to market; and as we have no account in history of any further reformation having been made during that interval of time, we conclude that this senate must have been instituted about this period.

(*To be continued.*)

THE JEWS IN RUSSIA.—In order to check the emigration of the Jews over the Russian frontiers, the following resolution of the council of the Empire, sanctioned by his Majesty, the emperor, has been recently published as a law:—"Jews who without legal licenses, or with legal licenses which have expired, go over the frontier, when they have before been recognized as actual Russian subjects, and as such been brought back into the empire, shall be given up to the local Government Authorities, who shall deal with them according to the laws relating to deserters and vagrants, even when their former places of residence, and the parishes to which they belong are known. According to these laws, they shall be employed in the military service; in case they are unfit for it, be placed in what are called the Penal Companies, without the right of being given up to their parishes, if the latter should desire it. If they are not fit for hard labour in public works, they shall be sent with their wives to settle in Siberia."

It is in reading such grossly oppressive enactments as Russia is guilty of towards the Jews, that we feel the full import of the expressions, "I will save thy seed from *the land of their captivity*,"—"I will *break his yoke from off thy neck*, and strangers shall no more serve themselves of him." Yes; the Lord will open this great prison house of his people, and bring them out of "the land of the north."

We learn, by a letter from Jerusalem, that "the Jews, induced by a sense of gratitude to the Queen of England, for her interference on their behalf in the late persecution at Damascus, have introduced in their prayer-book, printed at Jerusalem, a form of prayer for the queen and the royal family, with explanatory reasons in the preface." May Queen Victoria long enjoy the blessing of Him who said to Abraham, "I will bless him that blesseth thee."

NOTICE TO CORRESPONDENTS.

We have received so many letters on the subject of "THE VOICE OF ISRAEL," *that it is impossible to notice them individually; we can only express our gratitude to those Clergymen, and others, who have so kindly expressed their sympathy and interest in our undertaking.*

ENQUIRER.—*We hope to be able to answer next month.*

Those Friends who have ordered stamped copies direct from the Publisher, will receive No. I. by post, and in reply to their enquiry—How they can pay for them? we request the transmission of the amount for Six Months, 2/, in Postage Stamps, if no other mode is more convenient; without this the succeeding numbers will not be sent. *Any future orders must be accompanied by prepayment.*

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BOOKS RECEIVED.

RECORDS OF ISRAEL, by Grace Aguilar.

On the ETYMOLOGY and PROPHETIC CHARACTER of the PROPER NAMES in the OLD TESTAMENT. By W. Beeston, Esq.

On the GENEALOGIES contained in the GOSPELS. By the same Author.

THE VOICE OF ISRAEL,
WEDNESDAY, MAY 1, 1844.

THE JEWISH ENQUIRER.—No. 1.

"What is the character of the Messiah to be? And what is He to do for me, as an individual, and for Israel as a nation?" This ought to be the sincere and earnest inquiry of every devout Israelite. The mode in which this inquiry is to be pursued is not in the way of speculative conjecture about the meaning of isolated texts of Scripture, but by a solemn and anxious examination of the whole of the revealed mind of God; remembering that it is a matter of momentous importance, involving the destiny of Israel as a nation, and the eternal welfare of every individual. In the hope that by the blessing of God we may be made the instruments of awakening such an inquiry in the heart of many an Israelite, we purpose to bring before them, from time to time, narratives of the exercises of mind of various members of the house of Israel who have embraced Christianity.

Having been favoured by God with pious parents, their great care was to impress my mind from childhood with a profound reverence for God, and for the Holy Scriptures. I was taught to repeat the morning and evening prayers with great solemnity; and on the feast days my attention was particularly drawn to the impressive confession in our Liturgy, "It is because of our sins we are driven away from our land," &c. On the Day of Atonement I used to see my devout parents weep when they repeated the pathetic confession that follows the enumeration of the sacrifices which were appointed by God to be offered up for the sins of omission and commission; and many a time I shed sympathetic tears as I joined them in saying that we have now no temple, no high priest, no altar, and no sacrifices. As I advanced in years and understanding, my religious impressions became stronger; fear and trembling often took hold upon me; and what was then my refuge,—what the balm for my wounded spirit? Repeating more prayers, and asking God to accept the calves of my lips. This satisfied my mind at the time; but the satisfaction arose from ignorance of the character of God as a holy and just Being, and of my own state as a guilty sinner, whose prayers, proceeding from unclean lips, could not be accepted as a sweet savour by the thrice holy Lord God of Sabaoth.

I continued in this state of mind until I was about sixteen years of age. During this period of my life, I often spent three sleepless nights in the week, studying the Talmud, and other Hebrew works. I also committed to memory several chapters of the prophets every week, in order that I might become sufficiently familiar with the Hebrew language to correspond in it. At this period I became acquainted with a Polish Jew, who had studied several years at the University of Berlin, and consequently had become acquainted with Gentile literature. He strongly advised me to give up the study of the Talmud, and devote myself to the study of German and secular literature. After a hard struggle of mind, I resolved to follow his advice, and accordingly went to ——. Here there was not only a change in the character of my studies, but an entire change in my habits and mode of life. Many things that I formerly regarded as essential parts of my religion, were considered by my fellow-students *alt modisch* (old fashioned), quite unfit for the *aufgeklehrten* (enlightened). At first my conscience was much disturbed, and I was often very unhappy; but, after a time, these feelings wore off; I conformed to the manners of my fellow-students, and I also "lived like a Christian," as the Jews in those parts are wont to say of such of their brethren as have no fear of God before their eyes. I formed acquaintance with many young Gentiles; and this I could now do with impunity, as neither they nor I troubled ourselves about each others religion; neither of us, in reality, having any, although they called themselves Christians, and I was a Jew. The only thing that reminded me what people I belonged to, was the look of contempt I received now and then from Christians, and the little children in the streets calling after me, "Jew, Jew." Then, indeed, I realized that I belonged to the people who have become a proverb and a byeword.

I well remember the first time I ever heard of one of my brethren becoming a convert to Christianity. It was a young Jew, who was apprenticed to a tradesman in the town where I studied. My idea of Jewish converts to Christianity was, that they renounced their national privileges and obligations; that they separated them-

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selves from the covenant God made with Abraham, Isaac, and Jacob, and publicly joined themselves to the ungodly Gentiles, who live without God, and without hope in the world. Although at this time I had laid aside many of the outward observances of the Jewish religion, I had still a strong attachment to the fundamental doctrines of the Jewish faith, because I believed them to be of Divine origin. The idea of any Jew becoming a Christian, therefore, seemed to me a dreadful apostacy; and I regarded the youth above-mentioned with mingled pity and contempt, as one who had forsaken God, and given up all hope of eternal life.

I pass over in silence several years of my life, which were devoted to the world, and the things of the world; during which time I kept up such a measure of conformity to the customs of my religion as I considered respectable and consistent; but my early convictions and impressions were faded and forgotten; and I belonged to that class whom the Psalmist designates "men of the world, which have their portion in this life."

In process of time the Lord laid His afflicting hand upon me. The death of my beloved mother, whose tenderness to me I remember to this day with the deepest gratitude and affection, was a heavy stroke to me, and plunged me into the utmost grief. I was then visited with sickness, and my conscience became much disturbed. What I then endured can only be expressed in the language of the 6th Psalm. I solemnly vowed to become very religious; I resolved to fast one day in every week, to repeat many prayers, and show kindness and charity to the poor. But this could not pacify my guilty conscience, as the study of German literature had weakened my confidence in religious observances,—had driven me from my own religion, and given me nothing in its place. One day I was in acute distress of mind, feeling, as David expresses it, that I had sunk "in deep mire, where there is no standing;" that all my own efforts to free myself were of no avail, my struggles only made me sink deeper and deeper. For the first time in my life I prayed extempore. I cried out, "O God! I have no one to help me, and I dare not approach Thee, for I am guilty; help, O help me, for the sake of my father Abraham, who was willing to offer up his son Isaac, have mercy upon me, and impute his righteousness unto me." But there was no answer from God,—no peace to my wounded spirit. I felt as if God had forsaken me; as if the Lord had cast me off for ever, and would be favourable no more. I fully understood the words of the Psalmist, "Mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of my head; therefore my heart faileth me" (Psa. xl. 12); and I felt that all my devotional exercises were what the prophet Isaiah was instructed to declare the sacrifices and offerings of the Jews in his days to be,—vain oblations, an abomination in the sight of God.

I was far from my home and relatives; and my gay companions, seeing I was depressed in spirits, though ignorant of the real cause of this depression, earnestly urged me to frequent the theatres, and other public amusements, to cheer my mind. At first this partially succeeded: but the merciful kindness of God left me not thus to my own devices; but graciously interposed, and again roused me to seek after more solid happiness.

(*To be continued.*)

THE RESTORATION FROM BABYLON.

There are few events in Jewish history, the correct knowledge of which is more important to the student of prophecy than that of the restoration from Babylon. Vague and unscriptural notions on this subject have misled most Christian commentators; who, by referring almost all those predictions which relate to the national prosperity of Israel to the return from Babylon, have, in place of elucidating, obscured and perplexed the writings of the Hebrew prophets. We shall therefore endeavour to place this event in its scriptural bearing and magnitude.

After Jehoiachin and many of the Jewish people had been carried away unto Babylon, and Zedekiah reigned in his stead, the prophet Jeremiah had a vision, wherein was revealed unto him the Lord's purpose with respect to those who were then captives in Babylon, and also regarding that part of the people who still dwelt in Jerusalem and in the land of Judah. This vision is recorded Jeremiah chapter 24th, where we read that the prophet had shown unto him "*two baskets of figs;*" one basket contained "*very good figs,*" and the other basket "*very naughty figs,*" which could not be eaten, they were so bad (verses 1, 2).

What was represented under these images the Lord informs the prophet, in the words which follow: "Thus saith the Lord the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good.* For I will set mine eyes upon them for good, and I will bring them again to this land," &c. (ver. 5, 6). "And as the evil figs which cannot be eaten, they are so evil, surely thus saith the Lord, so will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt: and I will deliver them to be removed into *all the kingdoms of the earth* for their hurt, to be a reproach, a taunt, and a curse, in all places whither I shall drive them" (ver. 8, 9).

* We learn from this vision, that they were the best of the people who were at this time carried to Babylon, and that this visitation, although terrible in its outward aspect, was mingled with much mercy.

Again, in Jer. xxix. 10, we have the Lord's gracious message to the captives then in Babylon, in which the *time when* he would visit and deliver them, and bring them back unto their own land, is expressly mentioned. "Thus saith the Lord, That after *seventy years* be accomplished at Babylon, I will visit you, and perform my good word toward you in causing you to return to this place." Let us next attend to the words which are spoken concerning those who were not gone forth into captivity, but still dwelt in the land of their fathers. "Know that thus saith the Lord of the king that sitteth upon the throne of David, and of all the people that dwell in this city, and of your brethren that are not gone forth into captivity, thus saith the Lord of Hosts: Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like *vile figs*, that cannot be eaten, they are so evil. And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to *all the kingdoms of the earth,*" &c. (ver. 16—18).

Hence, it is very evident that the promise of a return from captivity *at the expiration of seventy years*, was expressly limited to those who were carried captive to Babylon in the reign of Jehoiakim and that of his son Jehoiachin (2 Kings xxiv. 1—16). To the rest of the people not one word of favour is spoken; they are given to expect nothing but dispersion, with heavy judgments and dire calamities attending them in all places whither they are driven. It is of the utmost importance to bear this in mind, as it will prevent much confusion, both in thought and expression, with respect to the Lord's dealings with the Jewish people, and also enable us to form correct views regarding many prophecies which still remain to be accomplished. From inattention to this, many confound the return of the Jews from Babylon with the prophecies which relate to their *general restoration* in the latter day.

We are expressly told, that the seventy years, spoken of by Jeremiah, terminated with the first year of Cyrus (2 Chron. xxxvi. 20—23), when he issued his decree for the rebuilding of the Temple, and the return of the Jews to their own land. That Cyrus' decree was general, and had respect to all the Jews within his dominions, there can be no doubt; the purpose, however, which the Lord designed to accomplish by this means, was *special*, namely, *the good word* which he had spoken (Jer. xxix. 10, 11).

That there were among the captives who returned from Babylon, a small number of the ten tribes is clear from several parts of Scripture. This is easy to be accounted for, if we consider the following things. When Jeroboam set up the calves in Bethel and Dan, the priests and the Levites (*i. e.*, those who dwelt among the the ten tribes) left their suburbs and their possessions, and came and dwelt in Ju

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and Jerusalem (2 Chron. xi. 13, 14). And there followed them out of all the ten tribes such as set their hearts to seek the Lord, who came to Jerusalem to sacrifice unto the Lord God of their fathers (ver. 16). In the reign of Asa, likewise, very many of the ten tribes joined themselves to Judah (2 Chron. xv. 9); and at the Passover observed by Hezekiah divers of the tribes of Asher, Manasseh, and Zebulun, came to Jerusalem (2 Chron. xxx. 11). There remained some of the ten tribes at Jerusalem and other cities of Judah, and also in their own land, after the final deportation of the nation by the king of Assyria; for Shalmaneser swept not away all of the whole ten tribes, but left a remnant of them in their own country. These, or a part of them at least, united themselves to the two tribes of Judah and Benjamin, and became sharers with them in their fortunes. And thus it happened, that, among those who returned from Babylon, there were a small number of the ten tribes. But surely none, who give any degree of attention to the subject, will say that this was the accomplishment of the numerous prophecies which speak of the restoration of Judah and Israel to their own land in the latter day, of which the following is a specimen:—"Behold I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child, and her that travaileth with child together: a great company shall return thither" (Jer. xxxi. 8). "When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen; but I have gathered them unto their own land, and have LEFT NONE OF THEM ANY MORE THERE" (Ezek. xxxix. 27, 28). "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land (or, "*come up from the earth*," i. e., from all parts of the earth): for great shall be the day of Jezreel" (Hos. i. 11).

THE PROPHETICAL WORKS OF THE AMERICAN BRETHREN.

We are delighted to learn that the subject of prophecy and the expectation of our Lord's appearing, are exciting great attention in America. We have seen no fewer than five cheap periodicals, published in that country, for the purpose of diffusing among all classes information on these important subjects. *The Signs of the Times and Expositor of Prophecy, The Voice of Elijah, The Advent Herald, The Midnight Cry,* and *The City Watchman's Alarm,* are written in such a style as to adapt the great and interesting subjects of prophecy to the meanest capacities, and they are published at so low a price as to render them accessible to the poorest of the poor. Besides these periodicals, there are other works of a higher order, printed in a form such as to procure for them an extensive circulation. Of this class are *The Second Advent Library, Spalding's Lectures on the Second Coming and Kingdom of Christ,* and *Millar's Works,* &c., all of which are written in a plain and practical manner, and contain much useful matter on a variety of highly important subjects.

We regret, however, to find, that our American brethren are wrong as it regards one great point of prophecy. We refer to the views which they hold respecting the prophecies which relate to the restoration of the Jewish people to the land of their fathers. In all their works on prophecy which have come under our observation they reject the *literal* sense of those prophecies, and attach to them a mystical signification. Millar's views on this point may serve as a fair specimen of the whole. We give the following extracts from his recently published works:—

"Some will tell you that *Israel* means the ancient people of God, the Jews; others will tell you that Israel means the *ten tribes* of the children of Israel, which were separated from the Jews in the days of Jeroboam; but if you will suffer me to give my opinion, I shall say that *Israel* means *the whole household of faith*, whether among the Jews or Gentiles, whether under the law or gospel. . . . . By the word *heathen* we understand not only unbelievers among the Gentiles, but also among the Jews" (Vol. II. p 71).

"What language could the prophets have used in the days when the Old Testament prophets prophesied, to have described the people of God under the new dispensation, better than *Jacob, Israel,* &c.?"

"Can you say they (the Jews) have a promise of the land of Canaan, which has not been fulfilled?" (Vol. I. p. 78.)

Referring to the literal sense of Ezek. xxxvii. 23—25, he observes, "How can these things be? I answer, they cannot be, and understand these *two sticks* (ver. 16) to be the two tribes of the Jews and the ten tribes of Israel only; for this view of the Scripture (and I mean to speak with reverence of that blessed book) would contain palpable contradictions."

"But in my humble opinion these two sticks represent the two covenants, or two dispensations, called the Law and the Gospel" (Vol. I. p. 88).

"Where in the New Testament can a single passage be found to prove the return of the Jews to their own land? And if it is not in the New Testament, what biblical rule has any one to say, that it remains to be fulfilled? If you say the Lord will set his hand the second time to recover the remnant of his people (Isa. xi. 11) 'And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea;' if this means the Jews, then it was fulfilled in the return of the Jews from Babylon."

It is very obvious from these extracts that the author is unacquainted with the peculiar character of the prophetic language, and very inadequately qualified to interpret the Old Testament prophecies, and especially those which relate to the Jewish people. Throughout his whole writings, he confounds the temporal blessings, which God has promised to the Jews as a nation, with the spiritual blessings of the Gospel, which must always be kept distinct, if we would arrive at correct scriptural views of God's dispensations. Most happy should we be, if we could put our transatlantic brethren right upon this important point of prophetic truth, the restoration of the Jews to the land of their fathers.

The following peculiarity of the prophetic language ought diligently to be attended to in interpreting the prophecies: In the writings of the prophets, *Israel* and the *converted Gentiles* are never confounded together under the common patronymic of the former, but are carefully distinguished from each other, the names of *Jacob, Israel,* or *Judah* being applied to the one, together with the title of God's people (עם) in the singular number, while the general appellatives of *Gentiles* (גוים), *peoples* (עמים), and *nations,* or *families* (אמים), invariably in the plural number, are used to distinguish the nations of the world, whether in a *converted* or *unconverted* state. (See Isa. ii., xi., xlix. 6, lxi. 9, Psa. vi. 7, Jer. xxxiii. 9.) This single peculiarity of the prophetic language demolishes at once the spiritualizing system of interpretation followed by the American brethren, which rests upon this principle, namely, that in the glorious state of Messiah's kingdom, all national distinction between Jew and Gentile is to be entirely and finally abrogated. But if, as we have seen, appellatives implying national distinction are applied to both branches of Christ's family (i. e., to both Jews and Gentiles), even during the glorious dispensation of the age to come, then the continued existence of a distinct national polity of Israel, and by consequence, the certainty of their national and literal restoration, must be admitted.

No mistakes in religion are innocuous; and the one we have here pointed out must not only prove a stumbling block to such of the Jewish people as may be disposed to inquire into the truth of Christianity, but also tend to shake the confidence of weak believers in that sure word of prophecy, which is a light shining in a dark place; because, on the hypothesis of those who deny the *literal* meaning, the most unequivocal declarations of prophecy are explained away, and, by a species of spiritual alchymy, made to signify something remote from their plain and obvious meaning. Our space does not allow us to say more on this subject at present; we shall, however, return to it on a future occasion.

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THE TALMUD.

We have received a prospectus, issued in Paris, for publishing a translation of the Talmud, and the Shulhan Aruch (arranged table or code of laws,) into French. As we deem this movement of considerable importance, we shall make some extracts from this prospectus, reserving our remarks upon it to a future number.

After stating that through the labours of learned Orientalists, the public are well acquainted with the religion of the Chinese, the Hindoos, and other distant nations, it goes on to say, that not only the public at large, but even the Jews themselves, know very little of the contents of the Gemara, and the Shulhan Aruch. "Nevertheless, it is these works which regulate the religious life of the Jew, from the first aspiration unto the last sigh. To this it is answered, that the Gemara is derived from the Bible, which every one may consult. Be it so; but we must consider that this derivation is so complicated, so remote, that the knowledge of the one cannot give any idea of the other. Hence those who flatter themselves, by means of the Bible, to understand our religion, are in a complete error; they do not know the most important, the principal developments. I say this for myself; and nineteen-twentieths of my co-religionists are in the same position." Examples are then given in proof that the Jewish religion cannot be understood from the Bible alone. "It is forbidden us to eat either of a beast that dies naturally, or of one that has been torn in pieces by a wild animal. (Exod. vii. 14, &c.) This has given occasion for more than a thousand observances concerning the manner of killing the animal, of examining the inside of the body, &c. We could multiply examples if it were necessary, to prove that the Israelites do not know their religion, even when they are acquainted with the Bible. We have therefore a right to say, that to know the Bible is not to know our religion."

After stating that the law of Moses, and the law of the Talmud, are two things that have many points in common, and yet as a whole are radically different, it proceeds:

"I know well that we are sometimes designated as being of the sect of Moses, (sectateurs de Moise) and we even adopt that title; but this appellation is defective, it belongs to the Caraites, and in nowise suits us, for we are essentially Rabbinists, such is our true denomination. (Nom de secte.)"

"Unto this day we have blindly trusted to what the Rabbins have told us of our religious books. They have probably always taught us the truth as to the contents of these books. I do not wish in any way to weaken the confidence that these theologians deserve; but in this present time every one wishes to look clearly into his own affairs, with his own eyes, and not with those of others. Now the Talmud being, as we have just seen, the true text-book of our worship, and as the theologians constantly quote it, the time is come to know what the Talmud contains. It is therefore necessary that we should be able to read this work in our mother tongue."

This translation is to be published in 16 vols.; 12 of these devoted to the Talmud, and 4 to the Shulhan Aruch. We shall return to this subject in a future number.

REFORM IN JEWISH WORSHIP.

The following article on religious reform, contains so much that is really excellent, that we feel assured our readers will peruse it with interest It is extracted and abridged from the "Archives Israelites," a Jewish periodical, published in Paris, and is from the pen of M. Cohen, avocat. We defer our remarks until we have given the whole article.

In the matter of religion, above all others, we ought to fear lest we should allow ourselves to be dazzled by seductive theories, by enthusiastic projects of reform. The more lively the desire is to get rid of some antiquated and unimpressive mode, (passé impuissant) the more the mind ought to be on its guard against its illusions and its hopes. It is necessary profoundly to examine the proposed modifications, for in religion their consequences are immense, and one error may produce terrible results. In truth, whether good or bad, all reform creates schism, and breaks religious unity; and even in an age of indifference, fanaticism for doctrines of this kind sows discord amongst the masses of the community.

To appreciate with conscientious impartiality the end and the tendency of their principles, to scrutinize diligently the wants of the age, the state of opinions and of civilisation, and to act only by the impulse, and within the strict limits of necessity,—such are the first duties of all reformers. But above all things, they must lay down no principles but such as are just and true, under the penalty of seeing their efforts fall by their own weakness, or sink beneath the attacks of a severe criticism.

It is in full view of these duties, and of these wants, that we must place ourselves, in order to judge of the reforms which have been proposed in Jewish worship, and to point out those which we consider as truly useful.

I must say first of all: I believe in the necessity of a reformation; I am convinced there are many things to be done for the honour of our religion. But this profession of faith still permits me to speak with candour and independence; being free from ancient prejudices, I wish also to be free from modern prejudices; and it is because I am sincerely a reformer, because I fear to see that sacred cause compromised by hazardous, inconsiderate, or ill-timed attempts, that I desire to sift the merits of the means sought to be put in operation.

I have a firm conviction that Jewish reform has set out in a wrong path; that it has a mischievous tendency to identify Jewish worship with the worship of other religions.

It is no doubt an evil, but it must be acknowledged, that religious ideas have very little effect on the political development of our society. Material utility, physical well-being, and theories of government, these are the idols of our age; and unhappily religion does not possess a very direct influence upon these.

It is this well defined separation between religious and political tenets, that we reproach our reformers with not having sufficiently understood. In their ardent desire to initiate all classes of Israelites into the light of social science, to effect a happy amalgamation with the people around us, they hope to attain this end by assimilating the Jewish worship to that of the majority of the French nation. But here lies the error; here lies the danger.

Religion, and above all, the Jewish religion, ought always to preserve its original and indigenous type; *unique* in the principles it lays down, it ought to be so also in their manifestation. I say therefore to our reformers: hasten political assimilation; develope amongst our brethren of Israel sentiments that are truly French: but beware of identifying your worship with foreign modes of worship! It has an individuality which you ought not to efface; it has principles of its own which you cannot assimilate to any other.

To the chief purpose of accomplishing the fusion of the two races, are also joined other ideas which I do not hesitate to call chimerical. Is it a vice of human nature, or is it the result of our position as a very small minority? I cannot decide this, but I affirm that amongst a great number of Israelites, there is a desire that, in entering our temples, Christians should there find nothing to shock their religious notions! It is wished that they should be able to understand all, to appreciate all, and to say: "This is exactly like us!" It is feared that a difference of forms will lead to criticism or to ridicule; and as a remedy for this chimerical fear, recourse is had to imitation. But is it not strange to wish to assimilate principles radically opposed? The worship is the symbol of the tenet; and tenets, separated by an abyss, must have different manifestations. How can you wish that the simplicity of our monotheism should be invested with the pagan forms of Christian mysteries?

I am no friend to splendid worship. When I consider impartially the design of those brilliant ceremonies amongst foreign religions, I perceive that their only object is to conceal, under a pompous veil, the falsehood and emptiness of their doctrines. They seek to make upon the senses, that effect which they cannot produce upon the soul; and knowing well that if their principles be examined they will be found full of lies, they wish to dazzle the mind, and captivate the thoughts by gaudy representations.

(The conclusion will appear in next number.)

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"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—Isaiah. xlix. 6.

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TO THE JEWS WHO BELIEVE IN JESUS OF NAZARETH AS THE MESSIAH, SCATTERED OVER THE WORLD.

DEAR BRETHREN,

We have long felt pained on account of the want of united co-operation among our brethren who have embraced Christianity. We seek not union for the purpose of national exaltation, for the prosecution of any ambitious schemes, or the accomplishment of any sectarian projects; we desire a hearty co-operation for the spiritual and temporal good of our brethren according to the flesh.

Is it not a melancholy fact, that the Jews have hitherto known their converted brethren rather as cruel persecutors, than as sympathising friends? Have they not said with too much reason, that while Christianity is full of the language of love, its deeds are those of hatred and cruelty? We know that it is not Christianity, but the want of it, that has caused the persecution of the Jews; but so long as the name *Christian* is indiscriminately applied to those who have the spirit of Christ, and to those who have not His spirit, we cannot be surprised that the Jews should view Christianity as they do, however deeply we may regret it.

It is of great importance to bear in mind the early history of Christianity; how, and by whom, it was first promulgated. For about eight years after the death and resurrection of Christ, the number of those who believed on Him, amounting to many thousands, were Jews only. The designation of *Christian* was unknown; being first adopted at a later period by the church at Antioch (Acts xi. 26). A portion of the Jewish nation, still adhering to the rites and ceremonies of the Jewish religion, believed Jesus of Nazareth to be the promised Messiah. He had proved to them His mission from God "by miracles, and wonders, and signs which God did by Him" (Acts ii. 22). The Holy Spirit had convinced them of sin,—of their need of atonement, and a Mediator; and had enabled them to behold Jesus as Him whom God hath "exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts v. 31). And having obtained this forgiveness, this blessed reconciliation with the God whom they had offended, they henceforward devoted their lives to the propagation of that precious truth which had made them free from the fear of death and eternal condemnation;—even the truth that "Christ Jesus came into the world to save sinners."

Those Jews who thus believed, were united together by the tenderest ties of brotherly love; none said "that aught of the things he possessed was his own, but they had all things common" (Acts iv. 32); they encouraged, strengthened, and edified one another; and spent happy seasons together when they met for prayer in the name of their Lord and Saviour. They now understood that all the sacrifices and ceremonies they had been conversant with, were shadows of the great reality, even the offering up of Him who hath "put away sin by the sacrifice of himself;" and who has now "sat down at the right hand of God, from henceforth expecting till his enemies he made his footstool," (Heb. x. 13, 14) according to the promise in Psalm cx. 1, נאם יהוה לאדני שב לימיני עד־אשית איביך הדם לרגליך "Jehovah said to my *Adon* (Lord), sit thou at my right hand, until I place thine enemies a footstool to thy feet."

This holy and happy brotherhood,—whose hearts were purified by the spirit, whose works were works of love, who were the true children of Abraham,—attracted so much notice, that conversions to their religious views took place daily: "The Lord added saved ones daily to the church" (Acts ii. 47). But it has always been the case, that "the wicked watcheth the righteous, and seeketh to slay him" (Psalm xxxvii. 32). The Priests and Rulers of Israel, according to the testimony even of Jewish historians, were at this time in a very corrupt state; they were moved with envy at the popularity of those whom they contemptuously designated the sect of the Nazarenes, and stirred up the civil powers against them. They sought thus to extinguish the fire of God's kindling; but they only succeeded in scattering and extending it. "They that were scattered abroad went every where preaching the word" (Acts viii. 4). At first "they preached the word to none but Jews only" (Acts xi. 19); but when God commanded them to proclaim the same glad tidings to the Gentiles, they willingly did so, at the hazard of their lives; and counted it a high privilege to be permitted "to preach among the Gentiles the unsearchable riches of Christ." Christianity was not introduced by Gentiles, seeking to turn away the Jews from the faith of their fathers; it was Jews who besought Gentiles to turn from their vain idols, to the living God; it was Jews who exhorted their brethren to believe in Jesus, whom God had sent to bless them, in turning them away from their iniquities (Acts iii. 26).

Not only did the first believing Jews retain their national character, "walking orderly, and keeping the law" (Acts xxi. 24); but until the early part of the second century, they remained a distinct people; spiritually members of the church of Christ; but nationally, Jews; being no more confounded with the Gentiles, than the Christians in England, France, and Prussia, are with each other, nationally considered. But the severe measures of the Emperor Adrian towards the Jews, made this participation in the nationality of their unconverted brethren, a source of inconvenience to the Christian Jews; to escape from which, they abandoned all observance of the Mosaic ritual, and became completely amalgamated with the Gentile Christians.

From that time unto the present, God has not left Himself without witnesses from amongst Israel; there has always been "a remnant according to the election of grace." But this remnant has in a measure shared the fate of the nation at large; it has been "scattered and peeled;" unable to make any combined effort for the good of the unconverted Jews, or even to bear a united testimony to the truth of the gospel of Christ.

At the present time the number of Jews who profess Christianity is greater than it has been for many centuries; and they possess greater facility of communication

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with each other than was ever known before. The wars which so long desolated the world, have given place, in Europe at least, to general peace; and one principal object that engages every nation, is to overcome the obstacle which distance interposes to mutual intercourse, and to accelerate the speed with which Europe may be traversed from one end to the other. In these favourable circumstances, we call upon all Jews who believe in Jesus of Nazareth as the Messiah, to unite together, with heart and hand, to promote the temporal and eternal welfare of Israel. We ask them not to withdraw from the Christian communities to which they are joined, provided these communities maintain the pure and unadulterated gospel of Christ; we seek not to multiply divisions in the church, as a necessary step to promote union among the seed of Abraham, "I also am an Israelite," said our brother Paul (Romans xi. 1); and are not we also Israelites, as much as he was? If he had "great heaviness, and continual sorrow of heart," for his brethren's sake, shall we be cold and indifferent towards them? Shall we see nations, calling themselves Christian, trampling upon the liberties of our poor brethren, breaking in upon their domestic comfort, driving them from their homes, treating them as if they were the offscouring of all things, without remonstrating against it? When calumnious statements are made against our brethren, should we not expose their falsehood? Yet when the horrid accusation was raised against the Jews of Damascus, of killing a man to obtain blood for the celebration of the Passover, who rose up and boldly denounced it as a lie? Why did we not, as a body, promptly and indignantly deny that blood was ever used by the Jews in the Passover? We are verily guilty concerning our brethren. Nay more, we are unworthy disciples of our Lord and Saviour Jesus Christ, if we suffer His religion to be blamed for acts, which we know are not only contrary to its spirit, but are abhorrent in the sight of Him, who spent His last breath in praying for His murderers.

What are the practical results to be aimed at by this union of Christian Jews, will be better understood when we are united. Let the first result be, that those who have hitherto stood aloof from their unbelieving brethren, who have imagined that the tie was broken that had bound them together, be aroused to feel that this separation from their own flesh and blood is displeasing in the sight of Him who yet loves Israel "for the fathers' sakes." Let them not shun the reproach of being Jews; if it brings upon them the contempt of the children of this world, let them remember that "the friendship of the world is enmity with God" (James iv. 4). The cause of the despised Jew may be foolishness to the learned, the noble, and the rich; but it is a cause to which God hath solemnly pledged Himself. Is it unpopu- ? Is it frowned upon in high places? O brethren! Let us not be men-pleasers; if we be so, we shall not be the servants of Christ (Gal. i. 10). If Moses forsook the pleasures of a court to suffer affliction with God's chosen people, can we not give up a little selfish ease, can we not endure a little scorn for their sakes? If our "hearts desire and prayer to God for Israel is, that they may be saved" (Rom. x. 1), shall we cast aside the powerful auxiliary of love, and coldly address them as strangers, instead of entreating them to come to Christ, with the overflowing affection of a brother's heart? Dear brethren, think of these things. Be not ashamed of your descent from the "friend of God." "Look unto Abraham your father, and unto Sarah that bare you."

PROPOSED TRANSLATION OF THE BIBLE

(*Continued from No.* 1.)

The rendering of Gen. ii. 24, in the new translation of the Jews.

"Therefore a man leaveth his father and his mother and cleaveth unto his wife, that they may become as one flesh."

The translator's note on this passage runs thus: על כן יעזב איש *Therefore man leaves* יעזב future tense; but which in conformity with the idiom of the Hebrew language, may be rendered by the present. The words form no precept, and do not imply that *man shall* or *must leave his father and mother*, but the sacred historian remarks that such is the natural habit of man (comp. Job. i. 5 ככה יעשה איוב) and prefixes על כן *therefore* to his remark to indicate that this natural habit is a consequence of their conformation, the woman being *bone of his bone and flesh of his flesh.*

Now if a translator can so divest himself of his preposessed views as to give an impartial rendering, what has induced these translators to deviate from the general rule of rendering the future by a future? They refer us for the correctness of their rendering to the idiom of the Hebrew language. But, supposing this to be grammatically correct, the rendering of a future by a present is, after all, but an exception to the general rule, and then the question would be, why did they have recourse to such an exception? But we deny the correctness of their assertion. They say, "in conformity with the Hebrew idiom, the future tense *may* be rendered by the present." If this were true, it would be optional to the translator to render the future either by the future or by the present. But the truth is that, in some peculiar cases, the future is used in the Hebrew, where we are *obliged* to render it by the present or even by the preterite. Thus, for instance, in cases where *frequency* and *continuance* of the action is employed, as יעלה Gen. ii. 6, יפרד v. 10, יתבששו v. 25, תשמע xli. 15, יחנסר, יהיה, יסעו &c. in Numb. ix. 16—23. All these futures must be rendered by a preterite, because the future will give no sense; but in our passage the future does make sense, and יעזב ought to be rendered by *shall leave.* But even supposing we could not easily determine the bearing of this verse implied in the future, this would then remain a difficulty for the solution of the biblical student; but it could not be sufficient cause for the *translator* to have recourse to the present, especially in the face of so many valuable testimonies, as Onkelos, the Jerusalem Targum, the LXX, and the Arabic and Syrine versions, all of whom express here a future. The testimony of Onkelos is especially valuable in determining the rendering of this passage. In cases similar to those cited above the other Targums either imitate the Hebrew idiom, as יַעְבֹד יעשה Job i. 5, or they introduce a participle for the Hebrew future, as מְרַגֵּן for יהגה Psalm i. 2. Onkelos, on the contrary, does not imitate the Hebrew idiom, but in all such cases renders the future by a participle or an imperfect; thus in the above citations יעלה by מִתְפַּרֵשׁ, יפרד by הֲוָה כָלֵיק, תשמע by אִתְּשְׁמַע, יתבששו by מִתְבַּלְמִין &c. When we now find that he renders יעזב in our passage by יִשְׁבּוֹק we have his dicided opinion, as to the necessity of rendering it by a future, which indeed is evident from all other Jewish commentators, so that we are bound to reject the rendering of our friends, as a modern innovation (first started by Moses Mendelsohn, from which it is taken,) contrary to all authority.* This rendering may even be received with much applause by the Jew (and many an unintelligent Christian reader of the bible), as it is apparently natural, not at all *strained*, but gliding on smoothly, without leaving anything for his contemplation.

But the discerning Christian has Christ and his apostles in the New Testament as his expositors, who invariably agree with the old standing authorities, and in the measure as men disbelieves the former, in that measure they lose sight of the latter and new schemes for interpretation and rendering must be resorted to. We shall not trouble our readers with suppositions, as to what necessitated our friends to resort to this innovation, but we think it sufficient, first, to weigh the import of this rendering and that of the English version, which, as we have seen, is the one universally received; and secondly, the Christian doctrine established upon this passage.

1st.—*The import of these renderings.* According to both translations the passage conveys to us the effect or the influence of the conformation of Adam and Eve, spoken of in the preceding verses. According to the former, as indicated in the translators' note, the *sacred historian* describing the conformation is reminded of its effect, as already existing in nature. And since we

*We need hardly mention that ודבק in the second close naturally conforms to its preceding future, and is to be rendered by *shall cleave*, Onk. וְיִדְבַּק Jerus. Targ. וְיִתְחַבַּר

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can only ascertain the power of any object or cause by the measure of influence it exerts, so here, if we want to ascertain the power of that conformation, we have only to look round and examine the extent of its influence in nature. Now if we find discord or separation between men and their wives, yea, if we even find the law of God making a provision for such cases, we have at once arrived to the extent of its influence, and, of course, the responsibility of such individuals will cease where the cause ceases to exert its influence. The Jew needs then only observe the law of divorce, and the gentile is entirely excused, quite in the sense of the oral law, אין אישות לגוים "There is no matrimony to gentiles" (Hilchoth Melachim viii. 3).

According to the second translation it is taken as granted, and as every one ought to acknowledge, that the remark in our verse is as much the revelation of God to Moses, as the whole preceding narrative.† If God, then, by Moses, informing us of that conformation immediately points out its consequeuce, it is doubtless to teach us the purpose he had in choosing this procedure, viz, that "the two shall be one flesh;" and any thing contrary to this is opposition to the intention and purpose of God in the conformation, according to the memorable words of our Lord upon the question of divorce, "from the *beginning* it was not so" (Matt. xix. 18).

2nd.—*The Christian doctrine founded upon this passage.* The passage from the New Testament just quoted must naturally present itself to the Jew as opposed to the institution of God in the law of divorce. For so far are the Rabbies from viewing the latter as a mere provision against a case of emergency, that Yarchi in his comment to Deut. xxiv. 1, goes even so far as to say, that "the commandment devolves upon him to divorce her, because she does not find favour in his eyes;" and in some rare case, individuals have gone so far in their superstitious zeal as to divorce their wives and marry them again, in order to fulfil the commandment of divorce. No wonder, then, that with such a view they could neither receive nor understand the doctrine of Christ, when he said "Moses because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so," &c.

Divorce is one of those enactments in the law which were ordained of God for the preservation of social harmony in the commonwealth of Israel, intended to act as restraints upon, and preventatives against, the evils of the corrupt nature of man, presupposed to exist in him, whenever they might break out injuriously to *one another*. In all such cases the penalty imposed upon the offender, or the satisfaction made by him to the offended, did only clear him before man, but not before God until he sought special forgiveness of him (Comp. Lev. v. 20). We see, then, an outward act *duly* performed by an individual, while the condemning principle may still linger behind, hateful in the sight of God.

Divorce is not an enactment for the indulgence of the husband, but as a satisfaction to the wife by which she may escape further ill-treatment and acts of cruelty from a man, whose *property* she is under the law; but it does not acquit him from his guilt against God, whose purpose it was in the conformation that they should be *one flesh*, and had thereby *joined them together*. We say *guilt*, not guilt of giving the divorce, but his previous guilt, the consequence of which is the divorce, as a necessary evil. Mark the words of Deut. xxiv. 1, "When a man has taken a wife and married her, and it come to pass that she find no favour in his eyes, because he had found some uncleanness in her, then let him write her a bill of divorcement." It is acknowledged here that he has found some uncleanness in her, hence she *justly* deserved severity; but she ought to have found *favour* in his sight for God's holy will's sake, who had established their union. This want of favour on his part our Lord calls *hardness of heart*, which the law of Moses, as a law, could only disapprove, but could not soften down, because of the weakness of sinful flesh in man (Rom. viii. 3), and thus *suffered* the divorce.

It was about the close of that dispensation in which carnal man had been tested by the law of God under the best of privileges, and had been found utterly to fail, that Jesus of Nazareth appeared holy, harmless, undefiled and separate from sinners. It was he, who was now to cleanse them from sin and uncleanness, to put a new spirit within them, and to take away the *stony* heart out of their flesh and give them a heart of flesh. His doctrines were in accordance with the heavenly kingdom which he was about to establish, the children of which were not to be bridled by an outward law, but by an inward living principle, wrought in by the power of the Holy Spirit. Hence his doctrines were altogether contrary to the principles of the fallen human nature. "As many as received him, to them gave he power to become the sons of God;" and his injunctions to them are, "I say unto you, love your enemies; bless them that curse you; do good to them that hate you, &c." It is in accordance with this perfect will of God, that the wife of his bosom will "find grace in the eyes" of the Christian.

† Comp. Rashi on the words "And Moses wrote all the words of the Lord" (Ex. xxiv. 4), where he remarks "from Genesis to the giving of the law; and wrote the commandments which were given them at Marrah." Comp. also Mat. xix. 43. "he which made them at the beginning made them male and female, and said, for this cause shall a man leave," &c.

Matth. 19, 4, 5.

THE TIMES NEWSPAPER ON THE CONVERSION OF THE JEWS.

We have stated our intention of abstaining from party politics. With *The Times*, as the representative of a powerful party in the state, or as the organ of a prominent section of the Established Church of this country, we have nothing to do. But when *The Times* thinks fit to state that it is utterly absurd and hopeless to attempt to convert Jews to Christianity, and that those who profess Christianity are hypocrites, who have been bribed into a false profession, we shall not be accused of going beyond our province if we make a few remarks on this extraordinary opinion.

In speaking of the London Society for promoting Christianity among the Jews, this journal says:—"It may be asked how, and by whom, £25,000 are subscribed for the purposes of such an institution, while for the really charitable there are so many opportunities of ministering to the wants of the deserving, both temporal and spiritual, without sending agents to the remote parts of Europe and Asia, to suborn renegade Jews, who, having received the bribe, generally take the opportunity of returning to their original faith!"—(*Times, May* 3, 1844.)

According to this view of the subject, so long as any poverty or ignorance remained in the Jewish nation, the first missionaries of the gospel of Christ, the Jews who believed in Jesus of Nazareth as the Messiah, ought to have staid at home, instead of visiting the remote parts of Europe and Asia, to interfere with the faith of other nations. Why, for example, were the ancient Britons interfered with? Why make renegades of the Druids?

How does *The Times* account for the fact, that those renegade Jews who formed the first Christian church did not take an "opportunity of returning to their original faith?" Some of them were even foolish enough to die rather than do so; which, it must be confessed, was carrying their hypocrisy an extraordinary length!

To speak seriously—does *The Times* mean to assert that a Jew cannot believe in Christianity; that it is wrong to endeavour to convince him of it; and that Judaism is as good, and will serve the purpose of his eternal salvation as well as Christianity? Are these the views of the Anglo-Catholic party in regard to the Jews?

Some of our Christian friends may think we are making too much of this, and that it matters very little what *The Times* says respecting the conversion of the Jews. They forget that *The Times* is, in the estimation of our Jewish brethren, a *Christian* journal, and therefore passages like the above have a most mischievous tendency, leading them to believe that their conversion is not the desire of the whole Christian church, but only the whim of a few fanatics.

The German Journals announce, that in order to deprive the Emperor of Russia of any valid excuse for his conduct to the Jews, the Rabbies of the communities on the frontiers of Russia have affixed a notice on the doors of the synagogues, that whosoever is discovered guilty of smuggling, shall be excommunicated. This law is to extend to boys of thirteen, and girls of twelve, years of age.

At Herxheim, near Landau, on the 12th of March, this year, died Solomon Herz Levi, born in 1735. At this advanced age of 109, he retained all his faculties to the last moment of his life.

Curious Legal Evidence.—At a recent trial at the assizes of the Lower Rhine, for the murder of a Jew and his wife, named Levy, the following curious evidence was brought forward to prove the time at which the crime was committed. A witness testified that the woman Levy salted some meat in his presence about nine o'clock in the evening. The Jews do not allow their meat to remain in salt more than an hour; as this meat was found in the salt next morning when the murder was discovered, the crime must therefore have been perpetrated between nine and ten o'clock.

The above is taken from the *Archives Israelites*. To make it better understood by our Christian readers, we will state, that to prevent the possibility of eating blood, the Rabbins command that all fresh meat shall be covered with salt, in order to draw out the blood that may yet remain in it. It was this process the meat above referred to was undergoing; not that of *curing*, or preparing to be eaten salt.

Jose Ben Joezer said, "Let thy house be a house of assembly for the wise men; and dust thyself with the dust of their feet; and drink their words in thirstiness."

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NOTICE TO CORRESPONDENTS.

We shall again thank our sympathising and laudatory correspondents *en masse*, occupying our brief space in answering the objections that have been urged by some others. First, as to the price: we freely acknowledge, that compared with the quantity of letter-press that can elsewhere be had for 3d., the *Voice of Israel* may be reckoned dear; but this, at present, is unavoidable. The work is undertaken at the sole risk of an individual; and until the extent of the circulation warrants it, the expense cannot be increased. As gain is not in any degree the motive of the publication, the size will be increased as soon as it can be done with safety to its continuance.

In regard to articles breaking off in the middle, this must of necessity be the case, unless the whole paper is to consist of two articles; which, we believe, would not please the generality of readers so well as a greater variety. In answer to the correspondent who stigmatises this as an "unworthy artifice" to induce people to buy succeeding numbers, we must candidly state, that in projecting the work, we never took the sale of single numbers into calculation. We believe there is a large class who are deeply interested in the Jewish people, who wish for information both concerning their past and present state. To enable us to afford this, arrangements are now making for communication with Jews in various parts of the world. We trust there are many Christians in Britain and Ireland, who will not consider 3s. a year too much for the measure of *information* we hope to be able to give them; even if the letter-press be not quite so abundant as that of some other periodicals.

Several friends have expressed a wish that the *Voice of Israel* had been in the form of a magazine, rather than a newspaper. This was well considered before its commencement, and the present form was adopted for a reason which, we think, they will all consider a good one: the unconverted Jews will freely read a newspaper; but would never think of looking into a Christian magazine.

We thank G. F., near Royston, for his suggestions. The first article in this number will answer his enquiries.

R. G., Taunton.—We shall avail ourselves of his hints.

We thank the Rev. W. Y. for his letter, and shall attend to the subject he suggests.

Received, the letter of J. R. P., Hackney.

Orders for stamped copies, to the Publisher, must be accompanied by pre-payment.

THE VOICE OF ISRAEL,

SATURDAY, JUNE 1, 1844.

THE JEWISH ENQUIRER.—No. 1.

(Continued from No. 1.")

God, in his tender mercy, had again disturbed and disquieted my conscience so much, that I fully realised the words of the Psalmist, "I am troubled, I am bowed down greatly, I go mourning all the day long, for my loins are filled with a loathsome disease, and there is no soundness in my flesh. I am feeble and sore broken; I have roared by reasonof the disquietness of my heart." (Psalm xxxviii. 6—8). I had no peace nor rest; but wherever I went, or however I was employed, I carried about with me a sense of misery that was intolerable. I could say with Job: "The arrows of the Almighty are within me, the poison whereof drinketh up my spirit" (Job vi. 4.)

One morning I went to purchase an article in a shop, little knowing that God had there stored up for me the "pearl of great price," which He was about to give me "without money and without price." The article I purchased was wrapped up in [illegible]f of the Bible, which contained a portion of the sermon on the mount, The shopkeeper was, probably, an infidel, who thought the Bible merely waste paper; but God over-ruled the evil for good. As I was walking home my eyes glanced on the words: "Blessed are they that mourn, for they shall be comforted." This arrested my attention, and I read the whole passage with deep interest.

"Blessed are the poor in spirit, for their's is the kingdom of heaven. Blessed are they that mourn for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart for they shall see God. Blessed are the peace-makers, for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake, for their's is the kingdom of heaven" (Matt. v. 3—10).

I was much struck with the sentiments contained in this passage, and felt very desirous to see the book of which it was a portion; I had no idea what book it was, never having seen a New Testament. A few days after, God directed my footsteps to the house of an acquaintance, on whose table lay a copy of the New Testament. Impelled by curiosity I took it up, and in turning over the leaves beheld the very passage that had interested me so much. I immediately borrowed it, and began to read it with great avidity. At first I felt quite bewildered, and was so shocked by the constant recurrence of the name of Jesus, that I repeatedly cast the book away. At length I determined to read it through. When I came to the 23rd chapter of the gospel of Matthew, I was astonished at the full disclosure of the nature of Pharisaism, contained in it; and Christ's lamentation over Jerusalem, in the concluding part: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" affected me even to tears. In reading the account of the crucifixion, the meekness and love of Jesus of Nazareth astonished me; and the cruel hatred manifested against him by the priests and rulers in Israel, excited within me a feeling of compassion for him, and of indignation against his murderers. But I did not as yet see any connection between the sufferings of Jesus and my sins.

I will not detain my readers by relating the thoughts suggested by the gospels of Mark and Luke, but proceed to speak of that which took the strongest hold on my mind, the gospel of John. The interview between Jesus and Nicodemus, narrated in the 3rd chapter, rivetted my attention. I could by this time in a great measure sympathize with Nicodemus in his opening address to Jesus: "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest except God be with him" (John iii. 2). And I was as much astonished as Nicodemus himself, at the saying of Jesus "Except a man be born again, he cannot see the kingdom of God" (v. 3). If He had told me to fast, to give alms, to go morning and evening to the synagogue, to repeat the prayers twice or three times a day, and that then I should see the kingdom of God, I could have understood it; but when told of a new birth, I was ready to exclaim with Nicodemus, "How can these things be?" Christ's explanation of the reason of His sacrifice, by a reference to the serpent lifted up in the wilderness, struck me very forcibly: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life" (v. 14, 15). I had many times read the account of the brazen serpent, but had never understood its spiritual import before; nor perceived that it was the forgiving love of God that healed the poor Israelite, when his veins were filled with the poison of the serpent, and his soul defiled with the poison of sin. When utterly unable to help himself, the free mercy of God provided a remedy; and the poor sinner, whose body was in danger of death, and whose soul was in danger of everlasting punishment for his rebellion against God, had only to look at this serpent lifted up, and he was immediately healed. Christ here declared, that what the brazen serpent was to the wounded Israelite, He is to the perishing sinner, who feels that he is guilty before God.

This doctrine was so new and strange to me, that instead of at once perceiving it was just such a remedy I needed, and intreating God to show me if all this were indeed true, I became more agitated and distressed; and feared that if I continued to read this book, I should be led away from the religion of my fathers. I therefore resolved to lay the New Testament aside, and devote myself to the study of Moses and the Prophets, and the Psalms. I felt that I had never hitherto studied the Bible with a desire to know what God therein taught me as an individual; to learn what He would have me think, and feel, and do. I had only read it with the explanations of the different commentators; and whatever they said respecting it, I took for granted to be the truth. But I now felt that this implicit confidence in man, in a matter of such infinite importance as that of knowing what God requires of me, is hazardous and unwise; and I felt how misplaced such confidence was in the present case, when I remembered how frequently these commentators differ from each other. The revealed word of God was not meant to be kept as a hidden mystery, but was given to all Israel; that every individual might learn from it that which concerns his eternal welfare. I therefore began to study the Bible with views and feelings very different from any I had experienced before.

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THE FEAST OF WEEKS.

As the Pentecost, or Feast of Weeks, has just been celebrated by the Jews, we think the following discourse on the subject, preached some years since by one of our converted brethren, will not be out of place. It was preached extempore, and taken down in short-hand, which must apologise for its defects.

"And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete: even unto the morrow after the seventh Sabbath shall ye number fifty days. And ye shall offer a new meat offering unto the Lord. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; they are the first fruits unto the Lord. And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the Lord, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the Lord. Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings. And the priest shall wave them with the bread of the first fruits for a wave offering before the Lord, with the two lambs: they shall be holy to the Lord for the priest. And ye shall proclaim on the selfsame day, that it may be a holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations"—Lev. xxiii. 15–21.

Many are the ways that we find recorded in the books of Moses, in which God taught Israel these important lessons:—their sinfulness, yet His love to them as sinners—their own unworthiness, yet His willingness to accept them; their alienation from Him by nature, yet His readiness to receive them, and bring them into His presence. Many were the ways and many the methods, and all replete with wisdom, coming from the all-wise and all-holy God. We certainly ought to consider that all these laws and ceremonies must be full of wisdom; there must be a spiritual and heavenly wisdom stamped upon the most minute details of them. This is not sufficiently considered. We take a general view of the matter, and persons are heard declaring generally that the law and the ceremonies were the types of Christ. We acknowledge it; but at the same time we believe that "*all* scripture is written for our learning," and we ought therefore to examine into the particulars of those laws and ceremonies, and see how far they bear upon Christ and how far they bear upon the Christian—how far they show "the beauty of holiness" and the loveliness of our Saviour, and how far they show us what we ought to do, and how we ought to live as Christians from day to day, from hour to hour even, in our surrender and devotedness to Him.

We shall not describe the manner in which the modern Jews commemorate this feast, but confine our observations to the manner in which God ordered it to be kept when Israel entered into the land of Judea, and each one dwelt "under his own vine and his own fig-tree"—how God ordered them to appear before Him, the manner in which they were to assemble before Him at Jerusalem, and the ceremony that was to be observed.

In the fifteenth verse we read—"And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete: even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord."

They were to number "seven Sabbaths." From what time? "From the morrow after the Sabbath." The passover was slain on the fourteenth day of the month in the evening; then on the morning after the Sabbath (that is, not the morning immediately after the passover, but the second morning after the passover, the morrow after the Sabbath, or holy convocation,) they were to bring a sheaf of the first fruits unto the Lord. According to the ancient mode of calculating, this was the third day after the passover was slain, which answers very strikingly in the antitype, for "the morrow after the Sabbath" was the morning on which Christ rose from the dead, as "the first-fruits of them that slept" (1 Cor. xv. 20). From that morning they were to begin to count the seven Sabbaths.

Short as this period is—("seven Sabbaths," forty-nine days, unto the fiftieth day)—many wonderful events had happened to Israel during that short period after the first passover; and God taught Israel to number these seven Sabbaths; because each Sabbath, or each week, (for the Sabbath is here taken for the whole week,)—each week from the exodus unto the time of the fiftieth morning, nay every day, was to Israel a day "much to be remembered," or that ought "much to be remembered," by them, with joy, and gratitude, and devotedness to God.

The first morning after that Sabbath was the time when they had first encamped as a free and liberated people, encompassed by the Lord, beholding the cloud before them, and finding themselves completely delivered from the thraldom and bondage of Egypt—the first morning when they were enabled, without distraction, to lift up their souls with gratitude to God, who had so marvellously, "with a mighty hand and outstretched arm," redeemed them from the house of bondage. This was the first morning after the Sabbath.

The next remarkable event that happened to them was the passage through the Red Sea. A wonderful event! when they were thus delivered from the Egyptians, "baptized unto Moses in the cloud and in the sea (1 Cor. x. 1, 2), and stood on the opposite bank beholding their enemies dead upon the sea-shore, themselves enabled to shout for joy in the presence of that God, who could make a way for them through the great deep, and lead them on, walling them off with the waters on each side, while He Himself was a wall of fire unto them behind. They were thus led victoriously through the depths of the sea; and this was the next event, which was to be remembered by Israel.

Only three days after this, as they went through the barren wilderness, they had no water to drink, and they came unto waters, but they were Marah—bitter. Then God manifested love to them, and taught them an important lesson. Moses, their mediator, was to take a tree and carry it before them. But was this tree to give them water? The Lord taught them there that Moses, their mediator, carrying the tree was emblematic of the Saviour, a better Mediator carrying the cross for sinners; and Marah, the bitter waters, turned sweet, was also emblematic of inward trials and bitter things all turned sweet by the knowledge that there is a redeemer and mediator who bore the cross for us.

After this they encamped at Elim, where they found provided by God twelve wells of water in a waste barren wilderness; for He could raise up springs unto them in the desert. There were twelve wells; each tribe had a fountain raised up in the desert. And there were seventy palm-trees; the seventy probably answering to the seventy elders in Israel, as the twelve wells of water answered to each tribe. Each tribe had freely allotted to it a fountain, emblematic of the fountain of living water, which the Lord has raised up, and of which if we drink, it "shall be in us a well of water springing up unto everlasting life."—John iv. 14.

The next event that took place was in the wilderness of Sin. They left the encampment at Elim, having sojourned there a short time; the Lord, after proving to them His love, proving to them His ability to raise them up trees in the waste and howling wilderness, and springs in the desert, led them away to learn another lesson. Very rapidly came one lesson after another. He led them to the wilderness of Sin. *Sin* is the Hebrew word for *thorn*, and it was called the wilderness of Sin because it was a spot in the wilderness covered with briars or thorns; thorns being the emblem of the curse. Now, when they encamped in the wilderness of Sin, they began to murmur because they had no bread; and the Lord manifested love to the murmurers; He opened the windows of heaven, and gave them angels' food. This was about thirty days after they had gone out of Egypt. In the spirit of murmuring they lay down in the wilderness, and they awoke—to behold what? To behold themselves encompassed with the manna, encompassed with the gift of God, an outward symbol of His forgiving love to murmurers, and to rebellious sinners. He might have said, to them, "Ye murmurers, I have proved My love to you; I have led you out of Egypt; I have sweetened the waters of Marah; I have raised up to you wells and palm-trees; I have led you through the wilderness, and you begin now to murmur, wherefore let fire come down from heaven and consume the murmurers;" but no, not so; "I will rain bread from heaven for you," was the declaration of forgiving love. The manna, then, was an outward symbol of forgiving love; and it was emblematic of a higher demonstration, a more glorious demonstration of the love of God to sinners, even of "the true bread that came down from heaven," Christ, who came to lay down His life for sinners. (John vi. 31, &c. &c.)

The next event was one that happened to them soon after. They murmured again, because there was no water; and the Lord still manifested love to them, and taught them another lesson. He told Moses to go forth, and that He Himself, He the living God, would place Himself upon the rock in Horeb, and while He stood upon it Moses should smite the rock, thus covered with the cloud or with fire,—for the only way in which God manifested His presence in the wilderness was by a cloud or a fire,—so that He stood upon Horeb, covering it either with His own pillar of cloud or with His fire. God thereby taught Israel this—"Ye are murmuring, ye are rebelling, and I will place Myself before you upon Horeb, and ye rebels shall see that instead of smiting you, the rock upon which I stand shall be smitten, that streams of water may flow forth to you rebellous sinners, that you may have another lesson to prove to you the strength of My love."

These six events happened very near each other. Then comes the seventh, which was the giving of the law on Sinai.

We see, then, what wisdom there was in the command that God gave to Israel, to number unto them the forty-nine days from the morrow after that Sabbath, which was the first morning that they were rejoicing in their liberty and their entire deliverence from the bondage of Egypt. From that morning onward they were to count those forty-nine days—the days in which God had taught them many marvellous lessons; lessons of love, lessons of compassion, lessons to lead sinners to God, and to

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bring them in contact with Himself. Every day of that period was a day "much to be remembered" by Israel; and in numbering these days they were to learn those lessons, and "apply their hearts unto wisdom"—as Moses says in the ninetieth Psalm, the prayer of Moses, "So teach us to number our days, that we may apply our hearts unto wisdom."

The whole of this period may serve strikingly to teach us what the whole life of a Christian is, what his walk and conversation ought to be.

The first event was liberation from the bondage of Egypt—answering to the Christian's liberation from the slavery of sin. The next event was "baptism unto Moses"—answering to the being "baptized into Christ." The next event was the sweetening of the waters of Marah—answering to the Christian's seeking no comfort except from the Lord, finding nothing that sweetens his bitter trials save beholding the crucified One bearing the cross for him a sinner. Next, the wells raised up in the wilderness—answering to the Lord's raising up unto the Christian, in whatever spot he may be placed, a well of water; he has within him a "well of water springing up unto everlasting life," and he has in the redeemer a well of inexhaustible life. Further, the next event, the manna given—answers, in the Christian's life, to his realising God as his Father; for the people of Israel were to realise God as their Father in the wilderness from morning to morning, continually going for their bread and receiving it directly as the gift of a loving Father: receiving from His hand the meat needful for them for that day; "give us day by day our daily bread;" the Christian lives a life of dependence, a life of devotedness, a life of continual receiving from his reconciled Father all he stands in need of from day to day. And then for the next event, drinking the waters from the rock—the rock being smitten was emblematic of Christ having been stricken, smitten, and afflicted for us, and of the stream of water flowing forth which the Christian is drinking—drinking of that smitten rock which "is Christ;" the stream flowing out from Him continues, yea, is following the children of God whithersoever they are going; as the streams from the rock of Horeb flowed forth and followed Israel into their various encampments, so the streams flowing forth from Immanuel follow the children of God into their various habitations; yea, wheresoever they may be placed in the universe of God they have those precious spiritual blessings which were emblematically exhibited by the stream from Horeb. Christians ought thus to "number their days" from day to day, to remember all the demonstrations of the love of God in Christ (for all that was typical to Israel is seen in Christ, and all that was scattered abroad as it were throughout the various parts of the ceremonial law is concentrated in the one Being, Christ the Lord,)—so to remember from day to day all that He has done and is doing for them, that they may truly "apply their hearts unto wisdom." Nothing will draw forth their hearts so strongly, nothing will give them such energy and enable them so to devote themselves to God, as to continue in the remembrance of the love of God to them in Christ Jesus the Lord.

If God taught Israel by many events during this short period, He truly teaches Christians many glorious lessons during the short period of their pilgrimage here below. They behold all things in Christ. They live upon Him as their all—their all-sufficient Saviour, their Lord, their Rock, (as the psalmist so constantly describes Him,) their Rock from whom the living water is flowing forth.

REFLECTIONS ON REFORM IN JEWISH* WORSHIP.

(Concluded from No. 1.)

It is not splendor that is needed in our worship; this would be inconsistent with the simplicity of its unitarian doctrine; it is dignity that is required,

It is only necessary to glance into our temples, in order to be convinced that, with some rare exceptions, little order or decency reigns there; they are often the theatre of noisy and scandalous scenes. The ministers of religion, themselves, rarely consider the sanctity of their ministerial office. Almost always living too much in civil life, they may be said to be strangers to the pure and sublime existence of a religious order. The people of our temples, on their part, show little respect for holy things, little earnestness or attention. In many synagogues one hears on all sides discordant chanting, which causes confusion and injures the dignity of the prayers; we must own, with grief, that numerous examples have but too well justified the use which Christians make of the word *synagogue*. Above all, the shameful custom of selling the *mitsvoth*, transforms the holy place into a public market, where religious honors become the monopoly of the rich, or the aim of a wretched ostentation. This state of things of which we have only been able to give a hasty sketch of the principal traits, is deplorable as regards the dignity of worship, and imperiously demands the application of efficacious remedies.

But in order to arrive at this result, where is the need of introducing new forms? By positive enactments, guaranteed by moral sanctions, let there be required in the singers certain conditions of science, of morality, of aptitude to perform their functions; from the rulers of the temples exact certain duties of superintendance; above all, choose men who are able and willing to second you, and you will easily obtain order and discipline, If you thus succeed in obtaining order and regularity, can you think it will be a difficult matter to give dignity to our prayers?

When I examine our ritual without any prejudice, I find in many of our prayers sublime ejaculations of the soul; sentiments altogether celestial. Shall we speak of the sweet songs of the royal psalmist,—of the touching hymns of Aben Ezra, of Gabirol, of Judah Halevi? Shall we mention those articles of faith, so consoling to the human soul,—those words full of humility and hope, with which our ritual abounds on the days of penitence? And if from the prayers we pass to the ceremonial observances, shall we find in other religions many ceremonies equal in simple grandeur to the elevation of the Law? Where shall we find festivals based upon more noble and lasting recollections than those which recall the giving of the Law, and the various epochs of the deliverance of our fathers? Truly there is in Jewish worship every thing that can touch the soul, and fill it with faith and unction; and every thing that can render men truly good and pious, provided they know how to turn to account the religious elements that abound in it.

But if the Jewish festivals are sublime in their principle, if the ritual has magnificent prayers, it cannot be denied that, from special causes, facts and words have been introduced into it that require modification.

By the side of those beautiful and poetic inspirations, there exist long rabbinical discussions, which are not of a religious character at all. What sentiment of piety can be produced by discussions on the substances which might be used to light the lamps in the temple; or on the composition of the incense; or on the manner and the number of the ancient sacrifices, &c.? Formerly for want of other public places, the law was studied and commented upon in the temples. The opinions of the Talmudical Rabbis naturally played the chief part in this study. Every passage in the prayers, every custom that related to the past life of the Hebrews, was largely discussed. This study, which in principle had no connection with prayer itself, came nevertheless to be identified with it. People became so accustomed to attach talmudic commentary to various portions of the ritual, that at last this commentary took its place among the *tephiloth*. But now that the study of the law has no longer any connexion with the celebration of worship, let us efface from our rituals all dissertations and commentaries, and retain what is purely prayer; which in its touching simplicity, speaks to us of God, reminds us of the future, recals us to our duties, and awakens in our hearts repentance, faith, hope, and charity.

In removing these antiquarian dissertations from our devotional books, we shall also remedy another evil, the great length of the prayers. It is impossible for the soul to continue for a long time engaged in a mystic elevation towards God; distraction and weariness will soon lead to indifference. Let us, therefore, banish all repetitions, and reduce our offices to some simple and majestic prayers, which really attain the end of religion, by disposing men to holy thoughts without fatiguing their minds. These modifications once introduced, (and this may be done without making dangerous schisms,) what would remain in our worship that is incompatible with our civilization?

But whatsoever may be the form with which Jewish worship is invested, let us state decidedly that the ceremonies in themselves can have no influence upon a man, if his soul be not predisposed to faith by an intelligent acquaintance with religious principles. Worship is a symbol; of whatsoever kind it be, no one can believe in it, unless he understands its meaning.

Now if we examine Jewish civilization,

*The word used throughout by the author is not *Jewish* but *Israelitish*; but as this latter word sounds harsh to English ears, we have adopted the former, with which we are more familiar in this country.

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we find it, indeed, admirable as to political progress, and assimilation to the principles of modern society; but not so in regard to its religious and peculiar development. Assimilation has produced a melancholy effect in regard to this. Beholding all sects around us invaded by indifference, we have yielded ourselves, perhaps unconsciously, to its deplorable influence. Exclusively occupied in the development of our political and exterior life, we have neglected religion, the consoling friend of man.

What is, in reality, the state of our religious instruction? How many can we reckon among us who really understand the requirements of our law? How many men have, I say not that conviction, but that knowledge in religious matters, without which one is always bordering on doubt and unbelief? O! ye, who take such pains to initiate your sons into every pleasing accomplishment, and into science of every kind, have you ever solemnly instructed them who the God of Israel is? Ye women, who have such power in the family circle, and exert such an influence on our destinies, have you, in the midst of your balls and your finery, thought at all of your religion, and enquired what are the principles of our law? Young men, who fill your imagination with the cloudy reveries of Lamartine, or with the unbridled inspiration of romantic poets, have you ever, amidst those profane songs, thought of that invisible God who dictated his laws to your fathers? Finally, ye men of every age, of every condition, what have you done to disseminate instruction among the masses? Has the sublime mission of spreading the holy word, turned you aside for one moment from your vain ambition, and pursuit of material things? Ah! when I view the whole of Judaism, I behold it corroded by indifference, and I seek in vain amongst its members for that general acquaintance with holy things which was formerly their glory. And is it to men to whom the true principles of religion are unknown, that we are to propose projects of important reform?

Instruction is the only base on which to rest all idea of reform. It is only when each one shall intelligently appreciate the doctrines of our law, and the requirements of our age, that you will cease to encounter blind and inconsiderate opposition. I entreat, therefore, all high-minded men, all those of whom modern Judaism is justly proud, to unite all their efforts, for the noble end of enlightening the masses. Let those who have energy, knowledge, and conviction, unfurl the banner of instruction; and let them call all the members of the Jewish body to rally round it.

This must be done before attempting fundamental reformations. Placed between the ancient order and that which is sought to be introduced, I say to those who, with short-sighted folly, cling to certain minutiæ that have no merit but antiquity, "Your time is gone by." To reformers too hasty, whose intentions, perhaps good in themselves, appear in the present day to be dangerous, I say, "Your time will not arrive until you have accomplished the sublime duty of giving men instruction. While waiting for it, remember that with slight modifications, Judaism may still be the most majestic of religions, and its services the most touching mode of worship."

J. COHEN, Avocat.

Although we have greatly abridged this letter, its length prevents us from doing more than making a few remarks on it. We cordially agree with Mr. Cohen in many of his views. We think with him, that splendid pageants are quite out of place in the worship of God, because we have been taught that "God is a spirit, and they that worship him must worship him in spirit and in truth" (John iv. 24). We think Mr. C.'s impressions in regard to Christianity are the natural result of beholding it in the corrupted form in which it is exhibited around him. But as he would not wish Christians to take their notions of the Jewish religion from the "noisy and scandalous" exhibitions of some synagogues, so we say to him: "Judge of Christianity from the New Testament; whatever is not found there, is an addition of man, for which Christianity itself is in no wise answerable."

Did our limits permit, we might remind Mr. C. of the necessary imperfection of Jewish worship when celebrated out of the land of Israel. He seems to think it would be perfect, if certain reforms were introduced; forgetting that every festival or ordinance that was commanded by God was expressly ordered to be observed בארץ אשר אתם עברים שמה לרשתה "in the land whither ye go over to possess it." While "Zion is a wilderness, and Jerusalem a desolation," the Jews are in a state of captivity and exile; and to speak of their worship in these circumstances as in any respect perfect or complete, is altogether absurd. The most cursory reader of the Pentateuch must observe, that the sacrifices were the most important part of every festival; while they are absent, it is impossible to regard the Jewish observances as celebrations of the feasts; they are nothing more than mere commemorations of feasts that once were celebrated. This is a subject to which we shall return at a future time.

TO THE EDITOR OF THE VOICE OF ISRAEL.

SIR.—The editor of the *Occident* (an American Jewish periodical) gives it as his decided opinion, that the passage in Josephus, Ant. iii. 9, 3, "Now there was about this time Jesus, a wise man, if it be lawful to call him a man," is an interpolation made at a period subsequent to Josephus, to answer certain purposes. He then requests his readers to inform him "First, whether there are any copies of Josephus in which this passage does not appear? Second, when it was probably interpolated? Third, whether the works of Josephus were known to the Talmudic doctors and the Rabbis of the middle ages up to modern times?" Some information from you on this subject will be of much interest, not only to myself, but doubtless also to many of your readers, whenever you may find time to give it a place in your paper. INQUIRER.

ANCIENT INSCRIPTIONS CONFIRMATORY OF SCRIPTURE HISTORY.

At Hisn Ghorab, to the eastward of Aden, are two ancient inscriptions in the Hamyaritic language, deeply engraved on the face of the smoothed and solid rock which, as Mr. Forster observes in his learned and interesting work on the Historical Geography of Arabia, corroborates "by anticipation of more than two centuries, the Mosaic account of one of the most extraordinary historical events in the Old Testament."

From the first, we extract a few lines to show the measure of the light of truth possessed by the ancient people who thus "graved their words with an iron pen in the rock for ever:"

"Kings reigned over us far removed from baseness;
They sanctioned for us, from the religion of Heber, right laws;
And we believed in miracles, the resurrection, and the resuscitation of the dead by the breath of God."

But the second is still more remarkable.

"We dwelt at ease in this castle a long tract of time,
Nor had we a desire but for the region lord of the vineyard.
Hundreds of camels returned to us each day at evening,
Their eye pleasant to behold in their resting-places.
And twice the number of our camels were our sheep,
In comeliness like white does; and also the slow-moving kine.
We dwelt in this castle seven years
Of good life—how difficult from memory its description!
Then came years barren and burnt up:
When one evil year had passed away, there came another to succeed it.
And we became as though we had never seen a glimpse of good.
They died, and neither foot nor hoof remained.
Thus fares it with him who renders not thanks to God;
His footsteps fail not to be blotted out from his dwelling.

The following inscription, found in a sepulchre in Yemen, relates to the same event. It was engraved on a tablet deposited in a tomb, which contained the body of a woman richly decorated with jewels:

"In thy name, O God, the God of Hamyar,
I, Tajah, the daughter of Ozu Shefar, sent my steward to Joseph,
And he delaying to return to me, I sent my handmaid
With a measure of silver, to bring me back a measure of flour;
And not being able to procure it, I sent her with a measure of gold;
And not being able to procure it, I sent her with a measure of pearls;
And not being able to procure it, I commanded them to be ground;
And finding no profit in them, I am shut up here.
Whosoever may hear of me, let them commiserate me.
And should any woman adorn herself with an ornament,
From my ornaments, may she die by no other than my death.

For proof of the genuineness of these inscriptions we must refer our readers to the work of the Rev. Charles Forster: "The Historical Geography of Arabia," The above is taken from vol. ii. p.p. 91, 92, 602.

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THE TALMUD, MISHNA, AND GEMARA.

A judicious friend has said to us, "When you write upon subjects peculiarly Jewish, do not rely too much on the previous knowledge of your Christian readers. For one who knows what the Talmud is, for example, there are twenty who have very vague notions concerning it; you had therefore better take for granted that in regard to this, and all other Jewish matters, the great bulk of your readers are entirely ignorant." We believe this to be sound advice, and shall therefore act upon it; begging our more learned readers to skip over such explanations as they deem unnecessary.

The Rabbinical Jews, who form the large majority, believe that Moses received from God not only the law which he was commanded to write, but a farther explanation and enlargement of it, which he was to transmit orally. Of this oral law, they say: "Moses received the law from Sinai, delivered it to Joshua, Joshua to the Elders, and the Elders delivered it to the men of the Great Assembly." The Mishna (repetition) professes to be this oral law, now committed to writing. The explanations and commentaries of the Rabbins, concerning the said Mishna, form the Gemara, or *completion;* the Mishna and Gemara together form the Talmud. There are two Gemaras, the one compiled in the schools of Palestine, the other in those of Babylon; the former, when joined with the Mishna, forms the Jerusalem Talmud; the latter, which is much the larger, forms the Babylon Talmud, which is the one generally meant when the word Talmud is used alone.

We mentioned in our last number, that the Babylon Talmud is about to be translated into French. A considerable portion of the Mishna was last year published in English. We rejoice at this, because we think it seals the doom of tradition. So long as it was shrouded in an ancient language, so long as its oracles were delivered in words so near akin to the לשון הקדש "the holy tongue," it possessed a sort of mysterious sanctity; it presented the dim outline, and colossal proportions, of objects beheld in the twilight; but when seen in the broad daylight of a vernacular tongue, it will be reduced to its proper dimensions; and we firmly believe that when thus exposed to the public gaze, many an honest Jew will feel ashamed of the object of his former veneration. So strong is our conviction of this, that we almost fear the proposed translation of the Talmud will, on this account, be abandoned.

REVIEW.

The Spirit of Judaism. By GRACE AGUILAR. *Records of Israel.* By the same author.

If we were to say all we think and all we feel in regard to these two deeply interesting publications, we should write a volume. That a Jewess should produce such a work as the former of these, we consider "a sign of the times." How much she is indebted to the perusal of Christian authors, for the spirituality of her views, we shall not undertake to say, nor is she herself, perhaps, aware. We believe we could extract several counter-statements of the spirit of Judaism from her own Prayer-book; but we refrain at present from such an ungracious task; and only express our sincere hope, that many of the daughters of Israel will respond to her touching and powerful appeals, to leave the vanities of a perishing world, in order to study the word of God, and instruct the rising generation in the truths revealed by Moses and the prophets. We believe that in many cases the work would not stop at the point where Miss Aguilar would desire to arrest it; but that when their hearts thus "turned to the Lord, the vail should be taken away (1st Cor. iii. 16).

The "Records of Israel" consist of two tales, illustrative of the persecutions of the Jews in Spain. What can we say to such exhibitions of diabolical cruelty, perpetrated under the name of Christianity? We can only hold down our heads with shame, and blush to think that they who ought to have known better, should ever have accorded the name of *Christian*, to those who were doing the work of the devil.

We cordially recommend both these books to our Christian friends; they will find in them much to exercise thought, much to call forth prayer for Israel.

On the Genealogies contained in the Gospels of St. Matthew and St. Luke. By W. BEESTON. Hearne, 81, Strand.

This is an interesting pamphlet, and well worthy the perusal of Biblical students. It is written with the view of combating the Jewish-canon, that "The family of the mother is not to be counted for a family." He says: "This axiom must either be an invention of the later Jews, or its real signification must differ widely from the interpretation put upon it by the critics. In Jewish genealogies the names of females had no place; but the supposition that the lineage of the son by the mother's side would never be recorded,—for instance, when the heritage of the grandfather passed to the grandson through a daughter—is in direct contradiction of the express testimony of holy writ" (page 7). In proof of this he refers to the case of Sheshan, mentioned in 1st Chron. ii. 34, 35, who had no sons, but daughters,—and Sheshan gave his daughter to Jarha his servant to wife, and she bore him Attai; and Attai begat Nathan, &c." Also to the case of the children of Barzillai, "which took a wife of the daughters of Barzillai the Gileadite, and was called after their name" (Ezra ii. 61); and to that of Jehoram, who married Athaliah, the daughter of Ahab king of Israel, whose descendants, "the sons of the brethren of Ahaziah." were slain by Jehu, when executing vengeance on the house of Ahab. They were thus reckoned of the family of Ahab, though descended through the female. Mr. Beeston thinks that when this was the case, the custom was to insert the name of the husband of the woman who was in the direct line, followed by their son: and thus the genealogy continued perfect, the son-in-law being reckoned as the son, and the grandson retaining his proper place in the descent. In support of this he says, after stating that the names of females are not met with in the genealogies of the Old Testament: "We are forced, therefore, upon one of two suppositions: either a failure of issue male had never happened in any one of the families whose tables of descent, thus reckoned, are found in scripture; or in these tables, some persons must have been counted for 'sons,' who were in reality only 'sons-in-law.' Now if the first of these alternatives be all but impossible and incredible, this language of the scriptures falls but little short of showing the absolute certainty of the existence of the rule proposed." (page 11).

In applying this rule to the genealogies in Matthew and Luke, Mr. B. considers the latter part of the genealogy in Luke to be that of the wife of Salathiel, who, he supposes, married the daugther of Neri, and is therefore said (Luke iii, 27) to be "the son of Neri." From Salathiel, the genealogy in Matthew proceeds through his son Abiud, to Joseph, the husband of Mary; and in Luke it proceeds from Rhesa, another son of Salathiel, to Heli, the father of Mary; and Joseph having married the daughter of Heli, is said (Luke iii. 23) to be "the son of Heli."

We must refer to the pamphlet itself for additional arguments in support of this view.

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ON THE DUTIES OF CHRISTIANS TOWARDS THE JEWS.

We doubt not many of our readers will exclaim, on seeing the title of this article, "What a hackneyed subject! Surely if there is any one thing to which the church of Christ is peculiarly alive at this moment, it is the claims of the Jews!" We joyfully acknowledge that the church is awaking to a sense of these claims; although we believe much darkness yet remains as to their nature, and the duties which they involve.

But it is not our present object to deal with those who dispute the claims which the seed of Abraham possess on the sympathy of Christians; we propose to undertake the more difficult and delicate task of remonstrating against some of the errors of those who not only fully admit these claims, but are earnestly desirous to fulfil the corresponding duties. The errors we mean to point out, arise, not from the want of love to the Jews, but from its very intensity; not from cold indifference towards them, but from the ardour of an enthusiasm which, leaving the sober and prosaic region of *fact*, soars into the aerial abodes of fancy, and pourtrays the mirage it has there beheld.

In poetry and the fine arts, we may be indulgent to this sort of enthusiasm; but in all the earnest purposes of life, it is dangerous to tamper with the sacred majesty of truth. He who is thoroughly convinced that the pursuit of any given object is a duty, needs not to have that object dressed up in gaudy colours; nor represented as being nearer, or more easily attainable, than it really is. Those companions in a great enterprise, from whom the difficulties that attend it must be concealed, are not desirable coadjutors; it is better at once to say to them, as to the army of Gideon: "Whosoever is fearful and afraid, let him return and depart." (Judges vii. 3.) The labourer to whom, "Thus saith the Lord," is not a sufficient encouragement to persevere, is but capable, at best, of wavering purposes and feeble efforts.

It is from a deep feeling of the truth of these statements, that we view with pain and apprehension, those exaggerated accounts of the present state of the Jews, in which some of their ardent and enthusiastic Christian friends are prone to indulge. Were we to give credit to the sanguine anticipations that are uttered by some sincere Christians, who would not willingly misrepresent truth, we should expect that a large proportion, at least, if not all the Jews in the world, were just on the eve of embracing Christianity. There is such a disposition to look on the bright side, to magnify small things, to keep difficulties out of sight, and to draw general conclusions from exceptive and isolated facts, that though there may be a measure of truth in the separate details, the mode in which they are grouped together produces a false and delusive representation of the actual state of the subject delineated.

Although the *sin* of falsehood lies in the intention to deceive, the evil consequences of falsehood are not confined to those cases in which the fraudulent intention existed. Truth can never be violated with impunity. One loose and incorrect statement may be the parent of many serious errors. But we must leave the subject in its general bearings, and even in its connexion with the friends of the Jews, and direct attention to its effects on the Jews themselves; we mean on those who are as yet opposed to Christianity.

When an English Jew reads that there are "frequent arrivals of inquirers from foreign parts, who come over to England for the express purpose of investigating the truth of the Gospel," he is well aware that this statement is absolutely false; that though at intervals, "few and far between," an individual may come on such an errand, there are no such arrivals of inquirers as are here mentioned. And what is the consequence of this one erroneous statement? Why nothing less than to make him view with suspicion, if not absolutely disbelieve, every statement made by Christians in regard to the conversion of the Jews; and to consider those who are associated together to promote the spiritual welfare of Israel, as a set of unscrupulous partisans, eager to maintain the credit of their cause, even at the expense of truth. Again: Can we feel surprised that Christian missionaries are sometimes repulsed with rudeness, when the mere courtesies of life are interpreted into "an inclination to listen to evangelical Christianity?"

We might multiply such instances tenfold, but we pass on from the evil of incorrect statements, to a still greater evil springing from the same source; from that sanguine disposition to view things, not as they are, but as they are wished to be. We approach with much reluctance the subject to which we mean now to allude; and nothing but a sense of its paramount importance would induce us to touch on a topic so delicate; and one too, that with the utmost care in handling, may hurt the feelings both of Jews and Gentiles. We allude to the injudicious haste, the incautious zeal, with which Jews are sometimes admitted into the visible church of Christ.

It is extremely difficult to speak on this subject without the risk of being misunderstood. We do not limit the power of God. We believe He can convert sinners how and when He pleases. We contend for no special process, no defined term of probation; the enmity of the carnal mind may be at once subdued by the love of God in Christ Jesus; or it may long struggle and rebel against its convictions of the truth. If the work of conversion be really accomplished,—if the careless worldling have become a child of God, we cavil not at the mode in which this may have been effected.

What we complain of is, that many Jews who know very little either of Judaism or Christianity, are induced, by the ardent zeal of their Christian friends, to make a premature profession of faith in the gospel of Christ. One of the poor wanderers whom the harsh indignities of some Continental states has driven to England, perhaps arrives, weary and worn, at the peaceful parsonage; where, instead of being repulsed by pampered menials, he is kindly received by the man of God, and tenderly waited upon by his wife; while the little children look with sympathy, not unmixed with awe, on this poor stranger,

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whom their father introduces to them, as one of God's ancient people. Is it wonderful that he should think: "Now I have found true religion; if these be the fruits of Christianity, I will become a Christian." The process of inquiry is short; the instruction given is but imperfectly understood, and indolently assented to; and in the course of a few weeks, it may be, the ignorant, wandering Jew, of vague and unsettled, if not of vicious principles, is transformed into the ignorant, wandering proselyte; of principles equally vague and unsettled,—in some cases, it is to be feared, equally false and vicious.

The injury thus done to the cause of Christianity is incalculable. Is it reasonable to expect any thing but the grossest inconsistencies from such a convert? Were he only exposed to the ordinary "ills that flesh is heir to," even these would be sufficient to stir up the uncleansed fountain of corruption that is within him; but exposed as he is to trials and temptations, of which, we hesitate not to say, no Christian has even a conception, is it wonderful that his conduct is sometimes such as to render the appellative "converted Jew," a stench in the nostrils both of Jew and Gentile? A pious clergyman, a long-tried friend of the Jews, lately wrote to one of our brethren: "After all I have suffered, were it not for the command of God, I would make a resolution never to let a Jew enter my door again." Blessed is he, say we, on whom the command of God is thus binding. To this dear servant of the Lord, and to all in like circumstances, we would earnestly and affectionately say: "Guard against the evil that has led to such suffering and disappointment; there are nominal Christians enough around you already, dishonouring the name of Jesus by their ungodly conduct; do not add ungodly Jews to the number, to throw an additional stumbling-block in the way of their brethren of the house of Israel."

Who can fully estimate the evil done to the adherents of Judaism by these pseudo-converts to Christianity? They tend to check enquiry at the very threshold; they perform the same office to their brethren according to the flesh, that the drunken Helots of old did to the youth of Sparta—warn them from intermeddling with that which, from its supposed effects, they account an "accursed thing." But it may be asked: "Does a profession of Christianity make them worse than they would have been without it?" Whether it do or not we venture not to decide; but this much is certain, it lifts them into a prominent position they never would have occupied as unconverted Jews; and the errors that might have been hid in obscurity, are exposed to the gaze of the public. We cannot, after all this, feel surprised to find respectable Jews speaking of the united friends of Israel as "a certain company established for making of libertine or ignorant Jews, hypocritical or mechanical Christians, and, as it were, producing Christianity out of the dregs and garbage of Jewry; on the same principle as the coarsest paper is made of old rope, bits of woollen rags, and other materials absolutely good for nothing else." *(Notes to Mendelsohn's Jerusalem: by M. Samuels.)*

Some of our friends may think we have made imprudent admissions, of which opponents may take advantage. O that all who seek to serve the Lord would trust in the omnipotence of Truth! For what is truth? It is the inner reality of things, as seen by the eye of God. Shall we prefer to exhibit the delusive shows and semblances of things, as seen by men who only "look on the outward appearance?" It were well if not only all the friends of the Jews, but all the professed followers of Christ, would take truth as their only ally, discarding expediency, and concealment, and flattering words, and "the wisdom of this world which is foolishness with God." (1st Cor. iii. 19) We are not afraid that truth will injure the cause of Christianity among the Jews; we are only afraid that falsehood and exaggeration may; and instead of considering the cause of Christianity strengthened by making Jews mere nominal Christians, we think it is greatly weakened thereby.

But it may be asked by some: "Are there then no special encouragements to seek the welfare of Israel at the present time,—no promising indications that the time to favour Zion is near?" We firmly believe there are; but these encouragements do not arise from any bias towards Christianity on the part of the Jews at large; but from a combination of causes producing results that may be fairly likened to the "shaking" among the "dry bones" of Ezekeil's vision. What we consider as the encouraging signs of the times, we shall bring before our readers at a future opportunity.

RELIGIOUS INTOLERANCE.

(From a Correspondent.)

A respectable Jew named G. who resides at Gesecke, near Paderborn, sent his son to a Romish Priest to obtain instruction in those branches of education which the elementary schools could not afford him. After a time, the boy expressed a wish to be baptised; and the Priest complied with his desire, without consulting his father. The poor father, overwhelmed with grief, wished to remove his son from the Priest, who refused to deliver him up. He applied to the local authorities; and their decision was against the claim of the father. He then applied to the King of Prusia, who immediately ordered the boy to be restored to him. On this, a mob of 200 persons, said to be instigated by the Priest, assaulted his house, and vented their fury not only on him, but on all the other Jews of the place, breaking their windows and plundering their houses, until the authorites succeeded in quelling the tumult. My brother Abraham passed through the town a few days since, and saw the shattered windows still exhibiting an evidence of the popular fury. Such is the exhibition of the spirit of *Christianity* made to the Jews in Westphalia! In the days of old, "the name of God was blasphemed among the Gentiles," through the wickedness of some of His chosen people; and in the present day the name of Christ is blasphemed among the Jews by the conduct of those who falsely assume to themselves the name of Christians.

JEWISH LAW OF DIVORCE.

It has been hinted to us that we must not reckon much upon the knowledge of the generality of our Gentile readers in matters regarding Jewish rites and ceremonies, as this at the best, is merely confined to the Gentile scholars, who have access to some few latin works which treat upon these subjects. Having been led to some observations upon the law and principle of divorce in the preceding number under the head *Proposed Translation of the Bible*, we deem it as interesting as opportune to exhibit here the *formula* of the Jewish divorce, followed by a few brief remarks upon the subject.

FORMULA OF THE BILL OF DIVORCE.

(Translated from the original in Nachlath Shibah, fol. 68, col. 1.)

"On the 2nd day of the week, on the 4th day of the month Thamuz, in the year 5604 of the creation of the world, according to the number in which we number here in the city of Amsterdam, also called Amstelerdam, which lies upon the coast of the sea called Taja and upon the river Amstel, I, Abraham, son of Benjamin, surnamed Wolf, a priest, who is now present in the city of Amsterdam, also called Amstelerdam, which lies upon the coast of the sea called Taja and upon the river Amstel, and whatever other name or surname my parents or my native place, or the place of my parents may have, resolve in the free-will of my soul, without any coercion to dismiss and repudiate my wife Rebecca, daughter of Jonah, the levite, who this day art present in the city of Amsterdam, also called Amstelerdam, which lies upon the coast of the sea called Taja and upon the river Amstel, or whatever name or surname thou mayest, or thy parents, or thy native place, or the native place of thy parents may have; thee, I say, who hitherto hast been my wife, but now I repudiate, dismiss, and command thee to depart, so that thou mayest be at liberty and have power over thyself to be married to any man thou mayest like, and no one shall hinder thee in it from this day for ever; and thou art permitted to all men, and hast herewith of me a writing of separation, a letter of divorce and document of dismissal according to the law of Moses and Israel.

"SHEALTIEL, SON OF PALTIEL,
"Witness.

"COLOMINUS, SON OF GABRIEL,
"Witness."

That a formula of divorce must always have existed under the law is very natural; and that this which is in use to this present day is the true formula is very evident from the simplicity of its style. It is brief, comprehensive, and perfectly consistent with the character of a legal document; and since in the law of Moses no directions are given as to what the letter of divorce was to contain, we may naturally conclude that this has been left to the judgment of the legal authorities to be guided by the purpose which it is to answer. As such, though the production of man, we can look upon it with reverence, as a specimen of antiquity under the theocracy.

From its language, which is not Hebrew, but a mixture of Chaldee and Syriac, we may at first sight be inclined to ascribe later date to it; but the fact that two passages of it are quoted verbatim, and in the

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same dialect, in chap. ix. sec. 3, of the Mishna, which is itself written in a tolerably pure Hebrew style, clearly proves that this formula must have existed long before the Mishna, and that even in the very language in which it is extant now. This will likewise bring us to the conclusion that the bill of divorce as a legal instrument had to be written in the vernacular tongue, which, as is well known, was the Syriac in Palestine at the time of Christ and long before, while the Mishna was written in the Hebrew, which for some time continued the language of the learned. So that we may suppose this deed original as to its form and a translation from the Hebrew at a time when the latter ceased to be vernacular.

There is certainly something repugnant to nature in the very reading of it; but it ceases to be so when we consider the extreme necessity of the case, for which it was intended, according to the view our Lord gives us of it, Math. xix., and limits it in v. 9. But were the oral law, bearing upon the subject of divorce, acted out, how disastrous would the consequences have been! We do not allude to that part of it which regulates the mode of dispensing it, or the precaution to be used in order to avoid mistake and fraud; for most of the proposed cases are possible, and almost in every antique law of man we find something that must appear ridiculous to us in modern times; but we speak of the *slight causes* there proposed, for which a man may put away his wife. A happy thought it is, that the Jews, though they have come so short of the law of God, have still proved better than the so-called oral law, which till of late years has been believed by them to be the revelation of God to Moses. (See No. 1 Art. Talmud, "Mishna and Gamara.") In the time of our Lord that oral law seems to have had a baneful influence upon the nation, when the Pharisees, tempting him, asked, "Is it lawful for a man to put away his wife for *every cause?*" (Math. xix. 3.) They had heard before (Comp. v. 31, 32,) that he acknowledged the law of divorce as divine, but only condemned their (the Pharisees') pernicious principles in their pretended *oral law*, that a man *may* put away his wife for *every cause*. We could show how far these laws were acted upon at that time, were it a fit subject for our present publication. In Russia, which contains more Jews than any other part in the world, it is a common thing to find men who have divorced at least one wife before the age of forty. Upon the coast of Africa. it is not uncommon that a traveller marries a wife for the time he stays in a place, and then divorces her when he leaves it.

The world at large, that which the Scriptures of truth designate as "lying in the wicked one," as the great mass of it reject the Lord that bought them, boasts of the rapid progress of civilization, humanity and toleration, unconscious that it merely usurps the principles of the Gospel. The brighter this shines in any country, the more its salutary beams effect not only those who receive it, but, unawares, even those who reject it, who, without it, would have been as pitch dark as our nights would have been without the powerful influence of the sun, though we are turned from it. The law of Christ, which prohibits a man putting away his wife for every cause, enacted as a law of a country, as such adds nothing to, nor interferes with the Christian walking in the spirit of Christ, against whom there is no law (Gal. v. 22, 23); but it has a wonderful restraining effect upon the unbelieving worldly men. That restraint may make such men no better in principle, yet society at large must be benefited by the absence of the most pernicious examples.

The Jews have in no country been brought within the pale of this restraint, but everywhere, and at all times, were left at liberty in this respect; and yet it is remarkable to find that in the more enlightened countries, especially in England, cases of divorce are exceedingly rare. May we not ascribe it to the happy influence of the originally Christian principle? But supposing, as unbelievers would have it, this to be merely the consequence of civilization, without the influence of Christianity, it, at all events, proves the advantage of civilization over that pretended divine oral law.

We had no intention to give the causes which the oral law judges sufficient for a man to put away his wife till we found, in a quotation of the Voice of Jacob, (No. 75, p. 162,) the Old Paths, (by Dr. M'Caul,) spoken of as a book which "has not yet provoked a systematic or formal refutation."† This implies that such a refutation *can and may yet be given;* we therefore give the following as a specimen as to how the Jewish divines condemn the principle of their divine oral law, and hence its character as such, by trying to adjust and make it palatable to their readers. This will be found in the note to the following section of the Mishna, from the new translation by the Rev. D. A. De Sola and M. J. Raphall:—

"Beth Shammai say, 'No man may divorce his wife, unless he found in her scandalous behaviour [unchastity], for it is said [Deu. xxiv.] 'Because he found in her some scandalous behaviour [ערות];' but Beth Hillel say, 'Even if she spoiled his food, because it is said, [ערות דבר*].' R. Akivah saith, 'Even if he found one handsomer than her, for it is said, [ibid.]' 'If it happen that she found no favour in his eyes.'" (Tract Gittin, § 10.)

Translator's note.

* "Which he explains ערות, 'unchastity,' or דבר, 'for [any other] cause,' though trifling, such as spoiling a dish. R. Akivah will understand from the text, that a man is at liberty to divorce his wife, even without any fault on her part, which he exemplifies by the instance of a man finding a woman fairer than his wife. It was from the ambiguous, or rather vague expression (!) of the quoted text, that these *sages* (!) have drawn these inferences so opposed to each other, not that they intended—at least the latter two [viz. Beth Hillel and R. Akivah,]—to apply them practically; for, not to mention that the Halacha, or doctrinal decision, rejects this interpretation of the text by R. Akivah, it must be quite obvious that no society could exist in which a husband was at liberty to divorce his wife the moment he could find another that pleased him better. The limits of a note do not permit to show more amply from various parts of the Talmudical writings that divorces were always discouraged, and permitted only under peculiar circumstances, and for a legal object. I must therefore suffice to quote the concluding words of the Gamara, Treatise Gittin. R. Eleazar saith, 'Even the altar drops tears when a man divorces the wife and companion of his youth, for thus it is written, (Mall. ii. 13, 14,) 'And this have ye done again, covering the altar of the Lord with tears, with weeping and with crying out. . . . Yet ye say, wherefore? Because the Lord has been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously, although she is thy companion, and the wife of thy covenant.'"

† That work is a refutation of the divinity of the oral law; and, while it judiciously condemns the principles of Rabinism, it yet breathes with that love and regard for Israel, which the learned author has for years manifested in action.

SECTS.

The various sects into which Christianity is divided, has always been a favorite subject for the sneer of the infidel. Some of our Jewish friends, rather inconsistently, we think, seem also disposed to insinuate, that a religion consisting of different sects must necessarily be false. Is there any period in the history of Judaism, since the time when God ceased to speak by the mouth of the prophets, in which there have not been different sects in it? Was Judaism false, because it contained Pharisees, and Saducees, and Essenes? Have modern Jews abandoned their religion as false, because at this present time there exist Karaites, and Chassidim, Rabbinists, and Reformed Jews?

Difference of opinion is the necessary consequence of the limitation of the human mind. "The human mind is so limited," says Johnson, "that it cannot take in all the parts of a subject, so that objections may be raised against any thing. There are objections against a *plenum*, and objections against a *vacuum*; yet one of them must certainly be true." Christians do not differ on the essentials of Christianity; whoever denies that which is of its essence, necessarily denies Christianity itself. We are not surprised to find a difference of opinion in non-essentials; nor that those who agree in opinion should associate together. The chief cause of regret and reproach is, that these differences should have caused alienation of affection, and even envy and strife.

We do not deny that sects are an evil; but we fear the evil is irremediable in this present dispensation. Blessed be God, we have a sure word of prophecy," which announces a better state of things.

THE FIRST HEBREW PROFESSORSHIP AT OXFORD.

The first Hebrew professorship at Oxford was instituted in the year 1530, and Robert Wakefield, chaplain to Henry VIII., appointed professor. He was one of the most eminent Orientalists of the age, and had previously been professor at Louvain, and taught Hebrew at Tubingen. In 1524, he published an inaugural discourse, on the utility of the Arabic, Chaldee, and Hebrew languages. The printer was Wynkyn de Worde, and the author complains that he was obliged to omit his whole *third* part, because the printer had no Hebrew types. Some few Hebrew and Arabic characters, however, are introduced, but they are extremely rude, and evidently cut in wood. They are the first of the sort made use of in England.

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NOTICE TO CORRESPONDENTS.

We thank יא for his advice.

J. R. P. will see we have noticed one portion of his letter. Of his various questions, some could not properly be replied to in a public print; the answer to others may be gathered from our opening address; while some involve the whole matters in controversy between Jews and Christians; if he continues to peruse our pages, we trust he will find them all answered in the course of time.

We cordially thank H. J. K. for his interesting communication.

The paper of "י" ב" ש is unavoidably postponed.

Lines from L. G. H. duly received.

The Letter of "A Disciple" is truly gratifying.

BOOKS RECEIVED.

The Value of Prophecy. By James A. Bigg.

The Purpose of God in the Separation of the Israelites as a People. By the same author.

The Promises made to the Fathers contrasted with Israel's State under the Law.

Eight affectionate Addresses to the Children of Israel. By G. W. Rhind.

A Letter by a Dissenter.

Orders for stamped copies, to the Publisher, must be accompanied by pre-payment.

THE VOICE OF ISRAEL,

MONDAY, JULY 1, 1844.

THE JEWISH ENQUIRER.—No. 1.

(Continued from No. 2.)

I now viewed the Scriptures, not as a record of historical events, nor as the authoritative standard of Jewish law and theology, but as a portion of the mind of God, which He has graciously revealed for my instruction,—a revelation of His will, with which He sees it good I should be acquainted. When I read the account of the creation of man and of the earth, the question that arose in my mind, was: "Why has God revealed these facts; and what does He wish me to learn from them?" The eternal God, infinitely holy, and happy in His own perfection, saw good to create a race of beings who might participate in His holiness and happiness. He created man in His own image and likeness, crowned him with glory and honor, and made him have dominion over the creation. When I thought of the unclouded happiness of the first man,—his unobstructed communion with God, his knowledge, his power, his full enjoyment of all the blessings with which a loving Father had surrounded him, I began to enquire: "Why am I unhappy? Why do misery and wretchedness abound in that creation which God at first pronounced 'very good'?" The answer to this question was not far off; the third chapter of Genesis revealed the mystery. With what earnestness and solemnity of feeling did I now read a portion of Scripture, the words of which had been familiar to me from childhood, but the real purport of which I had never before understood! I had formerly regarded it as an allegory, or mystic description of events that related solely to Adam and Eve, with which I, as one of their descendants, had no personal connection. But I now perceived it to be a narration of the way in which "sin entered into the world, and death by sin;" (Rom. v. 12) an explanation of the problem, why the creation now "groaneth and travaileth in pain." The subtle enemy of man succeeded in his attempt to instil into the minds of our first parents a doubt of the love of God towards them: "Ye shall not surely die:" this is not the reason of the prohibition; it is "because God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." (Gen. iii. 4, 5.) Unbelief in the love of God was the cause of the fall of man; had Adam and Eve believed that God loved them, they would have felt assured that all His commands were imposed for their own good; but, doubting this, their hearts became alienated from Him, and they were ready to act in opposition to His will. The outward act of disobedience was but the manifestation of an altered state of inward affection towards God.

The fatal deed was done, the rebellious will of man declared to the living God that it spurned His control; and forthwith misery and confusion entered into the fair creation. Could all the delights of Eden now render them happy? Ah! no. Was the presence of God now a source of joy to them? "They heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden." (Gen. iii. 8.) And thus have their posterity done ever since. The thought of a Being of infinite power, in whose hands our destiny is,—who "knoweth our sitting down, and our rising up, who understandeth our thoughts afar off," (Psalm cxxxix. 2,) has ever been a source of dread to fallen man. The vain pursuit of earthly pleasures, by banishing the thought of this unseen power, serves to "hide" him, for a time, from this unwelcome presence; but when the conscience is fairly aroused, when he feels that he has been madly living in opposition to the will of a power that could at any moment crush him into dust, every attempt to hide himself from this awful presence is vain: "Whither shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend up into heaven thou art there: if I make my bed in hell, behold thou art there: if I say, surely the darkness shall cover me; even the night shall be light about me," (Psalm cxxxix. 7, 8, 11.)

I felt that my own condition was precisely that of Adam and Eve, when they sought to hide themselves from the presence of the Lord; I was in a state of alienation from the Being by whose mighty influence I was ever surrounded; and I felt that they and I needed one and the same remedy,—even perfect reconciliation with this omnipotent and omnipresent Being, "the great, the mighty, the terrible God."

I was much struck with the circumstantial manner in which God has seen fit to detail what He said to the serpent, to the woman, and to the man. When I considered how completely every word pronounced against the man and woman has been fulfilled, I thought it certain that every word spoken to the serpent must have as full an accomplishment; and that as surely as the word of the living God is true, so surely shall the "Seed of the woman,"—shall some descendant of the woman,—"bruise the head" of Satan; that is, shall undo the evil which he has wrought in the creation of God.

The question that then naturally occurred, was: What must this seed of the woman do, in order to restore man to the state of happiness which he lost by the fall? And the obvious answer was: He must bring back the alienated heart of man again to rest its affections on God as the supreme good: He must so exhibit the love of God to man, as to draw forth man's love in return. And the love he must now reveal is love of a higher kind than that of mere complacency in a holy being, such as we may suppose God to have felt towards unfallen man; it must be a love that can, with consistency to the perfect holiness of God, be extended towards guilty and rebellious creatures. But here a difficulty arose: If this seed of the woman be merely one of the fallen race to whom this new revelation of love is to be made, if he is one of the alienated and rebellious sinners, how is he first to be raised out of this state; where, and how, is he to acquire a knowledge of this forgiving love of God? Must he not be an intermediate person, a מוכיח, an umpire, who can lay his hands upon both? (Job ix. 33.)

It was impossible to conceal from myself that I was involuntarily pourtraying the character which Jesus of Nazareth assumed to himself. In spite of my struggles against them, these convictions irresistibly forced themselves upon me: Man is a fallen creature; his heart is by nature alienated from God; he cannot recover himself from this state of alienation; the promised seed of the woman must be a mediator between God and man; he must partake of the nature of both, and yet he must not partake of the sin of man; and how can all this be, except by—I shrunk from adding—the incarnation of Deity in man; for I saw at a glance where this admission would land me.

Though I had thrown aside the New Testament, I could not get rid of the light I had acquired from it. It seemed to shed a radiance on every line of the Pentateuch, which I was now studying; making that clear which was before dark and mysterious; giving order and consistency to what had formerly appeared arbitrary and unconnected. It cannot be denied that the explanations of modern

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Judaism in regard to the sacrifices are far from satisfactory. Long before their appointment as a portion of the Jewish economy, even from the days of Abel downwards, they formed the chief part of outward worship. Why did a God of mercy command His creatures to imbrue their hands in the blood of an innocent animal? Why, under the law, were these sacrifices multiplied; and why was the sprinkling of blood a means of purification? Man, as a guilty sinner, is obnoxious to death; in taking the life of the animal brought in sacrifice, he confesses this, saying: "Lord! my life is forfeited by sin; but thou art graciously pleased to accept the penalty in the person of another:" כי הדם הוא בנפש יכפר "It is the blood that maketh atonement for the soul." (Levit. xvii. 11.) Yet surely the blood of bulls and goats could not do this, unless it was connected with something of a higher and spiritual character? I was forced to confess that the view taken by Christians of the design and meaning of sacrifices is at least consistent and plausible; and more suited to the prominent part they held in ancient Jewish religion, than the vague notions of modern Jews on the subject. I remembered the confused idea of some connection subsisting between sin and sacrifice, which I had formerly entertained; as, for example, when we say on the day of atonement: "Let it be willed before thee, O Lord, our God, and the God of our fathers, to forgive us all our sins, and pardon us all our iniquities, and grant us remission for all our transgressions:—For the sins for which it is our duty to bring the burnt offering: And for our sins for which it is our duty to bring the sin-offering, &c." What were these offerings to do for Israel, or to teach them? Whatsoever benefit accrued from them when offered, are we not now deprived of that benefit? In the days of old, the high priest confessed the sins of the children of Israel, ונתן אתם על ראש השעיר, "and put them on the head of the goat," which carried them away into the wilderness; (Levit. xvi. 21, 22) but who carries away our sins now?

These, and many other reflections, were suggested to my mind, by the Christian doctrine that the sacrifices were typical of the work of the Messiah; and I felt disposed, with a more definite meaning than I had hitherto attached to it, to adapt the petition in our service for the day of atonement: הקם לנו מליץ יושר כופר מצאתי תשמיע לשובבים "Raise up for us an upright advocate; and cause the backsliders to hear: 'I have found a ransom.'"

Rabbi Samlai said: "Six hundred and thirteen precepts were given to Moses on Sinai; David came, and founded them on twelve. Isaiah came, and founded them on two. Afterwards, Habakuk on a single one; for it is written, 'The just shall live by his faith.'"

JOSEPHUS'S TESTIMONY TO JESUS OF NAZARETH.

We have seen the article in *The Occident* relating to the famous passage in Josephus, (Antiquities, Book xviii. chap. 3, sect 3,) to which a correspondent refers in our last number, and shall present our readers with a few observations respecting the testimony which that celebrated historian has borne to the character of Jesus of Nazareth. We shall first, however, dispose of the questions put by the Editor of that periodical, which are, "*Whether there are any copies of Josephus in which the paragraph does not appear? When it was probably interpolated?*" and "*Whether the works of Josephus were known to the Talmudic doctors and the Rabbies of the middle ages up to modern times?*" To these questions we reply, that not a single copy of Josephus has ever been discovered in which the passage in question does not occur; nor is there a shadow of evidence which can be adduced in support of the surmise, that it is an interpolation. It is difficult even to imagine how any such general interpolation of all the copies which have come down to us could have been effected, seeing the author's works were, on their publication, well known at Rome, and must, from the reputation in which they were held, have been early and extensively circulated.

The passage seems to be alluded to by Tacitus in his *Annals*, Lib. xv. cap. 44, about A. D. 110;* by Justin Martyr in his *Dialogue with Trypho*, page 234, about A. D. 147; and by Origen in the early part of the third century, in his *Commentary on Matthew*, page 230, and in his work *Against Celsus*, Lib. i. page 35, 36. It is quoted in full by Eusebius, in his *Demonstratio Evangelica*, Lib. iii. p. 124., which is supposed to have been written about A. D. 324. It is worthy of remark, that he does not adduce the passage as a newly discovered testimony, but as what was known to be in the copies of Josephus antecedently to the time in which he wrote. From his time down to the sixteenth century, we find it cited by the most eminent writers without the least suspicion as to its being genuine. That the works of Josephus were known to the Talmudic doctors and Rabbies, there is, we think, little ground to doubt; for his testimony to the character of Jesus seems to have been the principal reason which induced the Jews to reject his genuine history, and to substitute in its place a spurious work supposed to have been written by Josephus Ben Gorion.

The passage in Josephus, is as follows:

"Now, there was about this time Jesus, a wise man,* if it be lawful to call him a man, for he was a doer of wonderful works,—a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was the Christ; and when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again on the third day, as the divine prophets had foretold; these and ten thousand other wonderful things concerning him, and the tribe of Christians, so named from him, are not extinct at this day."

It cannot be objected to this paragraph, that the style is different from that of Josephus; for Daubuz, in his work entitled *Pro Testimonis Flavii Josephi de Jesu Christo*, shows, in the most satisfactory manner, that nothing can be more alike. Of this he affords undeniable evidence, by examining every phrase, and almost every word; and showing that there is nothing introduced in this passage, for which we have not good authority in other parts of the same author. To every sentence, and part of a sentence, he produces parallel passages in the same acceptation, and perfectly analogous; by which he makes it manifest, almost to a demonstration, that the whole was written by the same hand.

It is, however, objected, that the testimony which is here given to Jesus, is such as could only be given by one who was a Christian, which Josephus certainly was not. This objection originates in wrong ideas which have been formed of the people and the times of which the historian writes, in not considering that thousands of Jews at that time believed every thing which is here said, and would have afforded the same evidence, if required, as Josephus has done. The objectors do not seem to admit of any medium between a zealous disciple and a determined adversary. In this they do not make a just estimate of persons and things, but dwell too much on the extremes. There was a middle party among the Jews, who saw the sanctity of Jesus's manners, the excellency of his doctrines, and were astonished at his miracles. We read, John vii. 46, that the officers who were sent to apprehend him, returned struck with admiration of his wisdom, saying, "never man spake like this man;" and yet we do not find that they were converts. How often do we read, that "*the people were astonished at his doctrine.*" See Mat. vii. 28, chap. xxii. 33; Mark i. 22, chap. xi. 18; Luke iv, 32. It is not, however, said that the people were his disciples. It may, therefore, fairly be allowed Josephus, though not a Christian, to mention Jesus as "a teacher of such men as gladly receive the truth."

As it respects his miracles, they were universally believed by the Jews. Even

*Josephus's History of the Jewish War was published about A. D. 75, and his Antiquities eighteen years later, in the 13th year of Domitian, A. D. 93. The former of his works was held in great repute at Rome, and recommended by the Emperors Vespasian and Titus. Tacitus, the Roman historian, appears to have been acquainted with both his works, and to have drawn largely from them in treating of Jewish affairs, &c.

* Josephus observes, Antiq. xx. 22. "They (the Jews) give him the testimony of being *a wise man* who is fully acquainted with our laws, and is able to interpret their meaning."

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the Pharisees, his most bitter enemies, acknowledged them. Nor, long after, were they disputed by either Celsus, Porphyry, or Julian. Moreover, multitudes of the Jews perceived that many of the predictions of the prophets were accomplished in Jesus. Those who had seen the miracle of the loaves and fishes, said "This is of a truth that prophet that should come into the world." (John vi., 14, and chap. vii., 40.) Thus, they showed how strongly they were convinced that many of the prophecies were fulfilled in him. See, also, John vii., 31. And although Josephus, who believed in the prophets, could not bring himself to believe that Jesus was the Messiah, he might very easily see that the Scriptures in many places pointed out such a person as Jesus appeared to be, and readily allow, that the prophecies foretold the wonderful works which he did.

It has been justly observed, that, of all persons who have ever appeared in the world, pretending to work miracles, or really working miracles in proof of a divine mission, Jesus alone, could appeal to a body of recorded prophecy delivered many hundred years before he came into the world, and say, "In these ancient oracles it is predicted that One appearing among you at a time defined by certain signs and characters, shall be known by his working —not miracles generally—*but such and such specific miracles.* At a time distinguished by these signs and characters, *I* come; these specific works *I* do; and *I* exhibit the character of the person delineated in those prophecies." Hence, when John the Baptist sent his disciples to inquire of Jesus, if he was *that* person spoken of by the prophets, or whether they were to look for another, Jesus made them eye-witnesses of many of those miracles which were a literal completion of the prophecies, and bade them go back and tell John what they had heard and seen. (Luke vii., 19—22.) "Go and tell John, that you have seen *me* restore the paralytic; you have seen *me* cleanse the leper, cure the lame, the blind, the deaf, and the dumb; you have seen *me* liberate the possessed; you have seen *me* raise the dead; and you have heard *me* preach good tidings to the poor. He will connect these things with the prophecies that have gone before concerning *me*, and will tell you what conclusion you must draw." It was this kind of evidence that presented itself to those who gave utterance to their convictions, and said, "He hath done all things well (i. e. he hath done all things according to the predictions of the prophets); he maketh both the deaf to hear and the dumb to speak." (Mark vii., 37.) So that, it need be no matter of wonder, that Josephus should say, *the divine prophets had foretold many wonderful things which were accomplished in him.*

The principal objection to the genuineness of the passage under consideration, is drawn from the expression, "*He was the Christ.*" The meaning which the objectors attach to these words of Josephus is, that he esteemed Jesus as the Messiah. This, however, is not what was intended to be conveyed by the expression; but, that this Jesus was distinguished from other persons of the same name, of which Josephus himself mentions not a few, by the additional name of Christ; or that this person was he who was generally known by the name of *Jesus Christ.* That this is the author's meaning appears from another passage of his work (Antiq. xx., 9, 1), in which he mentions James, who was put to death by Herod, and styles him "The brother of *Jesus who was called Christ.*" And in this sense all the ancient authors who have cited this testimony of Josephus, seem to have understood the original words, translated "He was the Christ."

It is, moreover, alleged to be impossible that the testimony which is here given to the resurrection of Jesus, could have proceeded from one who was not a Christian. This difficulty arises from not duly considering the situation of the historian, the age in which he wrote, and the people whom he addressed. We are persuaded there were many not of the Christian community, who, if called on, would have given a similar testimony, on this point, to that of Josephus. There can be little doubt that many of the chief priests believed that Jesus was raised from the dead. The soldiers who guarded his supulchre certainly did, yet it is not said that they became proselytes. They gave their testimony to this great event; and it was believed by many others; and why not by Josephus? In short, there is nothing in this whole passage, which we might not expect to meet with in a writer of such candour and veracity as Josephus, of whom a high authority has declared, that "he is the most diligent and the greatest lover of truth of all writers. Nor are we afraid to affirm of him, that it is more safe to believe him, not only in the affairs of the Jews, but also as to those that are foreign to them, than all the Greek and Latin writers; and this, because his fidelity and his compass of learning are every where conspicuous."

THE FEAST OF WEEKS.

(Concluded from No. 2.)

The fiftieth day, to which I now proceed, and which was the day of the feast, was commemorative of the giving of the law on Sinai; this is commonly believed by the Jews, and also by Christian commentators. On that day the Lord came down to meet with them on Sinai; this was the great event celebrated. To this we would invite attention, not bringing the reader to Sinai, but to Zion, where Israel afterwards commemorated that glorious event.

"And ye shall offer a new meat-offering unto the Lord" on the fiftieth day.

The Hebrew word here translated *meat-offering* means *an offering of rest;* "ye shall bring a new offering of rest before the Lord." Wherever the word *meat-offering* occurs, the original word, derived from a word that signifies *to rest,* means *an offering of rest.* It is called a "*new*" offering of rest; and it may have been called "new," simply because it was of the first fruits, the first ripe fruits, the first ripe wheat; but it appears to me that it was called "new" from its being new in character, differing from any offering ever before offered to the Lord. And wherein lay the difference? In that it was with leaven. In the seventeenth verse is the account given of it: "Ye shall bring out of your habitations two wave loaves of two tenth deals; they shall be of fine flour, they shall be baken with leaven, they are the first fruits unto the Lord." This is the "new meat-offering," or new offering of rest. These two wave loaves were to be brought by them from their homes, carried with them to Jerusalem, and there brought to the priest and presented before the Lord, each head of a family presenting his two loaves as a "new meat-offering," a new kind of offering of rest, wherein he was to dedicate himself and the family unto the Lord. Now, it is distinctly said in Leviticus (the second chapter) that no meat-offering was to be offered with leaven. Leaven is throughout Scripture given as being emblematic of sin, and hence the meat-offering (or offering of rest), which was always placed upon the sacrifice after the atonement was made, emblematic of an entire rest and satisfaction in the Lord, was to have no leaven, no sign of sin seen in it. Yet here this new meat-offering is distinctly said to be "with leaven," and it was to be presented before the Lord, and to become holy, and the property of the priest.

Now, since leaven is emblematic of sin, we may learn an interesting and important lesson from this. The first-fruits that were brought to the passover were not mixed with leaven; a handful of corn was to be cut from the field, carried to Jerusalem, and offered up with the lamb and a meat-offering (an offering of rest) without leaven; no leaven is mentioned there. The lamb was typical of Christ, who is the first fruits of the resurrection, "the first fruits of them that sleep in Him;" and therefore as there is no leaven in Christ, there was to be no leaven in the type of Christ. This was to be offered on the morrow after the Sabbath following the passover, that is, the second morning after the passover, which was the very morning on which Christ rose from the dead. But besides that, there was this new meat-offering of two wave loaves—the offerers coming with it from their homes to Jerusalem is a circumstance typical of each family apart being dedicated to the Lord in those loaves, which they used for their common diet in their houses; and the reason why there were two may have been to set forth the two parents in the family. Now, here there was to be leaven, indicative of sin; yet these loaves were to be brought before the Lord and given to Him, the high priest taking them into his hands, and lifting them up before the Lord: yea, more, offering up a sacrifice with them. These loaves were now become holy, just because they had come in contact with the atonement, with the high priest, with the Lord.

By this, then, every family was dedicated unto the Lord. They could not all go to Jerusalem, but it was ordered that the males should appear—not, however, to the exclusion of females, for we find (in Deuteronomy the sixteenth) direction given that they should all rejoice before the Lord in Jerusalem, "they and their sons and their daughters, and their menservants and their maidservants, and the stranger and the fatherless, and the widow, which were among them;" so that this law was given rather for their convenience, when they could not all leave their homes. The whole family was presented before the Lord in the loaves of bread; and it was as if the Lord would teach them that their common diet, their bread which was taken from the accursed ground ("cursed

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for man's sake,") was now sanctified through the atonements offered at Jerusalem—that the bread they ate from day to day was to be bread sanctified and blessed unto them, and received as commemorative of a loving Father, who "gives unto us our daily bread." The whole of the family was now to receive the bread of each day, as given to them by God in token of forgiving love. This appears to me to be the reason why the bread was thus to be taken out of their houses; and as we are often told in Scripture that the father was to instruct his children in all the words of the law, so doubtless the father then was to tell his children—"See, I am taking these two loaves out of the house, and going with them to Jerusalem to dedicate them to the Lord, that henceforth the bread you eat may be bread given to you by your loving and forgiving God."

The bread that Christians eat, their ordinary food, is to be blessed and sanctified to them through prayer in the name of Jesus, their sacrifice and atonement—prayer offered up before partaking of it. By this they ought to be lifting it up every day, as it were, before their High Priest, who is within the veil in the heavenly Jerusalem, and receiving every meal as given unto them, and sanctified to them, by the God who has forgiven them their sins, and cleansed them from them through the blood of Christ. By applying to Jesus as their High Priest, and asking in His name a blessing before they eat, He is, as it were, consecrating this bread to their use; and they receive it, not merely as men of the world, who think only of sensual gratification, but they receive it with gratitude, and joy, and thankfulness, as given to them by God, that the nourishment and strength which their bodies derive from this bread (received by them from a forgiving Father) may be devoted and consecrated to the service of the living God.

And if Israel were to learn to eat their bread with gladness and singleness of heart, because they had brought from their habitations to Jerusalem the first-fruits of it, these common loaves, the bread that they used from day to day, and these had been consecrated and hallowed to the Lord—if they were to eat their bread with thankfulness to the God who had given them it, and who had forgiven them their sins—ought not Christians, as families apart, to commemorate in every meal the dying love of Jesus? We do not mean that they are to make an extraordinary ceremony of it; we only speak as to the spirit in which Christians should partake of the gifts of God. They ought always to partake even of "the bread that perisheth" unto the glory of God; whether they eat or drink, God should be in all their feelings. Since all acknowledge that there were types and shadows in the law, there must be also antitypes; but these antitypes are not sufficiently considered, and this is one of these antitypes. Our bread is consecrated; each family is to partake of every thing, lifting it up, as it were, before the High Priest in the heavenly Jerusalem, and asking Him to bless it; and Christian families ought to live as families that are fed by the hand of a forgiving Father, rejoicing continually in forgiving love. Oh! of how much joy do Christians deprive themselves by not thus continually commemorating the dying love of Christ! It ought not to be left to once a year, or once in three months, or once a month, or even once a week. We are not speaking of it as a receiving of the sacrament; we mean that every Christian family should receive their ordinary meals as given to them by a forgiving and a loving Father, and as blessed to them through the prayers offered unto God in the name of their High Priest and Mediator—that it is as if they had received it from the Lord, sanctified by the High Priest—and that the strength they derive through this meal is to be exerted in the service and for the glory and honour of the Lord. And great joy do they have—oh! great peace and great joy—in thus living from day to day, looking unto their heavenly Father, being fed by the hand of their heavenly Father.

But we must now direct attention to the number of the sacrifices that were to be offered on this day.

In the eighteenth verse we read, "And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the Lord, with their meat offering, and their drink offering, even an offering made by fire, of sweet savour unto the Lord." Seven lambs, one bullock, and two rams—ten in number were to be offered up "for a burnt offering unto the Lord."

It is, as has been already observed, commonly acknowledged that this feast of weeks was to be kept at Jerusalem in commemoration of the giving of the law on Sinai; they were to go to Jerusalem and commemorate on Zion what the Lord did in giving the commandments on Sinai. In Deuteronomy the sixteenth we read the command—"Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn. And thou shalt keep the feast of weeks unto the Lord thy God with a tribute of a free will offering of thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee: and thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the Lord thy God hath chosen to place His name there. And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes." Thus they were to rejoice in Jerusalem, we observe, before the Lord their God—(how many times He is there called "the Lord *thy* God!)" But how could sinners rejoice, when the ten commandments were standing against them? Every command cried out against them; the breach of it brought the sentence of death; how then could they go up to Jerusalem and rejoice before the Lord, in commemoration of the giving of that law which condemned them? Impossible, unless there was a perfect satisfaction made to that law. Hence it is very striking that for every commandment there was a sacrifice. These *ten* sacrifices were to be offered up at the feast of weeks, as if to express that every command was satisfied. *There* is the sacrifice for it; the blood is flowing from that animal, as a symbol of forgiveness, of entire satisfaction. Ten sacrifices were particularly ordered on this feast, to satisfy the condemnation that stood against them from the breach of the ten commandments; and *then*, when they appeared in Jerusalem and met together before the Lord, they could rejoice, and were commanded to rejoice. 'How can we as sinners rejoice, when so much condemnation is against us? the very remembrance of our situation before Sinai makes us tremble, instead of rejoice; how we all shook and trembled and were overwhelmed with awe when we were there! and how can we as sinners be happy before the Lord, when God has said that we should obey these commandments, and that if we break them we are under condemnation?—and *we have* broken them. The sentence of death is upon us, the ten commandments are against us, how can we rejoice?" 'Behold the ten sacrifices! complete and perfect atonement, complete and perfect satisfaction!' Therefore they were to rejoice, because an atonement was made, condemnation was taken away, and liberty given to them, not only to draw nigh unto God, but to joy in the free and perfect forgiveness declared unto them.

And thus this fiftieth day was commemorative to Israel of what the Christian should see in the antitype—a perfect and entire atonement, a complete satisfaction, the washing away of his sins through the blood of Christ. He should therefore rejoice before the Lord his God, in that his sins are taken away. The sins of Israel were taken away in the type; the ten commandments were condemning them, but the ten sacrifices were teaching them forgiveness; and hence, through the mercy and goodness of God as manifested in the sacrifices, they were now to rejoice before Zion where the Lord was dwelling, in that their sins were forgiven them, and the commandments were no longer condemning them. But ah! there had to be a remembrance made of the same sins every year; the law "with those sacrifices could not make the comer thereunto perfect" as pertaining to his conscience, for it required the repetition of the same services from one year to the other. But the perfect and entire satisfaction and atonement is now made; the law that condemned us was obeyed by Christ; the commandments that cried out condemnation were obeyed in Christ. Behold, in Him was the law ("Thy law is within my heart"); He obeyed it; He made satisfaction for the breach of it; and therefore He gave His body as a ransom, that we may freely and frankly go unto that God from whom we are alienated, go into his presence with joy and thankfulness, because our sins are forgiven us. Yes; Christians have this blessedness, that the Lord has taken away their iniquities. The feast, which was to be kept once a year at Jerusalem in commemoration of the giving of the law, is that feast that a Christian is continually to rejoice in. The law is not thrown away by a child of God, as if it were only to serve for one purpose, and then be laid aside; but the joy of the child of God is in becoming a partaker of Christ, and in having the law written upon his heart and mind, and being able to say, 'Now, Lord, Thy commandments are no longer grievous, for when I see my sin and see my condemnation, I see also mercy and forgiveness; when I see that I am condemned as a sinner, I see also that I am accepted as a sinner through the blood of Christ, my perfect atonement and sacrifice."

Moreover, in the nineteenth verse we read—"Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings. And the priest shall wave them with the bread of the first fruits for a wave offering before the Lord, with the two lambs; they shall be holy to the Lord for the priest."

After the perfect and entire satisfaction that was made for the sin in the ten sacrifices, whereby sin was taken away, peace was now to be proclaimed; and in proclaiming peace to them the high priest was to give them an outward demonstration of it in receiving their loaves, taking them into his own hands and lifting them up together with the peace offerings, waving them before the Lord, the God of heaven and earth, and thus giving an outward demonstration of that real peace, the peace of God, which the world cannot give nor take away, and which consists in being liberated and set loose from earth to which we are by nature tied. The two wave loaves of each family were taken, setting forth every family apart; and these loaves with leaven now accepted were hallowed and lifted up with the sacrifice of peace-offering, and were to be for the priest—as if they were to

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see themselves now to be the property of the living God in the hands of the priest.

But wherefore this "kid for a sin offering?" wherefore was there need of another sin offering? For this reason; the high priest was still but a man, liable to sin. Though he was outwardly a type of Christ, yet he could not be inwardly a type of Christ, who "knew no sin;" and it was therefore needful to teach them this lesson, to look for a High Priest, who could present them a peace offering before the Lord and who "needed not to offer for Himself," as the other high priest. In the outward demonstration of the acceptance of Israel before the Lord, when the declaration of peace was made to them by the high priest, he had first to slay the sin offering, and thus to teach them that he himself, as a high priest, could not proclaim peace to them if there were not a sin offering. And this sin offering, which the high priest had to offer for himself, was emblematic of our great High Priest offering Himself as a sin offering, and presenting himself as the perfect sacrifice before God. It behoved us to have a High Priest, spotless, harmless, undefiled, separate from sinners; else we could not have peace.

The peace of the child of God consists in being set loose from earth, liberated from the slavish chains which bind him down to earth. For every sinner is tied and bound to the earth; it is his centre, and he is always drawing to the centre. But the child of God, as was outwardly typified in the wave offering, is to be set loose from earth; his centre is no longer to be in earth, but in heaven—the opposite to what it was before. This is peace. The reason why they do not oftener find a large measure of this peace and of this quietness in their souls is, because they are centering themselves too much in earth. If they were more engaged in throwing themselves into the hands of their High Priest, and saying, '*Lift Thou us up* above earth and above earthly things,' they would find the breathing forth of the peaceful Spirit of Jesus flowing into their souls; they would have a peace "that passeth understanding," and which the world cannot give nor take away. Nothing disquiets and agitates the godly soul more than being bent to earth. The peaceful joy of the redeemed in glory—wherein does it consist? In that they are altogether liberated from the body of sin and death, and look for a risen body wherein shall be no sin and no corruption. Wherein does their joy consist? In drinking into the rivers of peace, that are flowing out from God, who is the fountain of peace; they are happy, because they are continually with God. And the soul on earth can only be happy with God—"lifted up" from the world unto God.

REVIEW.

A Visit to my Father-Land; being Notes of a Journey to Syria and Palestine, in 1843. By RIDLEY H. HERSCHELL, author of a "Brief Sketch of the Jews," &c., &c. London: J. Unwin, 31, Bucklersbury.

The contents of this volume are as follows:—Paris—Lyons—Avignon, Pope's Palace—Sardinian Dominions—Rome, the Jews, visit to St. Peters, Worship of St. Anna, Prayers to St. Anna, Visit to the Mint, Popish Coins—Visit to Loretto—Conversation with a Jew—Corfu—Greek Church—Athens—Syra—Smyrna—Nestorians—Tractarianism in America—Mar Yohannan—Message to Queen Victoria—Constantinople, Slave Market—Austrian Steamer, Turks—Isle of Patmos—Rhodes—Cyprus—Beyrout, Lebanon—Baalbec—Damascus, Jewish Houses, Jewish ladies, Persecution of the Jews—Pitching the Tent—Sasa—Kuneitirah—Lake of Tiberias—River Jordan—Bethsaida and Capernaum—Town of Tiberias—Mount Tabor—Nazareth—a Well Scene—Burka—Samaria—Shechem—Samaritans—Jacob's Well—Joseph's Tomb—Lubban—Shiloh—Jerusalem, Mount Zion, Mount Mariah, Fulfilment of Prophecy, Wall of the Temple, Jew's place of Wailing, Ancient Bridge, Garden of Gethsemine, Mount of Olives—Bethany—Remarkable Tombs—Greek and Romish Churches—Scene in the Holy Sepulchre, Miraculous Fire—Letter of the Archbishop of Canterbury—Mission at Jerusalem—Lepers in Jerusalem—Rachel's Tomb—Bethlehem—Mar Saba—Brook Kedron—Wilderness of Judah—John the Baptist—The Dead Sea—River Jordan—Gilgal—Jericho—Fountain of Elisha—Jaffa, Cornelius—Mount Carmel—Tyre—Sidon—Education in Syria, American Missionaries, Greek Church Schools—Mission in Lebanon, the Druses—Visit to the Pasha—Egypt—The Jews.

As we feel that any eulogium from us, upon our brother's little book, might be thought to come from a suspicious quarter, we forbear to do more than call our reader's attention to it. We can assure our Jewish readers, that whatever may be its defects, it is entirely free from that contemptuous and unfeeling tone towards them, of which they have had such just reason to complain in some other works.

Little Emily and Ruth, or the Christian and Jew. Royal 32mo. London: HOULSTON & STONEMAN.

This little History is prettily told. It is an account of a young Jewess and her father, who were both brought to the knowledge of the truth as it is in Christ Jesus; the former, through the instrumentality of a little girl of her own age. It is well calculated to impress on Christians the duty,—we must, in spite of the sneers of some of our Jewish friends, call it,—the imperative duty of making known to Jews, as they have opportunity, the forgiving love of God, in Christ Jesus.

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THE VOICE OF ISRAEL.

קול ישראל

CONDUCTED BY JEWS WHO BELIEVE IN JESUS OF NAZARETH AS THE MESSIAH.

"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—Isaiah. xlix. 6.

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THE UNITY OF CHRIST'S CHURCH.

To the Christian who is desirous above all things to bring others into the participation of the blessings he himself enjoys, the discrepancy between the Christianity of the New Testament, and that which is exhibited in the world, is a painful and constant trial. The Christianity of the former is, like its divine Founder, perfect; the Christianity of the latter is not merely mixed with human infirmity, but is combined with so many heterogeneous elements as entirely to alter its nature.

What idea does the word *Christianity* convey to the mind of a Jew? The religious denomination of Europe. To him all Europeans, except the Turks and his own people, are Christians. The votaries of pleasure, who live without God in the world;—the covetous, who worship wealth;—the sensual and degraded, who lower themselves to the level of the brutes that perish;—the proud, the oppressor, the merciless tyrant, the unjust extortioner,—all are, in his estimation, *Christians*. Such as the general mass of men are in any country, such do the Jews in that country conceive Christianity to be. Should Christians object to this as unreasonable, and urge that they do not judge of Judaism from the present religious state of the Jews, but from the Old Testament, we must remind them that Jews do not read the New Testament, nor acknowledge its authority; and therefore they take the conduct of Christians, or of those who are called such, as the exponent of their creed Besides, we must remember that it is much more easy to separate the idea of the Jewish religion from the Jews, as a people or race, than it is for the Jews to separate Christianity from Christians; since Christianity, in their estimation, is not a national, but a religious distinction.

If, from those Jews, who view Christianity merely on the surface, we proceed to those who examine a little deeper, we find them astonished and perplexed by the conflicting opinions they encounter among Christians. They tell us, that they hear one party saying, "We are the true church, and the others are heretics;" while another says, "We are the true church and those are idolaters." Some make the Christian church include a whole continent; others reduce it to two or three little conventicles. This state of things is deeply humbling, and should make the true Christian earnestly long and pray for the "times of the restitution of all things;" for that glorious period when "there shall be one fold and one shepherd."

Our Jewish brethren constantly ply us with questions in regard to our particular views and sentiments; and as to our opinions of various communities of professing Christians. We are asked, if we think this or that denomination "a true church;" if we consider a member of this or that church a Christian brother, we are taunted with the want of unanimity, and told that, in pity to our ignorant brethren, we should defer inviting them to become Christians, till Christians have agreed among themselves what is Christianity.

Now we are prepared to maintain, that all real Christians are agreed as to what Christianity is; that though erroneous and sectarian views may lead some good men to insist on some of its adjuncts, with a pertinacity that would induce others to believe they consider them to be essential to it, yet in their hearts they only acknowledge a few grand principles to be the essence of Christianity, and do not hesitate to recognize these as such, even when they meet them dissociated from the adjuncts to which they may attach undue importance. Take a real Christian from England, France, Germany, and America, and bring into their company a truly converted Jew, Hindoo, and Negro, and amid all the diversity of character and attainment there will be a unity of spirit, an accordance of sentiment in all that relates to their state by nature, the grace in which they now stand, and their "rejoicing in hope of the glory of God." Rom. v. 2.

What then is this common Christianity on which all are agreed? What is a Christian? A Christian is one who knows that, since the fall of our first parents, the heart of man has been alienated from God; and this he does not merely hold as a dogma, but with deep humiliation confesses this to be his own state by nature. Amid the amiabilities that are to be met with in unrenewed man, there may subsist the sentiment of love towards a Being who is regarded as the bountiful supplier of good gifts; but there is no love to the God who has revealed Himself as hating sin, and commanding purity of heart; who has said, "Be ye holy, for I am holy." The carnal mind may "consent unto the law that it is good;" but it cannot *love* the law that restrains its evil propensities and reproves its selfish desires.

The doctrine of the corruption of human nature lies at the root of Christianity; it is this which renders a Mediator necessary. Those who view this corruption as a slight disease, may be content with a slight remedy; a little more sobriety of thought, a little more strictness of conduct; while those who regard it as a mortal malady, that if left to itself will issue in eternal death, must seek a remedy more powerful and efficacious. He who feels his own heart to be "deceitful above all things, and desperately wicked," cannot rest satisfied with any thing short of a radical change,—"a new heart and a right spirit."

The only cure for this corruption of the human heart is the apprehension of the love of God in Christ Jesus. When the wonderful scheme of man's redemption is understood; when God is seen in his true character, as a Being hating sin, yet full of love and compassion towards the sinner; when the consummate wisdom is discerned of that plan by which He manifests His abhorrence of sin, in the very act that absolves the sinner, then the rebel heart can hold out no longer, but subdued by this unutterable love, yields itself up unto God in loving and dutiful obedience.

Thousands who are brought up in an outward profession of Christianity, and who have been accustomed all their lives to hear its fundamental doctrines, remain personally unaffected by them. To them the fall, the redemption, and the restoration of man, are mere theological dogmas, possessing little more influence over their affections and conduct than if they were the theorems of an abstract science. But when the Holy Spirit has convinced an

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individual of his own sinfulness, of the gulf that separates him from a holy and righteous God, then every statement of scripture that announces the inherent depravity of human nature, comes home to his conscience with the force of Nathan's reproof to David, saying, "Thou art the man!" He says with Job, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes." Job xlii. 5, 6. In this state of helpless misery, the death of Christ, which before he viewed merely as a historical event, he is now enabled, by the Spirit's teaching, to regard as the overture of pardoning mercy to himself; he sees his iniquities laid on the Great Sacrifice: he beholds in Jesus "the Lamb of God that taketh away the sin of the world." Formerly he regarded every precept of the divine law as "a hard saying;" and though reason told him it was just and salutary, passion and inclination murmured against it, and hated when they dared not rebel. But now he views sin as a loathsome and fatal disease; and the law of God, as a blessed monitor, warning him against all that would injure his spiritual health and well-being. Holiness is now to him life and health; the element where he breathes with freedom,—the region where he meets with God. The Being who before inspired him with dread, is now the object of his heart's devoted attachment: "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." Psa. lxxiii. 25.

This is the one true religion: it subsisted before Judaism, in and through Judaism, and subsists now in Christianity, as the completion and perfection of Judaism. Each new dispensation more fully unfolded the glorious scheme of restitution, the progressive advancement towards that consummation when all shall again become "very good;" but the substance of each dispensation was the same; Abel, Enoch, and Noah, were saved by the same faith that justified Abraham, David, and Paul.

Having seen what a Christian is, there is no difficulty in understanding what a Christian church is. The word *church*, it is true, is used in the New Testament in different acceptations; being even in one place employed to denote a tumultuous assembly, (Acts. xix. 41. *orig.*) But the church of Christ has no such latitude of meaning. In its widest sense, it means the whole body of real Christians, In its more restricted sense, a Christian church is a body of Christians who are united together in holy fellowship, in order to mutual edification, and the salvation of souls. Those members of the church of Christ, to whom God has given gifts suited to this office, are to call on sinners to come out of a world lying in wickedness; are to be sent by the church to the east and the west, to the north and to the south, to "preach the gospel to every creature;" to proclaim the glad tidings to Jew and Gentile dwelling in a polluted world, that there is a fountain where they may wash and be clean. Those who believe the message, come out from the world, separate themselves from the unclean thing, (2 Cor. vi. 17,) and join themselves to the church, that body of which Christ is the head, (Col. i. 18.)

Some of our Jewish friends will say: "If a Christian be such as you describe, and if the church of Christ be composed only of such characters, you reduce it to small dimensions indeed." True. It is "a little flock." Christ told us it should be but a little flock in this dispensation. "Strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it," (Matt. vii. 14.) But none who seek to enter in are thrust out by Christ. If there be few that find the narrow way, it is because the pleasures of this life tempt them to linger in the broad way that leadeth to destruction.

Dear brethren of the house of Israel! We have found the narrow way, and found it to be the way of peace. We have endeavoured to give you some idea of the blessings therein to be met with; but "the half hath not been told you." We invite you to walk in it: Come unto Him who is "the way, the truth, and the life," and "ye shall find rest unto your souls."

THE RESURRECTION OF JESUS OF NAZARETH, PROVING HIM TO BE BOTH LORD AND CHRIST.

SIR,—The subject of miracles, especially as connected with the resurrection of Jesus Christ, appears to have, of late attracted the attention of Jews in America. In the first number of the "Occident" a sermon is printed, on the subject of miracles, the principal object of which is evidently to convince the reader, if possible, that even if it be true that Jesus Christ rose from the dead, yet that this would not prove Him to be the Messiah, nor yet that He was a divine person, nor that His teaching was of God.

It is no cause for surprise that the advocate of Judaism should see so clearly that the real turning point between those who believe in Jesus and those who do not is the fact of His resurrection, and that seeing this, they should seek to weaken the force which this fact must have on any inquiring mind.

The ground taken is this, that no miracle, wrought to prove or confirm false doctrine, can be regarded as anything but "a sign or wonder," permitted by God to prove His people. See Deut. xiii. 1, &c. This is both true and important; but it is absolutely false to apply this principle to the resurrection of Jesus of Nazareth.

I should not object—nay, I should be thankful for the opportunity, if afforded by God—to prove, whether to Jews or Gentiles, the fact of the resurrection of Jesus Christ; at present, however, my object is different, namely, to meet the argument which the writer in the "Occident" has raised. He says (p. 18) —"A doctrine, believed in by many intelligent, wise, and good men, asserts that at a time subsequent to the promulgation of the law, there appeared upon earth a personage who claimed to be a part of the Godhead, or, at least, to be the Mediator, whom, as it is averred, the prophets had announced (though we expect neither a divine being nor a mediator for Messiah); and that he attested the truth of his claim by many wonderful exhibitions of miraculous power, even to the raising of the dead, convulsing in his own dying moments the whole country where he died, and afterwards rising alive from his sepulchre, before his ascent to heaven, to become the mediator and judge of mankind. How can the fact that any person raises a dead man unto life establish the falsity as a fact that he is a part of the Deity, or that he is appointed to the formerly unknown dignity of interceder between God and man?"

To this question I would simply reply, that these so-called falsities must first be proved to be such; and further, that so far from these things having been previously unknown, they were more or less intimated in the Law, Prophets, and Psalms, and that the resurrection of Jesus of Nazareth proved Him to be the person who had been thus foretold, and also that His resurrection had been itself predicted by God.

A miracle could not make a falsehood into a fact, but it can prove that a fact previously unknown must be acknowledged as such, or that intimations previously given of facts, the details of which were unrevealed, really apply to them, and indicate that God knew such facts as previously existing.

Now, it is a *fact* that the law and the prophets intimate both unity and plurality as subsisting in the Godhead. As to the first, there is no question between Judaism and Christianity; the fact of *plurality* being so revealed is one of the subjects which I may consider in connection with the resurrection of Jesus Christ; another *fact* to be considered is, that the promised Messiah was to be a divine person—not merely God, and not merely man, but both; another *fact* is, that He was to be the son of God, as well as the son of David; another *fact* is, that He should die as an atonement for sinners, and rise again from the dead; another *fact* is, that Israel (as a nation) would not believe in Him, for a considerable time at least; another *fact* is, that Messiah having been put to death, and raised, would ascend to the right hand of God, and would sit there until His foes should be made His footstool.

It is my desire to speak to the house of Israel in detail about these various facts, proving the whole of them from the Law, the Prophets, and the Psalms, in order thus to show them that Christianity does not teach, that things which were antecedently false are now called true, because of the resurrection of Jesus of Nazareth, but that this resurrection proves Him to be the person of whom these things had been written, and is itself a confirmation of all these various truths—that it has been, indeed, God's appointed way of proving the order and connection of these previously intimated truths.

If these things were indeed foretold concerning the Messiah, and if they were all found in Jesus of Nazareth, it proves Him to be the One of whom Moses in the Law and the Prophets did write.

ש״ ב״ י״

THE BRIDE OF AARON.

It is a matter of deep interest, that the bride of Aaron the high priest was not only of the tribe of Judah, but sister to Naashon the prince of that tribe, (Exod. xi. 23); and as Salmon, the son of Naashon married Rahob the Gentile, (Chron. ii. 11), their son Boaz, the father of Obed, the father of Jesse had the Prince of Judah for his paternal grandfather and the high priest for his great uncle. The blending thus of the kingly and priestly character in the lineage of the Messiah, blessedly sets forth his character as high priest for ever, after the order of מלכי־צדק Melchizedek, the king and priest—the King of Righteousness. (Psalm cx.)

W. G. R.

THE STAR CHAMBER.—That court of justice so tremendous in the Tudor and part of the Stuart reign, the Star Chamber, still keeps its name; which was not taken from the stars with which its roof was said to have been painted, (which were obliterated even before the reign of Queen Elizabeth,) but from the שטר (star) or Jewish covenants which were deposited there by order of Richard I., in chests under three locks. No *star* was allowed to be valid except found in those repositories; here they remained till the banishment of the Jews by Edward I.

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THE JEWS IN HOLLAND.

Sketch of the principal Subjects treated of in the History of the Jews, in the Low Countries, by M. H. J. Koenen.—A work which received a prize, in 1842, from the Provincial Society of Arts and Sciences at Utrecht.

The author of this work has, in treating of the Israelites, (established for many ages in the Low Countries,) kept in view their distinctive character as a nation,—as that ancient people of God, who, in their long and painful exile, and the cruel sufferings they have endured, are but accomplishing that holy and sublime word of God, whose highest manifestation they denied, when they refused to acknowledge his personal advent.

He has aimed at making known in detail the mutual influence of the Israelites on the Batavians, and of the Batavians on the Israelites, who have found an asylum in their hospitable land. He has viewed these points as a Christian Netherlander, who, whilst studying the records of his ancestors, collects and brings forward whatever from those sources is calculated to cast a light on the dealings of God with his chosen people,—a people reserved for a future destiny, little thought of by the world, but to whose final developement it will be found at last that all the events of past ages have successively contributed.

It was long imagined, that the history of the Hebrews in the Low Countries could be traced only as far back as the emancipation of the United Provinces from the Spanish yoke. But the author of this history has proved this opinion to be erroneous, and that, from the most remote times, there have existed Jews in these countries. In the country of Liege they were accused of favouring the invasion of the Normans in the tenth century. In Flanders they were settled before the first crusade, an epoch which proved fatal to this people in many parts of Europe. In the duchies of Brabant and of Gueldres, as well as in the county of Zutphen, where they were very numerous, they suffered much by the fanaticism of the Flagellants. We need not dwell, however, on these points, as the interest that attaches to them is obscured by the more important events of succeeding centuries. The Reformation of the sixteenth century was to the Jews the dawn of happier days.

The author goes into a detailed inquiry as to the way in which a more favorable feeling towards these unhappy exiles arose in the Low Countries. In 1523, Luther, who inveighed in after-times against an influence which superstitious Rabbis were beginning to exercise over some of his adherents, laid down in a remarkable essay ("That Jesus was born a Jew,") the grand outlines of a reform which he considered as necessary and desirable in the condition of Jews in Christian countries. The learned Tremellius, one of the chief theologians of that great centre of the Reformation, the academy of Geneva, was a converted Israelite, whom his intercourse with learned Christians had led to the knowledge of the truth.

He became at Heidelburg the intimate friend of the pious and celebrated François du Jow (Franciscus Junius), the founder of a school of excellent theologians in Holland, and the friend and zealous helper of Israel. It was his wish that the nation should be received among Christian people with that love and warm interest which ought naturally to be felt for a people marked with the seal of God's election, and on whom rest the infallible promises of the divine word.

The influence of Junius left a marked impression not only on his disciples but on his own family, and amongst the descendants of a few families connected with them, who appear throughout the seventeenth century to have shared, as by inheritance, in this feeling of affectionate interest towards Israel.

Thus were the United Provinces prepared, by insensible degrees, to become the asylum of this wandering people. But this asylum was not as yet made ready for them, when they were expelled from Portugal by Emanuel I. The Dutch feared to receive the newly converted Jews who fled from the Portuguese inquisition, lest they should furnish their persecutors with a specious pretext for establishing the inquisition in Holland. This dread excited the court of justice in the province of Holland to pass a law, in 1550, forbidding the new Christians, who had taken refuge there, to prolong their stay.

Some years after, when the opposition of the Protestants against religious persecution began to assume a distinct form, a Spanish Jew, Don Joseph Mignez, a rich man, and possessed of a powerful political genius, formed a scheme for uniting the Jews with the Protestants of Antwerp in a league against the Spanish power, in which league the Sultan Selim was likewise to be a party. But the time was not yet come,—and God, in the depth of his counsels, was preparing very different means for the deliverance of the reformed Christians of the Low Countries from the yoke that lay on their consciences. This was not to be effected through the carnal policy of a renegade Jew.

The Duke of Alva, suspicious of these negociations, began then to make harsh enactments against the German Jews, who, for some years, had been gradually finding their way into the Low Countries; and from that period we lose, for some time, the trace of their existence in those parts. But when the extinction of the fleet, styled "Invincible," proved to the world that the prospect of subduing the insurrection of the United Provinces must be hopeless, a few Portuguese Jews, who had assumed merely the externals of Christianity, reached Amsterdam, after an unsuccessful attempt to establish themselves in Middleburgh, in Zealand;—for although the Memnonites, or Baptists, there enjoyed, under William I., full tolerance, yet the influence of some preachers prevailed to maintain their exclusion.

At Amsterdam, which was increasingly the resort of strangers from all parts, for the purposes of commerce, their arrival gave less offence. This movement took place in 1589 or 1590. They here founded a private synagogue in 1598, and soon formed a regular community. The powerful city of Amsterdam soon gathered the fruits of its hospitality in the lucrative commerce with the Levant, which these exiles brought with them from the Spanish peninsula; and which increased so rapidly that the regency allowed them, shortly after, twelve brokers of their own nation to facilitate the operations of their trade.

The Jews gave to this city the name of "Jerusalem of the West;" and not satisfied with enjoying those privileges themselves, they laid plans for sending out from thence colonies of their brethren into all the countries that should not offer an invincible opposition. Their first effort proved a successful one; and a party of their brethren, sailing from Holland, established themselves in Denmark in 1604. The Jews even assert, that the king, Christian IV., invited the Jews of Amsterdam in 1622, by a letter-patent, under the royal seal, to make a fuller settlement in his states. At the same period, many Israelites from Italy and the south of France, where they had dwelt in secret for many years, especially in Bordeaux and Bayonne, joined their brethren in Holland. The religious liberty which these had enjoyed had been in some degree invaded during the differences between the Remonstrants and the Counter-Remonstrants; but they had, in 1619, obtained a full recognition of their freedom, in respect both of their religious observances and their commerce.

The Rabbis who headed these parties from various countries were not always in full agreement with each other. The very severe discipline exercised by one of the number at last caused a schism. By degrees three distinct synagogues were formed, but they were re-united again, in 1637, by an act of agreement, which threatened with the sentence of the Greater Excommunication the first attempt at separation.

It may be noticed, that the quarter of Amsterdam in which the regency permitted the Jews to settle, was the same where some years previously the Protestants had first enjoyed the exercise of their worship;—this district, which was then outside the city, had since been included within it. Don Mignez, in 1566, had endeavoured to co-operate with the Reformed of his day in the achievement of liberty of conscience; and half a century later we find the Reformed, who had obtained their desired freedom, bestowing on his brethren the same privilege, in the very spot where they had themselves first enjoyed that blessing.

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NOTICE TO CORRESPONDENTS.

Had we leisure to do so, nothing would give us greater pleasure than to answer the numerous enquiries put to us relative to various passages of scripture. This, however, is impossible. The first letter of "A Graduate at Oxford," for example, would require a treatise of considerable length to answer it satisfactorily. We shall, however, reply to a portion of his interesting communication.

The words that so much offend "C. T.," South Lambeth, are the literal translation of the original.

The coincidence of the No. 666, mentioned by "A Subscriber" is very curious; but we do not think such speculations suitable to a public journal.

We quite agree in the view of the prophecy taken by "A Dissenter;" but the *personal* form his observations have taken, makes us feel it best to abstain from noticing them.

Communications received from Strasburg: Isle of Man: "A Subscriber:" "Isaiah xi.:" and "A Graduate of Oxford."

BOOKS RECEIVED.

A Tract for the Times; being a Plea for the Jews. By S. A. Bradshaw.

Walks about Jerusalem. By W. H. Bartlett.

The Missionary Ship, "John Williams."

Orders for stamped copies, to the Publisher, must be accompanied by pre-payment.

THE VOICE OF ISRAEL,

THURSDAY, AUGUST 1, 1844.

THE JEWISH ENQUIRER.—No. 1.

(Concluded from the Voice of Israel, No. 3.)

After some time spent in the diligent study of Moses, and the Prophets, and the Psalms, it occurred to me that my abandoning the study of the New Testament was very unreasonable. "Why should I hesitate to read it?" I asked myself. "If I am sure it is false, it can do me no harm; and if I am not sure it is false, is it not my duty diligently to examine if it be true?" I reflected that Jesus of Nazareth came to Jews, to people who must have had the same difficulties and the same prejudices as myself; so I resolved to give the question of the truth of Christianity a fair and a patient investigation.

On returning to the perusal of the New Testament, I was much struck with the truthfulness of the whole narrative. The mistakes and unbelief of the disciples, the success or the failure of their mission, the numbers who believed their report, or the numbers who rejected it, all appear to be faithfully recorded as they occurred, without any calculation of expediency, any thought of making out a good case. Jesus of Nazareth appeared to me to have said and done exactly those things which an impostor would not say and do. Austerities which men may admire and wonder at, have been common in all false religions; the denial of sense being compensated by the gratification of pride; but a self-denial that was to be known only to Him "that seeth in secret," was a device as little calculated to gain followers as could well be imagined. "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." (Mark. viii. 34.) "When ye fast, be not, as the hypocrites, of a sad countenance; for they disfigure their faces that they may appear unto men to fast. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." (Mat. vi. 16—18. Not one promise did He make to His disciples that was gratifying to the carnal desires of man; poverty, contempt, tribulation, this was the inheritance promised them in this world, "If the world hate you, ye know that it hated me, before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, the servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also." (John xv. 18—20.) Nothing, surely, but an overpowering conviction that this was the true Messiah, sent of God, could have induced men to follow a leader who held out prospects so little inviting.

The Acts of the Apostles, which I now read for the first time, interested me powerfully. The resurrection of Christ, His ascension into heaven, and the miraculous gifts of the Holy Ghost conferred on the Apostles, occupied my attention for a considerable time. I found the difficulties involved in supposing them to be false were much greater than the difficulty of believing the events as stated. In regard to the resurrection of Jesus, for example, the Apostles and other disciples who profess to have seen Him, could not be deceived; the only other hypothesis, is, that after having discovered Jesus to be an impostor, by his not rising again from the dead, as He declared He would do, they had agreed among themselves to continue and promulgate the imposture, by announcing the same unattractive doctrines, and inculcating the same self-denying precepts. Then as regards the miraculous powers of the Apostles, there is no middle line between truth and deception: fanaticism may do much, but it cannot raise the dead. After a strict and careful examination, I came to the conclusion, that these wonderful narratives are as well established as any history in the Old Testament.

The account of the conversion and subsequent conduct of Saul of Tarsus, gave me more insight into the true nature of Christianity than any thing I had previously read. Here was a man, honestly zealous for the law, filled with indignation against those who he thought were seeking to subvert it. "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth; which thing I also did in Jerusalem; and many of the saints did I shut up in prison; and being exceedingly mad against them, I persecuted them even unto strange cities." (Acts xxvi. 9—11.) This man became convinced that Jesus whom he persecuted, was indeed the hope of Israel, the Saviour of the world; and what a change took place in him! From being the zealous Pharisee, admired by the priests and rulers of the day, he became the despised Nazarene, branded by his former friends as "a pestilent fellow," and a "mover of sedition." "What things were gain to me, those I counted loss for Christ: yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things and do count them but dung, that I may win Christ, and be found in Him; not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." (Philip. iii. 7—9.)

As I came to understand the doctrines of Christianity more clearly, I was struck with the super-human wisdom of the Epistles. Such a deep insight into the evils of the human heart; such an ample exposition of the remedies for these evils; and yet such a distinct recognition of man's natural aversion to the remedies, and incompetence to overcome this aversion by his own unassisted efforts. It is easy to perceive the beauty of a character habitually influenced by self-denial, humility, and a constant sense of the presence of God, and the reality of eternal truths; but how distasteful to man's carnal nature, is the personal exercise of these virtues! That my neighbour should be humble, and self-denied, and indifferent to worldly riches and honours, I can highly approve; but to be told that I must be all these, is "a hard saying." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." (1st John ii. 15, 16.) When we feel how consonant to our natural desires are all these things we are thus forbidden to love, we might naturally suppose it is impossible to obey this command. But Paul tells us how this difficulty is overcome; the love of things seen and temporal is cast out by a higher love: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again. Therefore if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new." (2 Cor. v. 14, 15, 17.)

Were I to relate the impressions made on me by the various portions of the Gospels and Epistles, it would rather be a commentary on the New Testament, than a statement made to my brethren according to the flesh, of the way in which God led me to believe in Jesus of Nazareth. The more I examined into the truth of

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Christianity, the more did the question appear to be narrowed into a small compass: Jesus of Nazareth was either the promised Messiah, or an impostor and deceiver. The New Testament is either a revelation from God, or an invention of lying and wicked men. After mature deliberation, I was forced to come to the conclusion that Jesus is the Messiah, and that the New Testament is, equally with the Old, the word of God.

But this conviction, so far from bringing peace with it, seemed at first to increase the trouble of my soul tenfold. All the hatred and prejudice with which I had been accustomed to view Christianity, instead of being subdued, were rekindled in full vigour; and my heart shrunk with aversion from that which my understanding was fully convinced was true. I will not dwell long on my state of mind at this period; those who have experienced it need not to be told its anguish; and to those who have not, the account would be unintelligible. "What man knoweth the things of a man, save the spirit of man that is in him?" "The heart knoweth its own bitterness."

One day I cast myself upon the ground and wept bitterly before the Lord, entreating Him to give me peace. I besought Him that He would give me to feel what Paul experienced when he said: "Being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. v. 1). Long did I continue my supplication; remembering that Elijah, when on Carmel, sent seven times before he received the answer to his prayer;—but still no peace came. Suddenly these words of Jesus came into my mind: "Hitherto ye have asked nothing in my name," (John xvi. 24). I cannot describe the reluctance I felt to pray in the name of Jesus; and yet I saw how inconsistent was this reluctance with the belief that He is the Saviour of the world. The struggle of that moment can never be forgotten. At length I was enabled to cry out: "Lord, I believe that Jesus is the Messiah, the Redeemer, and King of Israel, who was wounded for our transgressions, and bruised for our iniquities; for His sake have mercy upon me and give me peace." No sooner had I offered this prayer than my burden was removed; the peace of God that passeth all understanding entered into my soul; I felt that I was redeemed from destruction, that God loved me, that Christ had died for me, and washed me from all my sins in His own blood; that guilty and sinful as I was by nature, I was now "justified freely by grace, through the redemption that is in Christ Jesus," (Rom. iii. 24).

I am well aware how much of enthusiasm and folly may appear in this; not only to Jews, but to those who, while professing themselves to be Christians, have never yet seen the necessity of a radical change on the heart and affections, which must take place in every man before he can become a child of God. But the mode in which this change is spoken of in Scripture,—being "born again,"—becoming "a new creature," surely implies something much more than an increased attention to the performance of outward worship, and the duties of social life. And I would solemnly and earnestly entreat all who may read this, whether Jew or Gentile, to examine diligently whether these things be so; whether it indeed be true, that "except a man be born again, he cannot see the kingdom of God," (John iii. 3).

The enjoyment of inward peace was soon followed by outward trial and affliction. I felt it right to inform my beloved relations of the change that had taken place in me. Those whose affections cling round their home, and who fondly remember the protectors of their early years, may conceive my feelings on receiving the reply to my communication, of which the following is an extract:

"Thou wicked one, may thy name be blotted out; thou hast united thyself with the assembly of the wicked. Thy father and grandfather, with all thy relations, will go together to the grave of thy sainted mother, and announce to her the sad tidings. Cursed be the day wherein thou, wicked one, seed of the serpent, wast born. Woe is me, for the Lord has afflicted me. Thy name shall henceforth be blotted out, and no more named by us; and may the hottest judgments of the Almighty fall upon thee, because thou hast forsaken the God of Israel, and joined thyself to idols."

This was indeed bitter; but it was part of the promised inheritance. "In the world ye shall have tribulation." I could, from my heart, bless them who thus cursed me, and pray for them who thus despitefully used me.

Many years have elapsed since the change took place, of which I have thus endeavoured to give an account; and during all the time I can testify that "goodness and mercy have followed me." The truth that at first brought peace has day by day become more precious to me. Like my brother Paul, I can say: "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek," (Rom. i. 16).

Rabbi Johanan Ben Zacchaé had five disciples, and these are they:—Rabbi Eleazer Ben Hyrcanus, Rabbi Joshua Ben Chananya, Rabbi Jose the priest, Rabbi Simon Ben Nathanael, Rabbi Eleazer Ben Aruch. He used thus to distinguish their merit:—"Rabbi Eleazer Ben Hyrcanus is as a well-plastered pit, which loseth not a drop; Rabbi Joshua Ben Chananya, happy are they who begat him; Rabbi Jose, the priest, is a saint; Rabbi Simon Ben Nathanael feareth sin; Rabbi Eleazer Ben Aruch is a powerful spring." He used to say that if all the sages of Israel were in one scale of the balance, and Rabbi Eleazer Ben Hyrcanus in the other, he would overbalance them all." And Abba Saul said in his name—"If all the sages of Israel were in one scale, and even Rabbi Eleazer Ben Hyrcanus with them, and Rabbi Eleazer Ben Aruch in the other, he would overbalance them all."

CONVERSION OF A YOUNG JEW.

The following account of the conversion of one of our brethren contains nothing romantic or high-flown; but it is *true*; and the God of Truth may bless the reading of the simple narrative to some soul. It was related by Dr. Cone, of New York, at the annual meeting of the American Society for meliorating the condition of the Jews, held on the 7th of May. He mentions the case as having been brought directly under his own observation.

"The father of Samuel Jonas Aaron, having fled from Poland to England, there married an English Jewess. Samuel, their eldest son, was educated with the utmost strictness according to Rabbinical law. But before he was 15 years old, he began to feel very unhappy, nor could the threats of an angry father deter him from frequently stealing away from the society and religious observances of his kinsmen. At last he came to this country, and here was in the habit of frequenting sometimes the Synagogue, sometimes the Church. Last year he happened to go into the Greene street Baptist Church, Boston, and what he there saw and heard had the effect of leading him to form the resolution, which he immediately executed, of shutting up his shop, and devoting himself to the assiduous and prayerful study of the Scriptures, both of the Old Testament and of the New, morning, noon, and night. For years, he told me, his impression had been, "I am lost—lost, as a transgressor, equally of the moral law, and the ceremonial. Without an atoning sacrifice, then, I am lost—and we have no sacrifices." Four or five months ago he came to this city, where he persevered in reading the Bible, night and day. One passage, in particular, fastened on his mind;—"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." He went for weeks with this text ringing in his ears, and ever saying to himself—"Has not the sceptre departed from Judah? Where is the lawgiver between his feet? *Has* Shiloh come?" He fell on his knees before God; and while thus prostrate, the words of Jesus of Nazareth were brought to his mind with a divine power;—"As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up; that whosoever believeth in him should not perish but have eternal life." Light from heaven broke in on his troubled spirit. "I remembered," said he, "the voice to the poor, bitten, dying Israelite, 'Look and live!' I looked to Jesus—saw in him the Messiah of my people—and exclaimed in devout acknowledgment and praise, '*My Lord and my God!*'" Oh, Sir, if only one such instance occurred in the course of a man's ministry, it is enough to repay him for every toil."

In the exhibition at the *Louvre* are several pictures painted by Jewish artists. A writer in the *Archives Israelites*, notices two of them in the following manner: "Nos. 928 and 929. Simon Hertz. *Offering to the Virgin* (oh!)—*A procession of the Fete Dieu* (oh! oh!)" We fully join in Ben Levi's "oh!", This sort of liberalism is any thing but gratifying to us.

The same writer mentions, that at the last annual solemnity of religious initiation, (a ceremony resembling confirmation,) the *lion* of the reunion was Mr. Salomon, late sheriff of London; and that the reason why he was so is, that to an elevated position in society, he unites strict religious principles; "a thing," adds he, "very rare amongst our Parisian Israelites, who, as soon as they have attained a certain measure of fortune, separate from Judaism."

A letter from the Duchy of Posen, quoted in the *Archives Israelites*, says: "Every day brings us hundreds of Jews who have quited Poland, in order to withdraw from the persecutions of which they are the victims under the Russian domination. The account they give of the position of their brethren in Poland is truly melancholy. Those who are enrolled in the army endure the most barbarous treatment from the Calmucs, who do not understand their language, and who dispise and maltreat them because they are Jews. For the last thirteen years not a single Polish soldier enroled in the Russian army has returned to his own country.

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THE RESTORATION OF THE JEWS.

"So many of the prophecies of the Old Testament do evidently refer to the reduction of the Jews into their own land, as the people of the Messiah, that I can by no means doubt of the certainty of that event."—DODDRIDGE'S COMMENT ON ROMANS XI. 12.—Note *a*.

We have already directed the attention of our readers to the return of the Jews from Babylon; and endeavoured to exhibit that event in its exact scriptural bearing and magnitude. We have seen that the promise of a restoration at the expiration of seventy years, was not a promise which had respect to the whole nation, but was expressly limited to that portion of the people who were carried captive to Babylon in the reign of Jehoiakim and that of his son Jehoiachin. That such was the case, must appear obvious to every one who gives attention to those passages of scripture adduced in our article on this subject. Moreover, we find that the accomplishment was in accordance with the prediction;—for the Jews who returned were not one-hundredth part of the whole Jewish race.* These things considered, it is truly surprising that the return from Babylon should ever have been looked upon as the principal object of the numerous prophecies which relate to the restoration of Judah and Israel, and an event in which they have received their full accomplishment.

We now proceed to take a cursory view of a few of those prophecies to which we here allude. Before, however, entering on the subject, we shall make one observation, which it is of importance to bear in mind in reading the Hebrew Prophets. When prophetic promises, &c. are addressed to Judah and Israel, we must understand them as addressed to Judah and Israel, *properly* so called, and not to the Gentiles. When promises are made to the latter, they are always called by their own name—*Gentiles, nations, peoples*, or terms of a similar import; and are never, in the language of the Prophets (whether in a converted or unconverted state), confounded with Judah and Israel, or the Jewish people.

The first prophetic promise relating to the general restoration of the Jewish people to which we would invite attention, is that contained in Deut. xxx. 1—5, where Moses, after having in the two preceding chapters described, with wonderful minuteness and precision, the calamities which should befal them, in the event of their disobeying the voice of the Lord their God, thus addresses them: "And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return to the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thy heart and with all thy soul: that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee. And the Lord thy God will bring thee unto the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers." This prophecy of Moses contains in it all the buds of prophetic truth, regarding the restoration of the Jewish people, which we find fully developed in the writings of the Prophets, and exhibited in detail. We shall, at present, only remark, that the restoration here spoken of, is not partial, but comprehends the whole Jewish race, as is obvious from the 3rd and 4th verses.

The Prophet Isaiah contains many remarkable predictions relating to the national restoration of this people. We read, xi. 11, 12, "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea (or islands of the west). And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Both Judah and Israel, the two tribes and the ten, are here mentioned; and they are gathered from the *four corners of the earth*, that is, from all parts of the earth. None, surely, will say, that any event like this has ever yet occurred in the history of this people. The same great deliverance is spoken of, xxvii. 12, 13:—"And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." This was not done at the return from Babylon; nor is there any event in the subsequent history of the Jewish people to which this prophecy can be referred, as having received its accomplishment. Again, in chapter xlix.—"Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth. . . Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant to the people (i. e. the Jewish people), to establish the earth, to cause to inherit the desolate heritages; that thou mayst say to the prisoners, Go forth; to them that are in darkness, Show yourselves. . . . And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far; and lo, these from the north, and from the west; and these from the land of Sinim" (supposed to be China). Ver. 7—9, 11, 12. And when Isaiah prophesies of the Messiah as the deliverer of captive Israel, he says, "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations," ch. lxi. 4 And in ver. 18 of the preceding chapter, it is said, "Violence shall no more be heard in thy land, wasting and destruction within thy borders." The reverse of this is exactly the state of things in their land, at this present time. It is not safe for one to go any distance from Jerusalem without arms. Even those who are employed in cultivating the soil are all armed.

Moreover, in chapter liv. 7—10, it is written, "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah shall no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Verily, there remains a time for the display of this uninterrupted kindness! The Lord has been angry with his people, and his anger is not yet turned away from them. From the days of the Prophet to the present moment, they have experienced little else besides oppression and calamities, which have befallen them as a punishment for their transgressions. But read the language of mercy, verses 11—14: "O thou afflicted, tossed with tempest, and not comforted, behold," &c. In that day they shall say, "I will give thanks unto thee, O Lord; for though thou hast been angry with me, thine anger is turned away, and thou hast comforted me." Yes, the Holy One of Israel hath said, "As one whom his mother comforteth, so will I comfort you; and ye shall be comforted IN JERUSALEM."—Isa. lxvi. 13. Were we to produce all the passages in Isaiah which relate to the restoration of this people to their own land, we must transcribe the greater part of his prophecies. All the latter chapters especially direct our attention to it. See, particularly, the whole of the 60th chapter, viewed in connection with the two last verses of the preceding one, which is a prophetic picture of this great and glorious event, and of the state of blessedness consequent thereupon.

In Jeremiah, iii. 12—18, we find a prophecy relating chiefly to the restoration of Israel, or the ten tribes. It is there said, "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart."—Ver. 17. Nothing like this has ever yet taken place. "In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers."—Ver. 18. Again, in chap. xvi. 14, 15, it is written, "Behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers." In the public prayers, &c. of the Jews, there is a continual reference to the deliverance out of Egypt, as the greatest event in their national history; but it is here intimated, that that deliverance shall be obscured by one still greater—their restoration, in the latter days, to the land of their fathers. There are persons who possess a remarkable talent for spiritualizing, or rather allegorizing, the language of the Prophets, who say, that bringing up and leading the seed of Israel out of the north country, and from all countries whither they have been driven, means converting persons out of all nations to the faith of the gospel; but, as if to refute all such interpretations, it is added, "And I will bring them *again* into their land that I gave unto their fathers;"—"and they shall dwell in their own land."

In the 30th chapter of the same Prophet we read, "Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book. For lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it. For it shall come to pass in that day, saith the Lord of Hosts, that I will break his (the oppressor's) yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve the Lord their God, and David their king, whom I will raise up unto them. Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: though I make a full end of all the nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and not leave thee altogether unpunished." Ver. 2, 3, 8—11. How wonderfully, hitherto, has this part of the prophecy been fulfilled! We look for the ancient conquerors and oppressors of the Jews, but they are not to be found. The Egyptians afflicted them, and detained them in bondage; the Assyrians carried away captive the ten tribes of Israel; the Babylonians afterwards carried away the remaining tribes of Judah and Benjamin; the Syro-Macedonians, especially Antiochus Epiphanes, cruelly persecuted them; and the Romans utterly dissolved the Jewish state, and dispersed the people, so that they have never been able to recover again their city and country. But where are now those great and famous empires which, in their turns, subdued and oppressed the people of God? Are they not vanished as a dream, and not only their power, but their very names lost in the earth? The Egyptians, Assyrians, and Babylonians were overthrown, and entirely subjected by the Persians, who were the restorers of the Jews, as well as the destroyers of their enemies; the Syro-Macedonians were swallowed up by the Romans; and the Roman empire, great and powerful as it was, was broken in pieces by the incursions of the northern nations; while the Jews are existing as a distinct people at this day. Faithful is He who hath said, "Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that

* Judea contained, as may be fairly calculated, from 2 Sam. xxiv. 9, *nine millions* of souls.

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contended with thee; they that war against thee shall be as nothing, and as a thing of nought. For I, the Lord thy God, will hold thy right hand, saying unto thee, Fear not; I will help thee." Isa. xli. 11—13. Seeing such hath been the end of the enemies of the Jewish people, let it serve as a warning to all who, at any time, would oppress and persecute them.—See Numbers, iv. 9.

We now return to the 30th chap. of Jeremiah, ver. 18:—" Thus saith the Lord; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles shall be of themselves, and their governor shall proceed from the midst of them. And ye shall be my people, and I will be your God." And that there may be no mistake as to the season of this mercy, it is added, "*In the latter days ye shall consider it.*" Ver. 24. These great and precious promises of the Lord to his people require no comment: no language can be more plain and specific: it forcibly reminds us of the command which the Lord gave to the Prophet;—" Write the vision and make it plain upon tables, that he may run that readeth it."—Hab. ii. 2. It is language which sets at defiance all the efforts of spiritualizing Christians and spiritualizing Jews* to explain it away. The Prophet Jeremiah proceeds in the same strain throughout the 31st chapter, giving assurance of Israel and Judah's restoration in the latter days. See verses 1, 4, 5, 8, 10. And, in order to remove all doubts, as to the accomplishment of these promises, the Lord ratifies them in the most solemn manner, verses 35—37.

Again, in the 33rd chap. ver. 7, it is written, " I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. . . . Thus saith the Lord of Hosts; Again in this place, which is desolate, without man and without beast, and in all the cities thereof, shall be an habitation of shepherds, causing their flocks to lie down. In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth them, saith the Lord. Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land." This verse is the key-passage of the prophecy. The title "*Branch*" is not given to the Messiah in any passage that is applicable to his first coming; but in all the passages in which it occurs there are some circumstances to show that it applies to his second coming; as in chap. xxiii. 5, 6, and in this place. In both of these passages, it is said, "*In his days Judah shall be saved, and Israel shall dwell safely;*" which is exactly the opposite of what took place at the first coming of the Messiah; for instead of dwelling safely, Judah and Israel have had no safe dwelling in any country on the globe.

The above is only a small portion of the testimony of these two prophets, Isaiah and Jeremiah, relating to the restoration of the Jewish people to the land of their fathers; but it is sufficient, if the passages which we have adduced be viewed as they stand related to their respective contexts, to convince impartial readers that, although the goodly plant which the Lord planted in Canaan is cast out and withered as a dead tree, it shall again be planted in the mountains of Israel, and take root, and bud, and blossom, and fill the face of the world with fruit!

* There are among the Jews of the present day, many who spiritualize the prophecies which relate to their restoration to the land of their fathers; who maintain that these prophecies are to be understood as expressive of a *spiritual regeneration of the children of Israel, and a reign of universal peace;* when they shall live among the nations in peace and unity, have temples every where, and be treated as citizens in every country where they live; when they shall no more sigh for the desolation of Jerusalem, and of the beautiful house where their fathers worshipped, because the whole world shall be their Palestine, every city their Zion, and every synagogue their Temple!

SCRIPTURE PROOFS THAT GOD IS AT ONCE AN UNITY AND A PLURALITY.

An Extract from a Lecture addressed especially to Jews, by the Rev. H. Highton, M. A., late Fellow of Queen's College, Oxford.

In the first place I shall bring forward certain passages of scripture, in which a certain angel or minister of God is called by the incommunicable name of God, and is worshipped as God; being thus shown to be at once God, and yet distinguished from another person of the godhead.

The first passage I shall adduce is Gen. xvi. 7—13, where the same being, who in verses 7, 9, 10, 11 is called *the angel of the Lord*, is in verse 13 called *Jehovah* himself. And this is all we contend for concerning our Messiah, in whom we believe, namely, that he is at one and the same time a *minister of the Lord*, and yet the *Lord* himself; that he is that person of the godhead by whom all communication is held, and ever has been held with mankind; he is therefore called by the name of "the word of God."

And be it observed, that the Hebrew word *malak*, which we translate *angel*, implies, if anything, even more strongly the idea of subordination and subjection than the word *angel*, which is in fact a Greek word; for whereas angel means "messenger," the word "malak" means a servant or minister, from the word "laak," *to serve.*

It might possibly be said, as an objection to what I have urged, that, after all, the being here spoken of was nothing more than a mere angel of God, and that it is said, "the Lord spake unto her," not because it was the Lord himself that spake, but because the Lord sent his angel to speak unto her.

But, I would answer in the first place, that the simple and obvious meaning of the words is, that it was the Lord himself who spake to her, and that it is doing a violence to the language of scripture to interpret "the Lord who spake to her," or rather "who talked with her," as meaning, "the Lord who *sent* his *angel* to speak unto her;" and with whatever force such an objection might be raised against this passage, I shall have many to bring forward to which the same objection will by no means apply; and besides, it appears that it was the Lord himself who spake, and not a mere angel, not only from these words which seem expressly to assert it, but also from the language of the being himself who is called the angel of God; for he says in verse 10, "*I* will multiply thy seed exceedingly, that it shall not be numbered for multitude," thus expressly claiming to himself the power and prerogatives of God. For how could a mere angel say "*I* will multiply thy seed? what else would this be on the part of any mere angel but blasphemy against the Most High?

The next passage which I shall bring forward is perhaps still more striking. It occurs in the history of Abraham's offering up his son Isaac. It is to be found in Gen. xxii. 11, 12. "And the *angel of the Lord* called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from ME."

Here we have a being, not sent upon earth, but speaking from heaven, and saying, "Thou hast not withheld thy son, thine only son from ME." Whose voice could this be but the voice of God himself? Who else could with truth say, "Thou hast not withheld thy son, thine only son from ME?" And yet he is the *angel* of God. What is this again but the very being in whom we believe, as the mediator and the communication between God and man? And whom then did Abraham worship, and to whom did he offer his son? but to the very being whom we worship, and through *whom* we worship the Father; a being at once God, and at the same time the minister of God.

An objection might be made to this passage similar to the one which we supposed might be made to the last; viz. that, after all, this was a mere angel, but that he left out some such words, as "Thus saith the Lord," or "This is the message which God sends thee:" but I will answer in the first place, that we have no proof whatever of this; that it is a merely gratuitous assumption; that the circumstance of this angel claiming to himself the prerogatives of Jehovah, and thus showing that he was not merely an angel, but a being partaking of the nature of the supreme God, is only in accordance with what we read of the same angel and his nature throughout the other parts of the law. I observe, in the second place, that if he had not been speaking in his own name and nature, but merely and solely as an angel or minister, he never could have omitted to have added expressly the words which the objection supposes to be understood. For how can we suppose that a mere angel would have used words, or that God would have suffered him to use words which might so easily have led Abraham to the sin of idolatry or creature worship?

But there are other passages of scripture to which such an objection can by no means be applied, and which clearly demonstrate the nature of this angel of God, as being really and truly himself a partaker in the nature of the godhead.

The next passage to which I would direct attention is in Gen. xxxi. 11—13, where He who is called "the *angel of God*," verse 11, declares himself in verse 13 to be THE GOD OF BETH-EL. What can be more clear and unambiguous than this? How could the angel more expressly assert his nature and his oneness with God than in these words, "*I am the God of Beth-el.*" In order that there may be no room for mistake, let us turn to Gen. xxviii. 10—22, where we find what occurred at Beth-el, and the terms of the vow which Jacob made there, and which the angel here asserts was made to himself. After reading this, what reason is there for doubt, what opportunity for getting rid of the force of the passage by any explanation? Who was this to whom Jacob vowed the vow and to whose honour he anointed the pillar? Who but the supreme God, the God of Abraham and Isaac, as well as the God of Jacob? Now, how brethren, after such a passage as this, when a minister of God most distinctly and emphatically asserts that he is the God of Beth-el, that he is the God to whom Jacob vowed his vow, how is it possible that you should continue so to explain the great fundamental doctrine of the unity of God, as to deny a certain plurality of persons contained in that unity? Which, I ask, is the ancient faith, yours or ours? What is the unity of the godhead, as revealed from heaven and recorded in the scriptures? Is it such an unity as you believe in, or such as we believe?

Men may try to put a forced construction or interpretation on the words in order to escape their obvious meaning, but it is not doubtful how Jacob himself understood the passage; for let us turn in the next place to Gen. xlviii., where Jacob blesses the sons of Joseph, verses 15, 16: "And he blessed Joseph and said, *God*, before whom my fathers Abraham and Isaac did walk, *the God which fed me all my life long unto this day, the angel which redeemed me from all evil*, bless the lads," &c.

Now what shall we say to this? Shall we say that Jacob joined in an idolatrous worship of a mere angel? Shall we say that the God who fed him all his life long, and the angel who redeemed him from all evil were different beings? Shall we say that a mere angel could redeem from all evil, or that we may pray for a blessing from a mere angel? Who was it that redeemed Jacob from all evil but God himself, for what had been God's promise to him at Beth-el? "And behold *I* am with thee, and will keep thee in all places whither thou goest, and will bring thee again to this land; for *I* will not leave thee, until *I* have done that which I have spoken to thee of." Gen. xxviii. 15. And if *God* was *with him*, and *kept him in all places whither he went*, who could the *angel be who redeemed him from all evil*, but the great angel of the covenant whom Abraham had worshipped, and to whom he had offered his son Isaac, and who was no less than God himself. And indeed God expressly says in the Book of Isaiah, that it was none other than he himself who had redeemed Jacob from all evil; for he says, Isa. xliv. 6, "Thus saith the Lord the King of Israel, and his *Redeemer* the Lord Tsabaoth, I am the first, and I am the last, and beside me there is no God."

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So then, there can be no ambiguity in this passage, there can be no room for asserting here that an angel spoke in his own name, omitting words which ought to have been spoken, such as, "Thus saith the Lord;" for Jacob expressly asserts it was none other than the very angel of God who had redeemed him from all evil; thus claiming for him in no equivocal language, the name, and honour, and attributes of God, Gen. xlviii. 15, 16, already quoted.

THE "CHRISTIAN BLOOD" CALUMNY.—Most of our readers have probably seen in the daily newspapers the account of a revival of this foul calumny against the Jews, at Tarnow in Gallicia, on occasion of the sudden disappearance of a lad of twelve years of age, a few days before the passover. By the exertions of the Jews, the boy was discovered in a village some miles off; and it was then found out that he had absconded on account of the ill-treatment he had received from his master, a knight of Dallemba. Previous to this discovery, however, the Jews had to submit to the indignity of having their houses searched by the police, and themselves abused as vampires and men-eaters. We trust that ere long the Christian Jews will take some measure publicly to testify the falsehood of this accusation against their brethren. Its continued re-iteration from age to age, without a shadow of proof to substantiate it, is one of the strangest exhibitions of human perversity.

REVIEWS.

On the Etymology and Prophetic Character of the Proper Names found in the Old and New Testament; being a Key to the Massoretic Punctuation of the Hebrew Scriptures. By WILLIAM BEESTON. London: Thomas Hearne.

This little work presents a medium between the two opposite opinions in the great controversy respecting the antiquity and authenticity of the Massoretic punctuation of the Hebrew Scriptures. The author admits the weight of the arguments adduced both by the antipunctuists and their opponents, and consequently resorts to a hypotheses deduced from "the orthography of a large amount of Hebrew words expressed in the Greek and Roman characters in the writings of St. Jerome, Origen, Josephus, the New Testament, and the septuagint translators" The system according to which the author treats the etymology of the scripture proper names, retains the vowel points (with some slight in the bible, but restricts their enunciation by the variation, comp. חַבַּקּוּק p. 10) as we have them above cited authorities. The volume deserves the notice of the bible student, as the principles implied in the system are, upon the whole, legitimate and judicious, leaving the result, viz., the exposition of the proper names, to stand upon its own merit.

The value of Prophecy, as a Light to the Church in Evil Times. By JAMES A. BEGG.
The Purpose of God in the Separation of the Israelites as a People. By THE SAME.

These interesting pamphlets are the commencement of a series of Lectures on prophetic subjects. Like Mr. Begg's other works, they present important truths in a simple, unaffected, and clear style. Our limited space forbids extracts; and the subject of each may be gathered from its title We cordially recommend them to our readers; firmly believing, as we do, that "the sure word of prophecy" is indeed "a light that shineth in a dark place."

We must, however, state one peculiarity in the second Lecture, from which we are disposed to dissent. Mr. B. seems inclined to impose on Gentiles, or to persuade them to impose on themselves, all the restrictions as to diet, &c, formerly commanded to the Jews. To these observances, from a persuasion that they are beneficial to health, we have of course nothing to object; but we greatly dislike the notion of their being presented to the Christian in the form of a *law*: "I know and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth any thing to be unclean, to him it is unclean." (Rom. xiv. 14.)

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THE VOICE OF ISRAEL.

קול ישראל

CONDUCTED BY JEWS WHO BELIEVE IN JESUS OF NAZARETH AS THE MESSIAH.

"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—Isaiah. xlix. 6.

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THE SURE WORD OF PROPHECY.

"We have a sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." (2nd Peter, i. 19.) How many seeming anomalies in the state of the church, of the world, and of the Jews, are explained by means of this sure prophetic word! How much that would otherwise appear dark and gloomy, is enlightened by its beams!

We have already stated that we do not belong to the class of optimists, who love to survey the world through one of those tinted glasses that throws the rich hue of sunshine on every object alike. We have looked through such a medium, and admired the effects of its golden light; but alas! when it was withdrawn, the landscape looked bleaker and duller than it did before; and we therefore prefer to look on things as they are, apart from all adventitious colours and reflected lights. Did we only seek an interesting spectacle, fitted to call forth pleasing emotions in ourselves and others, we might vividly pourtray all that is joyous and hopeful, and call on our friends to admire the goodly sight; but if the things around us be not shows to amuse us, but stern realities with which we have to grapple, it is better to occupy ourselves with ascertaining their real distance and dimensions, than in admiring the picturesque effects of *chiaroscuro*, in their gilded peaks, and lengthened shadows.

"How can you say the Messiah has come?" exclaims the Jew: "God says, that in His days 'the wolf shall dwell with the lamb,—the calf, and the young lion, and the fatling together. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.' (Isa. xi. 6, 9.) I cannot believe Messiah has come, when I see none of the effects that were predicted as consequent on his coming."

"How can you believe your Scriptures to be inspired by Omniscience?" says the infidel to the Jew. "They are filled with false statements. It is repeatedly declared that ye 'shall dwell in your land for ever;' that your holy city shall be an 'eternal excellency;' that 'there shall no more come into it the uncircumcised and the unclean;' that 'the voice of weeping shall no more be heard in it;' that your 'land shall no more be termed desolate;' and that 'ye shall not sorrow any more at all.' Now all this is false. After you were restored to your own land, so far from dwelling in it for ever, you remained but a few centuries; your holy city was razed to the ground, and its very name passed into oblivion for a time; it is now the property and the abode of the Turk; your land is barren and desolate; and you are a wandering and sorrowful people."

"What is the Christian church?" say the Jew and the infidel to the Christian. "Jesus prayed that his disciples should all be one; and here you are, a multitude of opposing sects, ready to bite and devour one another."

What should we think of the Russian Jew of the present day, who should maintain against the infidel, that all the promises made to Israel have been fulfilled; who should insist that Palestine means Muscovy, and returning to Jerusalem signifies not being sent to Siberia, and that "sorrowing no more at all" is descriptive of the peace and prosperity enjoyed by the Jews under the gentle sway of the Czar? Is this absurd even to the length of being ludicrous? Less ludicrous perhaps, but equally remote from the truth, are the numerous attempts that have been made, to accommodate the predictions of Scripture to the existing state of things, whether in the church, in the world, or among the Jews. With the ruthless determination of the ancient tyrant, that all comers should be conformed to the dimensions of his bed of torture, the prophecies have been stretched on the rack of exposition, or lopped of their fair proportions, in order to make them fit events they were never intended to predict. Under the impression that a literal fulfilment of the prophecies concerning Israel is a low and carnal idea, tending to fill the Jews with national pride, and leading them to look for earthly honor rather than spiritual enjoyment, this fulfilment has first been denied, and then attempted to be disproved; which is very like fixing by our carnal reason what God ought to say, and then wresting His words in order to make out that He does say it. This is inverting the order in which the revelation of God to man ought to be studied. The great question is, "What does God say?" Let this only be ascertained, and we may dismiss all fear of consequences. We may trust that God will not hold out to His people prospects that are base and unworthy; that He will not nourish the evil propensities either of Jew or Gentile.

Now the answer of the Jew to the infidel, and of the Christian to both Jew and infidel, is one and the same. "The sure word of prophecy tells us those things shall be, but does not reveal, in the language of worldly chronology, *when* those things shall be; therefore, though the vision tarry, we wait for it, 'because it will surely come;' at the end it shall speak and not lie.'" (Hab. ii. 3.)

We believe the church will be visibly *one;* and when it is so, the world will believe that the Father hath sent Christ. At present it is not visibly one; and the world does not believe that the Father hath sent His son to be its Saviour; it is only an election out of the world that believes it. Previous to the time when "all Israel shall be saved," and when "the earth shall be full of the knowledge of the Lord," it is intimated that there shall be a dispensation of a more limited character, when God "will take out of the Gentiles a people for His name," in order to provoke Israel to jealousy; while "life from the dead," to the world at large, is connected with Israel being again received into the favor of God.

It is our firm belief that much of the confusion that now obtains in the church of Christ, is to be directly traced to mistaken views of the prophetic Scriptures. The ancient prophets fortel a glorious and happy time, when peace and righteousness shall reign; and connect this glory and blessedness with the advent of Messiah. This is the broad outline of prophecy, which every one can perceive

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without the trouble of study and investigation. But the diligent student of his Lord's word, can see an intermediate time hinted at, in which the Messiah is to appear to "have laboured in vain, and spent his strength for nought. (Isa. xlix. 4); in which He is to be "cut off, and have nothing." (Dan. ix. 26, *marg.* יכרת משיח ואין לו) in which God will hide His face from His ancient people, and "move them to jealousy with those which are not a people." (Deut. xxxii. 21.) This intermediate dispensation was overlooked by the Jews in the days of Christ's first coming. Even His own disciples said, "We trusted that it had been He which should have redeemed Israel;" and because their redemption did not then take place, the great bulk of the Jewish nation rejected Him.

Christian writers in all ages have expended much eloquent indignation against the "carnal Jews," for their rejection of Christ, because He did not, at that time, "restore the kingdom to Israel." But have Christians entirely avoided the Jewish error of overlooking an intermediate dispensation? Have none of them so contemplated the church's glory, as to overlook the church's state of humiliation? Have they not regarded the universal empire of the church, until they have forgotten that for a season she is to be hated and despised by those who hated her Lord? Have they not viewed her as the great mountain, filling the whole world, until they have lost all remembrance of a season when she was to be separate from, and in direct opposition to the world,—"not of the world, even as Christ is not of the world?"

We are far from saying that all Christians have overlooked the distinction of which we speak. Not only have some Christians in all ages recognized it, but it has been partially acknowledged in words by many of those who have practically denied it. For even those who have admitted a measure of opposition between the church and the world, have striven to give to this dispensation something of that character of universality which does not belong to it. They have raised up a gigantic edifice of nominal Christianity; and have applied to this Babel tower the prophecies that relate to the true temple of God, built up by Him and not by man. Those prophetic parables that announce what the church will eventually become, have been considered as the pattern after which man was to attempt to fashion her; and as the spiritual life is beyond his control, his energies have been expended in fabricating an outward form that should bear an exact resemblance to the heavenly pattern—a lifeless image of the living reality.

Our Lord Jesus Christ speaks of the church and the world as antagonist powers. "Ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. If they have persecuted me, they will also persecute you." (John xv. 19, 20.) His apostles speak the same language: "Whosoever will be a friend of the world is the enemy of God." (James iv. 4.) "We know that we are of God, and the whole world lieth in wickedness." (1st John v. 19.) "Love not the world, neither the things that are in the world." (1st John ii. 15.) Every system that attempts to amalgamate the church and the world, or obliterates the line of demarcation between them, must therefore be contrary to the mind of Christ. "But," it will be said, "is not the world to be invited to come into the church?" Yes, certainly; but any portion of the world that does so, must become a part of the church, and cease to be a part of the world: it cannot become the church and remain the world at one and the same time: if it will come into the church it must leave "the lust of the flesh, and the lust of the eye, and the pride of life" behind it. Has nominally Christian Europe done this? No one will venture to say it has: It being then admitted, that it has not done so, this is sufficient to account for all the confusion that prevails in the professing church of Christ.

But is there not a real church in the midst of this nominal church? Blessed be God, there is. And ought not this real church to be one? It ought, but is not; at least not visibly and outwardly. Its unity is a spiritual and not an outward unity. Do we hence infer, that spiritual unity leads to outward diversity? Far from it. The unity proceeds from the steady contemplation of one truth; the diversity from looking upon many untruths; or from so inverting the relative position of different truths, that they form anagrams, instead of words of wisdom. Why is the true church not one? Because "the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other." (Gal. v. 17.) Unity is the fruit of the spirit; diversity the fruit of the flesh. In proportion as the spirit of God reigns in the church, so will unity reign. While the flesh retains any power, perhaps perfect unity is impossible. But the spirit shall ultimately have entire dominion. The sure word of prophecy says: The kingdoms of this world shall become the kingdoms of our Lord, and of his Christ. (Rev. xi. 15.)

We have felt it right to draw the attention of our readers to this intermediate stage of the church's history, because we find that the want of unity in the church of Christ is not only a rock of offence to our unbelieving brethren, but a stumbling stone to some sincere inquirers after truth among them; and we wish to shew that however painful, however humiliating, this want of unity may be, so far from its being a state so anomalous as to stagger the faith of the Christian, it seems but the necessary consequence of imperfect renovation. "When that which is perfect is come, that which is in part," which is sectarian, "shall be done away."

The case is not amended by the substitution of outward uniformity for real unity. Outward uniformity without unity is easily accomplished. Such may be found to prevail in many portions of nominal Christendom. But as this heterogeneous multitude in a common livery, does not possess the character of Christ's church, we ought not to be disappointed that it does not exhibit its gifts and graces. We cannot gather figs of thistles.

For ourselves, our terms of communion are very simple. "God hath received him." (Rom. xiv. 3.) We ask no more to constitute a brother. If in all things "he followeth not with us," we remember that our Lord and Master has said in a similar case: "He that is not against us is on our part." (Mark ix. 40.)

The word of God standeth sure. No one good thing shall fail, of all that God has promised to Israel; and the church shall yet be one fold, under one shepherd.

THE JEWS IN HOLLAND.

(*Continued from the Voice of Israel, No. 4.*)

The peace of Westphalia gave to the inhabitants of the United Provinces the liberty of trading with Spain and Portugal, and of fixing their abode there. The Israelites of Amsterdam thought that these advantages would not be denied to such of them as had originally emigrated from those countries,—and they solicited the support of the Ambassadors of their High Mightinesses the States General in urging their claim. The events of Spain and Portugal declared, however, that their banishment from those countries had been a sentence passed on them as criminals, and that the rights stipulated for by the treaty, were not to extend to exiles of that class. This difference of opinion gave rise to long negociations, and likewise to the memorable resolution of the States of Holland, and of the States General, in 1657, which was based on the famous Constitution of Caracalla, (L. 17. D. de Statu Hominum), and which declared all the Jews born in Holland to be entitled to a participation in all the international rights and privileges enjoyed by the other inhabitants of Holland. Still the courts persisted in refusing to admit these principles, and the differences were not brought to a conclusion in 1680, so that the attempts of the Jews of the republic to effect a re-entrance for their brethren into Spain and Portugal, even for the purposes of commerce, were fruitless.

Undiscouraged by their check, the Jews of Amsterdam turned their attention towards England and France. Into France, in the reign of Louis XIII., they had already made vigorous efforts to obtain admission for their brethren.

Louis XIV. not only gave much disturbance to the Jews who still dwelt in concealment in various parts of his kingdom, but he expressed to the Dutch Ambassador, Van Benningen, his indignation that the States General should have given shelter to the bitter enemies of the Christian religion. The Ambassador

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replied with dignity, that God, by His preservation of the Jewish people, notwithstanding the efforts of their powerful enemies, showed it to be His will that Christians should afford them toleration; and that there could be nothing reprehensible in granting them a refuge in a land where so many other unfortunate persons had found a home.

A similar effort was made by the Jews of Holland in respect to England. At the end of the first war with Holland, when the English Ambassadors came over, the rich Jews received them with every mark of attention and respect. Soon after, the famous learned Jew, Rabbi Manasse Ben Israel, passed over into England with his son and some other persons, under the sanction, it appears, of the Pensionary De Witt, to conclude a treaty of commerce and industry with the Protector. He received them kindly, and appointed a commission to examine into the question, whether the Jews could be allowed to form a settlement in England, consistently with the constitutional laws of the kingdom. The commission hesitated to decide in favour of the Jews, and the Protector dissolved it, and declined for that time to accede to the wishes of the Rabbi of Amsterdam. But Bishop Burnet records, that shortly after, he did covertly allow the Jews to establish themselves in England, wishing to avail himself of their services to procure prompt intelligence of political movements, and likewise with a view to the relief of his financial difficulties. The historian of the Jews in England, Blossus Toury, says, that in the reign of Charles II. there were but twelve Jews in England; some years after, their numbers were so considerable, as to allow of their forming a synagogue in London, which has much prospered.

The Dutch Jews founded likewise a colony of their nation in the Dutch settlements in America. In Surinam they have much accelerated the developement of the resources of the colony, and have assisted in its defence against the natives. They there enjoy nearly the same privileges as other Europeans do, and they have amassed immense riches. Having thus, in some cases, opened a way for their brethren, and in others accomplished their establishment in almost all the countries of the West, the Jews of Amsterdam crowned their various undertakings by the erection of a temple, the most magnificent then existing in Europe. This grand edifice was begun in 1670, and completed in five years, notwithstanding the disturbances caused by the French invasion in 1672. It was opened for worship, with the most solemn rites, and most impressive discourses, in 1675, a ceremony which was, by some, compared to the dedication of the temple in Solomon's days. Another Rabbi, more modest in his parallels, compared the five Princes of the house of Orange Nassau, who had successively governed the state, to the Maccabees; and he praised the mercy of God, who, in the isles of the Gentiles, had raised up protectors so powerful for His people. We may here add, that the Jews in Holland have ever been sincerely attached to the cause of the Stadtholders, whose authority has always been favourable to their interests. We find in their writings frequent comparisons drawn out, of the government of these Princes with the most glorious periods of Jewish history. The republican government has been noticed as resembling the state of the Hebrews under their judges; and a similitude has been observed likewise between the colors of the national flag, originally those of the house of Orange, and the colors of the tabernacle curtains. All these details, trifling in themselves, afford more evidence of the spirit of the Jewish people, and of their own view of their settlement in Holland, than the most learned disquisition could do.

The opening of the temple, or great synagogue, at Amsterdam, was contemporary with the establishment of a community of Israelites at the Hague. This was, indeed, a substantial proof of the weight which they had acquired in the political and diplomatic world in the time of William III., and with this event terminates the first period of their prosperity in the republic of the United Provinces. The motives which called forth the hospitality displayed to the wandering and unfortunate people of the most Holy Jehovah, may best be expressed in the words of the celebrated Grotius, in one of his Dutch poems, which is the more remarkable, as it was to him that the task was assigned of co-operating with one of the Burgomasters of Amsterdam, in the arrangement of regulations for Jews in the United Provinces, from 1614 to 1618. He may, therefore, be looked upon as a true interpreter of the intentions of his fellow-countrymen towards them. This able statesman and writer, whilst engaged in refuting the errors of the Rabbis, addresses them in the following apostrophe: "I turn to you, oh people of Abraham, for whose salvation the Apostle of Tarsus pours forth his earnest supplications! you, who are the depositaries of the sacred books, in which we likewise seek the truths of God; you, the chosen race, to whom God, for the sake of his everlasting covenant, sent his holy angels, and whom he instructed by the lips of his prophets; you, of whom was born after the flesh the Messiah whom we adore, and from amongst whom he chose his first Apostles. Turn not away from us with horror, for we know that we are but branches engrafted on your olive tree. God knows how ardently I desire to see the dawn of that blessed day, when the veil will be taken from your eyes, and when you will freely behold with us the fulfilment of your law; when every one of us will lay hold of a man that is a Jew, and cry,—'let us go and worship and serve together, according to the everlasting promises of his word, the God of Abraham, Isaac, and Jacob.'"

NICHOLAS DE LYRA, A CONVERTED JEW, AND CELEBRATED CHRISTIAN COMMENTATOR.

Nicholas de Lyra was born of Jewish parents, at Lyre, a town in Normandy. After having been instructed in the Hebrew language, and in Rabbinical learning, he embraced Christianity, and afterwards studied at Paris, where he obtained the degree of Doctor, and taught in the University with great credit. By his merit he rose to the highest offices in his order, and gained the esteem of the great. Jane, wife of Philip of France, appointed him one of her executors in 1325. He died at a very advanced age, October 23rd, 1340.

He is particularly celebrated for his Latin Postillæ, or brief comments on the whole Bible, which are allowed to be very judicious. An eminent critical writer thus speaks of them,—"The Commentaries of De Lyra not only manifest industry, but display considerable erudition, and deservedly place their author in the first rank of the Biblical expositors of his day. They discover the writer to be skilled in the Hebrew tongue, and to be well acquainted with Rabbinical writings; but his knowledge of the Greek not being so extensive as that of the Hebrew, his Commentary on the New Testament does not equal that on the Old, in felicity and accuracy. Amongst the Jewish writers, he generally follows R. Solomon Jarchi, and frequently applauds him in his notes. In explaining the literal sense of the Holy Scriptures, he excelled most of his contemporaries. On those passages of the New Testament which derive illustration from Jewish antiquities, he has thrown considerable light. Unshackled by the authority of the fathers, he thought for himself, as his works sufficiently discover; though he was not without defects, for he is sometimes inaccurate in what he attributes to the Jews, and sometimes rashly and incorrectly adopts the Aristotelian philosophy."

About the year 1430, one hundred marks were paid for transcribing his Notes on the Bible. They were appended to an edition of the Latin Vulgate, printed at Rome in 1472, in seven volumes folio, and were the *first* comment on the Scriptures ever *printed*. De Lyra wrote several other works, some of which still remain unpublished.

Both Wickliffe and Luther were considerably indebted to Lyra's Notes. The author of the *Prologue*, usually attributed to Wickliffe, says,—that our English reformer consulted Lyra's Commentary in his translation of the Bible; and of Luther it has been affirmed,—

"Si Lyra non lyrasset,
Lutherus non saltasset."

"If Lyra had not *harped* on Profanation,
Luther had never *planned* the Reformation."

The writings of Lyra exhibit him as a defender of the *novelty of the Hebrew vowel points*, in opposition to the Rabbinical opinion of their antiquity. "The points," says he, "are not an essential part of the letters, nor were they in being when the Scriptures were written, but were invented a long time afterwards, to assist in reading; hence the rolls, which are read in the synagogues, are without points."

A THOUGHT FOR THE PERPLEXED.

The famous Joseph Mede, in referring to the variety of opinions respecting the commencement of "*that day and hour*," (Matt. xxiv. 36), observes: "The thing I aim at, in representing these differences, and would propound to the consideration of the pious, sober, and judicious, and with due reverence to Divine Writ, is, whether there may not be some secret disposition of Divine providence in this *variety* of computation, to prevent our curiosity in counting the exact time of the day of judgment, and second appearance of Christ; and that, as the ambitious tower of *Babel* was hindered by confusion of languages, so our curiosity in this particular, be not, by a like providence, prevented by such a diversity of computation?"

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NOTICE TO CORRESPONDENTS.

We feel it needful again to repeat, that our correspondents must not expect us to answer them by letter. If the subjects of their communications fall within the scope of this journal, they will all come to be noticed in their turn.

If our friend, the Rev. J. T. of W——, will look at the notices to correspondents in the June number, he will find a good reason against altering the form of this Journal.

Received: — E. M. H.; T. W. B.; Isaiah; Inquirer: three different communications signed "A Subscriber."

BOOKS RECEIVED.

The Salvation of Israel. A Sermon, by the Rev. George Smith.

The Good Olive Tree, Israel. By Warder Cresson, United States Consul, at Jerusalem.

The Two Witnesses. By the Rev. J. P. Labagh.

A Jewish Christian's Appeal, in Behalf of his Brethren, according to the Flesh. By A. D. Salmon.

A Voice from North Africa. By Nathan Davis.

Our friends need not send us any Books for review but such as bear on the subject of the Jews. However interesting many other publications may be to us as Christians, we cannot, in our limited space, afford room for any thing but our main subject.

Orders for stamped copies, to the Publisher, must be accompanied by pre-payment.

THE VOICE OF ISRAEL,

MONDAY, SEPTEMBER 2, 1844.

THE JEWISH ENQUIRER.—No. 2.

In due and perfect appreciation, 'through the light which has, by the grace of God, visited me from on high,' of the inspired words of the Apostle Paul, I would commence this narration by reminding my readers that *none* can confess that Jesus is the Christ but by the Holy Ghost. This is, indeed, also a faithful saying, and worthy of all acceptation, not only to the Jew, surrounded as he is by stumbling blocks, together with the adverse circumstances of his education; but also to the Gentile Christian, however stimulated by example, through immediate connection with the Christian life, as well as from his earliest infancy being taught to reverence that blessed and honored name, so oppositely regarded by the Jew. We hear, continually, exclamations of wonder at the Jew's unbelief, but if we do indeed contemplate spiritual things with carnal understandings, how much more is it a matter of astonishment, in one from his infancy, possessing the direct advantages of example, and education derived from excellent Christian parents, who esteem it not only a paramount duty to God, but in affectionate solicitude for the welfare of their children, endeavour by every means to inculcate that faith so necessary to present and future happiness. Is it not then more surprising that these exertions, exercised from duty, as well as parental love, should not always be blessed. To whom then is the arm of the Lord revealed? Let God reply for himself. "All things are delivered unto me of my Father; and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whom the Son will reveal him." The Son then is the only channel of communication, without *him*, there is neither access to, nor conception of, our God.

It is a blessed thing that, under the new dispensation, there is no exclusion at all; that the invitation is to *every one* that thirsteth (would to God that the thirst was as general as the invitation); it is indispensable that a thirst should be felt, before the comfortable provision can be appropriated; many may pretend to drink from the living waters, but it is impossible they can know how welcome, how all-satisfying the antidote is, who have not really experienced the want of it; if the thirst once exists, we know that the Lord is faithful to satiate the hungry soul;—but how to convince those whom, in the emphatic language of Scripture, are termed blind, deaf, snared in holes, hid in prison houses? can words give a more accurate idea of utter helplessness, more powerfully express human incapability of affording relief? It is our happiness to know that although there is a diversity of operations, there is but one spirit, and that spirit is not straitened, that it is boundless and inscrutable in all its ways and means. When a Christian congratulates a new convert, the almost immediate inquiry is —how did the Lord make himself known unto you?—with an eagerness, as it were a natural expectation, next to certainty, to hear more of the innumerable dealings of Him who promised to lead the blind by a way which they knew not.

I will now conclude the remarks with which I have prefaced this narration, by observing that I have not thought proper to enter into any family matters. Suffice it to say, that my father, being high in estimation among the Israelites, he cannot but look on a son becoming a Christian, as a bitter disgrace; and I, understanding the feelings of my family (for I have experienced them), am not surprised that they regard my brother abroad (whom the Lord, in His mercy, has also chosen) and myself as perfectly insane upon this subject. Persecuted or not, when the call comes to a child of Abraham, from many causes its effects are the same, as in the case of our illustrious ancestor; we are called to come away from our kindred, and from our father's house, to evince an implicit and full confidence in Him who has called and promised the blessing. And while I do not upbraid my brethren for their feelings towards us who have embraced Christianity, neither is it my intention to ridicule those observances practised by the Jews; the most of which being ordered by the books of Moses, it is not surprising that they are viewed with extreme reverence and affection by my brethren; and as they still are by them considered to be pleasing in the sight of God, they should be sacred from ridicule.

At a very early age, my brothers and myself were instructed in the Hebrew language, and the history of our nation, by a Rabbi, who, for that purpose, attended my father's house. I engaged in these exercises with my whole heart; I remember one imperative injunction of our master, viz.—never even to mention the name of Jesus Christ; that as often as we did so, it would be a sin against God. Having received this injunction from one whom I regarded with respect and affection, and whom I naturally confided in as perfect in the law, it was many years after ere I could, without remorse and fear, utter the forbidden name. I was not more attracted to it, when I heard myself derided and reproached as being a Jew by my boyish companions; and not by them alone, but frequently even by grown persons, called Christians. I reflected then that it was necessary we should bear the curse incurred by our forefathers, and predicted by Moses. (Allow me here to state, that the Jews generally believe that the sins of the fathers are visited on the children.) It was, at the same time, always most pleasing and consoling to reflect, that as the Lord, in his wrath, according to his word, had scattered us throughout the world, and we had become a by-word, a proverb, and a reproach, in like manner, of his mercy, he will fulfil all His gracious promises concerning His ancient people, profusely spread throughout the Old Testament:—"Thus saith the Lord; if heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel *for all that they have done*, saith the Lord." (Jer. xxxi, 37.)

My aversion to Christianity increased with my age and education. As I became the more acquainted with the several histories of the nations, I beheld in all accounts of the most horrible massacres of my brethren, together with bitter persecution, and more than sufficient of the latter remaining at the present day to remind us but too faithfully of the harrowing truth of the former. What book of history can you open, and not see recorded there the most fiendish atrocities committed on those, whom, although they have so bitterly sinned against God,—what can man lay to their charge? How gross, how devilish, these persecutions necessarily appear to the Jews, when they reflect that they were wholly unprovoked. How must Christianity appear to them when they saw His banner, with many an idolatrous emblem, uplifted in one hand, while the sword of slaughter was swayed in the other, by its professed and boasted advocates! Their religion was the slanderous and impious plea for the robbery and murder of the Jews. When I reflected on these things, need I say that I viewed the New Testament with such horror and disgust, as destroyed any appetite I might have had

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from curiosity to peruse it. No one could make me believe that ever a Jew could sincerely embrace Christianity; that the basest could be guilty of such unpardonable wickedness, of such impious ingratitude to the God of our fathers, who had preserved us through all our misery and wanderings. I should have thought it much more possible for me to fly through the air, than that I should ever become a Christian; and I should have unhesitatingly chosen the most torturing death as the alternative.

I often think how gradually, almost imperceptibly, I was led to Christ, and how he suits his way of revealing himself to our several diversified situations and conditions. How wonderful must have been the transition from darkness to instantaneous light that occurred to Paul. How overwhelming the discovery, that He, for whose persecution he was completely armed, and on his way to prosecute, was Christ the Lord! the sudden discovery would have proved too much, if he had not, at the same time, been wonderfully supported by that love which was manifested towards himself. Every conversion is wonderful—miraculous; but they are frequently brought about by a variety of, humanly-speaking, insignificant causes, till the light comes as vividly and effectually as it did at once to Paul. I was residing at Greenwich about the commencement of the year 1842. The last Sunday of my stay I was prevailed on to accompany some friends to church. For the first time I heard a portion of the New Testament read; the 6th chapter of the Book of Matthew was one of the morning lessons. It was with extreme admiration and surprise, not to say uneasiness, that I intently listened to this continuation of our Lord's sermon on the mount. I was touched with the love that manifestly breathed through every sentence, —the just censure of hypocrites,—the necessary caution,—but my heart thrilled at the simple but eloquent appeal to our senses, respecting the goodness and care of God towards his smallest creatures, and how much we should confide to His continual watchfulness. I was indeed astonished at the simplicity, beauty, and comfort of the passage; so replete with zeal to God, and with love to man. I cannot say I was then converted, but what I heard had taken such hold of me, I could not rest till I read more of this novel and beautiful doctrine. My soul seemed to relish it, and to desire a more copious draught; besides, I could but imperfectly remember that which I had heard but for the first time. I longed to read that chapter; and I think, shortly after, when I got possession of a New Testament, it was the first portion to which I referred. I need scarcely say with what eagerness I *devoured* the contents of this blessed book; these 'new things' declared to us, and promised by Jehovah to our fathers. I anxiously searched and compared different passages of Scripture, till, in a very short time, in the solitude of my chamber, I was mourning over Him who was wounded for my transgressions, who was bruised for my iniquities. I wept when I considered, if there was any sorrow like unto His sorrow,—His humiliation,—His patient suffering amid all his numerous and diversified trials,—His life's mournful history of unexampled pain and anguish,—His death of torture. His rod had now smitten the heart of rock, and, if I may be permitted to use such a figure, living waters gushed from my eyes, in which I was baptized. I have been asked to describe how I felt my need of a Saviour. It has been urged that it is necessary "we should feel lost before we can be *found;*" but I never felt I had need of a Saviour till I found Him. I cannot point out any particular passage that was the means of revealing Him. His ways are unsearchable and past finding out. When I attempt to describe the feelings I experienced, I perceive the impossibility of expressing that which is indeed *unspeakable*. When the Lord Jesus first appeared to me, He did not tell me 'I was lost,' but that I was found; and I can well remember my tumultuous feelings at perceiving my miraculous preservation,—my gratitude to Him who had rescued me. It appeared to me then, that I was on safe ground; but oh! how great, how terrible, the danger I had escaped! My heart and soul was lifted up to my Redeemer, who pointed to his wounds as the tremendous price he paid for my ransom.

PAPAL LAW REGARDING THE JEWS.

We present our readers with the following few clauses of the Papal law respecting the Jews, as a specimen of the whole Edict of 1775. We purpose giving the rest in subsequent numbers, literally translated from the Italian. It is the law which actually obtains in the Papal states. It has not been repealed, for no Papal law can be repealed; but neither has it been in any way neutralised or counteracted by subsequent legislations, which it might have been. It is the last utterance of the Papal mind on the subject of Israel. It is the armoury from whence they seek and burnish old weapons for new persecutions, such as were attempted at Ancona last year, till public opinion defeated the endeavour. It is, whatever may be said of its non-enforcement in some few particulars, the law of the land.

The Jew at Rome is hedged round from light. "Be it known unto you," said Paul to the Jews of Rome, "that the salvation of God is sent unto the Gentiles, and that they will hear it." Sent *to* the Gentiles, that is, sent *from* the Jews. "Your heart is gross,—your ears are deafened,—your eyes are blinded, —therefore, as a punishment, the light shall be taken from you." It would have been no punishment for their hardness, that it should be sent *to* others, unless there were included a removal *from* themselves; and assuredly this is fulfilled in the four thousand Jews of the Roman Ghetto. The salvation of God is most effectually hid from them. A magical ring of superstition encloses them, and intervenes between them and truth. If they wished to examine Christianity, they could only find it in the garb of Popery,—that is, they could not find it at all. But why should they seek to examine? Christianity is (to them) identified with cruelty, witness this edict,—witness the guard at the gate of the Ghetto, shutting them up there, even when each spring their houses are some feet deep in water;—witness the payment made each Carnival, in commutation for the obligation to find so many Jews to run a race in the Corso; witness the annual humiliation of the representatives of Israel before the so-called senator, at the so-called Capitol. No! never,—never shall we forget our indignation at witnessing that scene; on the Sabbath-day, a day when the Jew conscientiously objects to receive or pay money, the elders of the people are compelled, by a refinement of persecution, to pay their yearly tribute,—a promissory note surrounded with a bouquet of flowers. Prostrate before the four commissioners of the Pope, they supplicate permission to reside during the subsequent year in Rome, which, in a haughty tone, is granted,—followed by a contemptuous command to "begone." As the assembly dispersed, we heard Roman Catholics, as they descended the great staircase of the senator's palace, asking one another whether they had heard that arrogant phrase "begone," repeating it in the original tone, and implying that they felt as a disgrace to themselves the insult to their fellow citizens.

Extract from the Edict of 1775.

Among the pastoral anxieties which occupy the mind of the Holiness of our Lord in the commencement of his pontificate, that has the first place, which tends to maintain a Catholic religion inviolate among the faithful, and on that account considering that to remove from them the peril of the injury which they may derive from too great familiarity with the Hebrews, the exact observance of the provisions taken by his glorious predecessors is absolutely necessary, and especially by Clement XII., of holy memory, by a special Edict, published in this Alma city of Rome, on the 2nd February, 1733, and by Benedict XIV., of holy memory, with a similar Edict, also published in this Alma city, the 17th September, 1751; has, having heard on this subject, their Eminences the Cardinal Inquisitors General, commanded the fresh publication of the same Edict, in order that it may be punctually followed out in every part of the Pontifical states. In the first place, His Holiness, adhering to the second constitution of Innocent IV., which begins, "Impia Judæorum," orders and commands, that the Jews cannot, in any manner, keep in their possession,—neither read, buy, write, copy, translate, sell, give, exchange, or in any other manner whatever alienate, under any pretext, title or colour, any book, or impious manuscripts, whether Talmudic, or heretofore condemned, superstitious, cabalistic, or containing errors against the Holy Scriptures, or Old Testament; or otherwise any injurious operation, impiety, or blasphemies against the holy mysteries of the

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Christian faith, especially of the most Holy Trinity, of our Lord Jesus Christ, of Mary the eternal Virgin, or of the Saints; nor any other book of those prohibited by Julius III, of holy memory, in the twenty-fourth constitution, which begins "Cum sicut," of the date of 29th May, 1554, and by Clement VIII, in his constitution, "Cum Hebræorum," brought out 28th February, 1593, or in other constitutions or Apostolic decrees; whether such book be written in the Hebrew or any other language, under pain of the loss of such books, the confiscation of goods, and other corporal punishments, according to discretion, in case of every such offence, according to the tenor of the decree of the sacred assembly of the Inquisition, published on the 12th September, 1553; and His Holiness further includes in these penalties, those Rabbis and agents of the Jews, who retain such works in their libraries, or in any other places, whether for public or private use.

2. That no Jew or Jews shall venture to announce, explain, or teach the errors of such books, whether in private or public, within or without schools, to any person or persons, whether Christian, Jew, or any other religion whatsoever, under the same penalties as aforesaid.

3. That no printer, bookseller, or Christian merchant, neither any other person, of whatever condition, rank, or station, may assist, by deed or word, any Jew to obtain such books; neither to cause them to be written, printed, brought, or translated for them; nor to obtain for them the permission either to possess or to read them, not only under the equal punishment of the loss of the books, the confiscation of their goods, and other most severe corporal punishments, in conformity with the above cited decree of the sacred assembly of the Holy Inquisition, published the 12th September, 1553; but also under pain of excommunication reserved to the Holy Pontiff, to be incurred immediately on the commission of the offence, without further notice.

4. That the Jews may not buy or receive any book, whether in the Hebrew tongue, nor translated from the Hebrew into any other language, whether brought by Jews themselves, or by Christians, or sent by or through other means, unless first it have been examined in Rome by the Chief Examiner of the sacred Apostolic Palace, and in other places or cities of the state, by the bishops or local inquisitors, in order that they may recognise, whether in the spirit of the present ordinances, or the above named Apostolic constitution, they may be permitted to receive or to retain them,—all which, under the penalty of 100 scudi, and six year's imprisonment, in every case of disobedience, and finding any book containing anything contrary to the above-mentioned Apostolic rules and decrees, and in particular to the above-mentioned bull of Clement VIII., such book shall not be returned to the Jews, but transmitted to the tribunal of the Holy Inquisition, as shall also be done in all cases of any book whatsoever prohibited to the Jews.

5. That the Jews may neither take out nor introduce into the Dogana, any books without the license of the Chief Examiner of the Holy Palace for the city of Rome, or of the bishops or local inquisitors in other places or cities of the Pontificial state, under penalty of the seizure of such books, 100 scudi, and six year's imprisonment; to which penalties shall also be exposed all Christian custom-house officers, who permit such books to be introduced or withdrawn, and all others whomsoever who assist in word or deed.

6. It should be incumbent on the Chief Examiner of the Holy Palace, and all such bishops and inquisitors aforesaid, to use every attention and diligence to prevent any book expected by a Jew to be so introduced or extracted, especially if in the Hebrew language, without their express license, and to visit all custom-houses or conveyances, by which books may be brought into the ports.

7. It is prohibited to any Christian, and particularly to custom-house officers, couriers, postmasters, vetturini, or conductors of any sort, whether by sea or land, to consign any book to a Jew, without the above-named license of the Chief Examiner of the Holy Palace for the city of Rome, or out of Rome, of the respective bishops or local inquisitors, who are empowered to grant it, when they have received notice and information concerning such book, under pain of excommunication, reserved, as before-mentioned, and incurred *ipse facto*, and under other pecuniary and corporal penalties, at discretion, to which it is understood they also expose themselves for whom books were directed.

8. In the spirit of the above-named bull of Clement VIII., it is forbidden and prohibited to any person whatsoever, of whatever rank, state, or condition, as referred to in the said bull, and expressly intended in the present, to grant any indulgence, license, or facility, contrary to the tenor of the said bull; and in case that such should have been already granted, all such are declared void, and of no value, so fully that the Jews are liable to all penalties, as if no such facility had ever been granted or obtained.

REFUTATION OF KIMCHI'S COMMENT ON MICAH V. v. 2.

It must be understood that Kimchi, as he is justly esteemed by the Jews as one of the greatest and most acute Jewish polemical writers, so his commentary upon the Bible proves him a zealous enemy to Christianity and a controversialist, who never lost sight of the Christian argument in any passage in which he perceived there was something favourable to that religion. It is, therefore, not to be wondered at that this passage did not escape his criticism, but rather as to what this great genius could possibly invent against a passage, which not only must refer to the Messiah, as he himself does acknowledge, but also testifies in such plain words to His pre-existence. This we shall exhibit with a brief refutation, according as our limited space will permit. The passage and his comment run thus:—

"But thou, Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall come forth unto me, *that is* to be ruler in Israel, whose goings forth *have been* from of old, from everlasting."

Comment:—

"Out of thee shall come forth unto me the Messiah; for he shall be of the seed of David, who was from Beth-lehem. And this is what he says, ומוצאותיו מקדם מימי עולם, that the goings forth of the Messiah, in his time, will be said to have been from of old, of a long period, from Beth-lehem, which is David; for there is a long period between David and the King Messiah. 'But it is God, who is from of old, from everlasting!'* To them it may be replied, that he ("Jesus of Nazareth") did not rule over Israel, but they ruled over him. And what is said, 'who was from the days of old, but God?' is false, for God was before the days of the world; whereas they say, that his goings forth were *from* of old, *from* the days of the world, i. e. that he came forth then; but God is first without a beginning. And when it is written מעולם ועד עולם אתה אל. [Ps. xc. 2, Eng. vers. *from everlasting to everlasting thou art God*], is thereby meant, 'before the world was,' as it is said, 'Before the mountains were brought forth' [ibid.], and likewise, 'I was set up from the beginning' [Prov. viii. 23], i. e. before the world, as it is said, 'While as yet he had not made the earth, nor the fields,' &c. [v. 26.]"

There are three imporatant points which this commentator tries here to explain away. First, The Messiah's personal birth in Bethlehem; secondly, The Kingship of Jesus of Nazareth over Israel; and thirdly, His pre-existence; all of which will be answered in their turn.

1. *The personal birth of the Messiah in Bethlehem.*—This is very obvious from what he says, "for he shall be of the seed of David, who was from Bethlehem," thereby intimating, that the connection of Bethlehem with the Messiah is only as far as it was the birth-place of David, from whose seed the Messiah is to come, but not as the birth-place of the Messiah himself, contradictory to Matt. ii. 1.

To this we reply, 1st, that all we may say upon this point cannot be called a refutation, as no refutation can be required where such a monstrous implication is offered to the text without the slightest indication from the context; since not a word is said here about David, nor about his seed. The prophet, addressing Bethlehem, says, "from thee;" but according to Kimchi, the prophet meant to say, "from thee, through the seed of David, shall come forth," &c.

2nd. Since the prophet could not choose simpler language, if his purpose was to designate Bethlehem as the birth-place of the Messiah, than by the words "from thee," why then, to obviate such a serious mistake, did he not add, "through the seed of David," if this was not his purpose?

3rd. Can it really be said, that the Messiah will come forth from Bethlehem, though not really born there, only because David was born there? Can it be proved from either sacred or profane history, or is it at all the usage, that a man is said to come forth from an ordinary place (not even a country), when not he himself, but only one of his progenitors, or even his immediate father, was born there? For where will the Messiah be born according to this opinion? If in Bethlehem, then it will prove that Kimchi has propounded a presumptuous untruth;—if in some other place, then, of course, he will have come forth from that place, and not from Bethlehem? For Bethlehem, as the birth-place of David, can certainly not claim the origin of the Messiah in preference to the place where he is actually born.

Since, then, Jesus of Nazareth was born in Bethlehem, it is among others a proof that he was the Messiah, according to this prophecy.

2. *The Kingship of Jesus of Nazareth.*—This he denies, when He says, "he did not rule over Israel, but they ruled over him," meaning, in that they crucified him. We quite admit, that Jesus did not rule over them, for "He came to his own, and his own received him not" (John i. 11); nevertheless, by right and title, he was the King of Israel, which is quite sufficient in this prophecy, where merely his dignity is described. If it can be proved that he had the right to the throne of Israel, whether they would or would not acknowledge him, he was virtually the King of Israel. The non-admission of any rightful heir to the throne can only prove the nation to be rebels; but no righteous man will look upon him otherwise than as upon the true King of that nation.

It is not our purpose here to show, why he did not take the kingdom, but it is enough to know that he had both opportunity to do so (John vi. 5), and, as he whom the winds and the sea did obey (Matt. viii. 26, Mark iv. 31, Luke viii. 24), had sufficient power to enforce their acknowledgment, could he, consistently with his character of the righteous servant, the righteous branch (Is. liii. 11, Jer. xxiii 5), head a nation, who, in their rebellion against God and himself, made themselves unworthy of him, and were ripening for excision (as their subsequent history proved), except it were in judgment to them, for which he had not come then (John iii. 17).

This title of *King* he maintained throughout his mission; nay, the denial of this (were he an impostor) could have saved him, as this was the only plea by which the Jews could enforce his death with Pilate (John xix. 12); yet at no time did he confess it with more boldness and more plainness than he did before Pilate (ib. xviii. 37), yet in his love to Israel, and his obedience to his Father, he preferred his death to taking the kingdom; "for how then shall the scriptures be fulfilled?" (Matt. xxvi. 54).

But besides all other scriptures, had he taken his kingdom, the scripture under consideration could not have been fulfilled. For he was to give up his government for a specified time, as expressed in verse 3,—"Therefore will he give them up, until the time that she which travaileth hath brought forth, and the remnant of his brethren shall return unto the children of Israel." That is, till travailing Zion has brought forth, (comp. Is. lxvi. 8), and the rest of the Messiah's brethren, viz. Judah and Benjamin shall return to the ten tribes (Jer. iii. 18, Ezek. xxxvii. 15 sq.) The person who gives them is the Messiah, for the *he* in this verse cannot refer to God (as Kimchi will have it), who is not mentioned in either of these

* A question as coming from a Christian, whose name is avoided, but is left to be understood from the context.

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two verses. This is the interval in which the Messiah being rejected by his own, was received up to the right hand of God (Ps. cx. 1), and takes *out of* the Gentiles (not all) a people to himself (Acts xv. 14). But he will return, and "his people [Israel] shall be willing in the day of his power" (ib. v. 3), and when our 4th verse will receive its accomplishment, "And he shall stand and feed in the strength of the Lord, in the *majesty* of the name of the Lord his God, and they shall abide: for *now* [עַתָּה] shall he be great unto the ends of the earth."

3. *His pre-existence.*—This he denies in too plain words than to require repetition here. His argument may be reduced to this,—1st, that מִן prefixed to קדם and ימי עולם limits the existence of the person spoken of to the period expressed, viz. *from* antiquity, *from* or *since* the days of the world, but not as existing previous to that period. 2nd, That מִן prefixed to עולם expresses an existence before that period, when spoken of God, hence מעולם *before the world*, and then it is likewise accompanied with some explanatory remarks.

In this he acknowledges that מעולם may signify *before the world*, or, which is the same, *from everlasting*, and the question only remains whether מימי עולם signifies likewise *before the days of the world?* We answer, that this must be its signification.

1. Because, according to Kimchi's rendering, both expressions, מקדם *(of old)* and מימי עולם *(from the days of the world)*, are synonymous; the latter adding nothing in force to the former.

2. Because there is nothing in the verse to limit the time of his *goings forth* before his birth in Bethlehem.

3. Because as we find the Messiah in other scriptures described as a divine person, he must be *eternal* (comp. Is. ix. 6 [5], Jer. xxiii. 6), and therefore have no right to add any thing to the text with Kimchi, as we have shown, and to limit the expression of scriptures, even contrary to rabbinic testimony, as may be seen from the following.

Rashi upon this passage is specially remarkable. He perceived the pre-existence of the Messiah so plainly expressed here, yet reluctant to give too plain a handle to Christians, he had recourse to a singular laconism.

On the words, "Whose goings forth have been from of old," he remarks "לפני שמש ינון שמו" [Ps. lxxii. 17, Eng. ver. *his name shall be continued as long as the sun*]. The meaning of Rashi, as to the connection of these two passages, will only become plain by referring to the source whence he has drawn his explanation. In Sanhedrin, fol. 98, col. 2, we find, "Rav said, the world was created only for the sake of David; but Samuel said, for the sake of Moses; and R. Jochanan said, for the sake of the Messiah. What is his name? Those of the house of R. Shilu said, Shiloh is his name, as it is written, "Until Shiloh come." But those of the house of R. Yannai said, Yinnon is his name, as it is written, "His name shall endure for ever, his name was ינון (Yinnon) before the sun was."

We have, hence, not only a rabbinical testimony to the pre-existence of the Messiah, but also Rashi's testimony to the interpretation of the words ומוצאתיו מקדם מימי עולם.

Among the many subjects that divide modern Judaism on both sides of the Atlantic, our Gentile readers are probably not aware that the question of *organ, or no organ*, has been hotly debated. It caused a split and a law suit in the Synagogue at Charleston, about three years ago. The law suit was decided in April last, the *organists* having gained the victory, and retained possession of the property of the congregation. The question of the lawfulness of having an organ has been seriously examined by M. Ulmann, Grand Rabbi of Nancy, who has decided that it is not unlawful to have one, but that it is unlawful for any Jew to play on an organ, or any other instrument, in the Synagogue, on the Sabbath or any holiday.

"PROSELYTE HUNTERS."

We are, both from principle and inclination, men of peace. We have therefore borne, without notice, and without retaliation, the many impertinent and insulting reflections on "conversionists," and "renegades," with which the pages of our cotemporary, *The Voice of Jacob*, abound. We can make great allowance for the feelings of our brethren; and although calling hard names is not quite a legitimate mode of venting their feelings, yet so long as the ebullitions of their resentment were vented in this channel only, we thought it good to pass them over without notice.

But when there is an attempt made to cast false imputations on the character of men, who have left friends and country to devote themselves to the welfare of the Jews, we feel it right to interfere; not merely in order to defend them, but to point out to our brethren the effects of real faith in the Lord Jesus Christ, as enabling men to devote their lives to the noble purpose of seeking the salvation of those who insult and depise them.

In *The Voice of Jacob*, No. 80, we find the following sentence: "At Pesth, has been published an exposé of the proceedings of the English Proselyte Hunters, who are accused of having concealed their real designs, until they had insinuated themselves into the confidence of unsuspecting families." Our cotemporary ought to have favoured the world with some extracts from this exposé; that our brethren and others might see what mischief has been done in those unsuspecting families. As he has failed to do this, we shall endeavour to supply his lack of information, which we are enabled to do from personal knowledge, and not hearsay reports.

Our Jewish brethren, from the above brief notice, will naturally suppose, that having insinuated themselves into these families, the "conversionists" selected the young and ignorant as their victims, and bore them off in triumph, amid the tears of their weeping parents; this being the only picture of conversions to Christianity that the Jewish periodicals, either in this country or the Continent, ever venture to present to their readers. The friends of Israel, at Pesth, were much more unreasonable than this; not content with one or two victims, they took a whole family,—father, mother, sons and daughters! And who was the father of this family? One of those poor, ignorant individuals, whom *The Voice of Jacob* delights to show up as forming the only trophies of Christianity; one in whom, to adopt its phraseology, abject want had induced convertibility? No; the father of this family was Alexander Saphir; one whom *The Voice of Jacob*, if it happen to know any thing about Pesth, will not affect to despise. We have neither time nor space at present to enter into further details of the triumphs of truth at Pesth; but this we hope to do ere long. Suffice it in the mean time to say, that about forty of the children of Israel have been brought nigh unto God, by the only way of access, faith in Christ Jesus.

One word regarding those devoted men, whom *The Voice of Jacob* denominates *proselyte hunters*. Our cotemporary habitually represents the character of those who seek the conversion of Israel as that of mere hirelings,—men paid to "suborn renegade Jews." What does he say to the fact, that one of them now at Pesth, gave up a lucrative business, and went out, on his own charges, to devote the residue of his days to the work of bringing Jews to the knowledge of Christ? We also appeal to the Editor of *The Voice of Jacob*, whether there is any thing, either of good taste, or of common sense, in attempting to throw contempt on such a man as Dr. McCaul? It can be no worldly motive that induces him to devote himself to the cause of Israel; a man of his learning and abilities could find no difficulty in turning his talents to more profitable account. We again repeat, that we can make allowance for our unconverted brethren being grieved, and can even forgive them for being angry, when they hear of conversions to Christianity taking place among their brethren; but we cannot allow others to be deceived by false representations of the motives and characters of the friends of Israel. It is our earnest desire to avoid saying any thing unnecessarily to hurt the feelings of our brethren according to the flesh; but they may compel us, in defence of truth, to say what otherwise we would rather avoid saying.

We must, as a matter of course, feel deeply interested in the success of every Society that seeks the conversion of our brethren. But we must distinctly state, that we are not the representatives or advocates of any such Society; that while we approve what is good in all, we shall never defend what is evil in any. We have already expressed our unqualified contempt for mere proselytism; we care little for a change of outward profession, if the man be not "a new creature in Christ Jesus." *We*, at least, are no "proselyte hunters."

Manasseh Ben Israel states, that the translators of the Hebrew Bible into the Greek version, called the Septuagint, on coming, in Leviticus xi., to the list of "unclean beasts," were sorely puzzled how to translate *Arnebeth*, the hare. They could not translate it Λαγωὸν, or Λαγὸν, *Lagon*, which, in the Greek language, signifies a hare, lest Ptolemy, who was the son and nephew of the Lagi, should be offended to see the name of his family registered among the creatures that were unclean. Neither could they retain the Hebrew word *Arnebeth*, as they have done in some other appellatives, lest the wife of Ptolemy, whose name was *Arnebet*, should think the Jews had mocked her, if they should have placed her name among the unclean beasts. They therefore put Δασύπιδα, *Dasupida*, that is, rough foot, thus omitting the name and retaining the sense.

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JEWISH INTERPRETATION OF PROPHECY.

To the Editor of the Voice of Israel.

Dear Sir,—Allow me to say that I am very much pleased with the method followed by the Jews in explaining their Prophets. When they find any part of a prophecy not literally, and in every part, fulfilled in any particular event to which it seems to have respect, they do not spiritualize or mysticize it, and make God speak ambiguously and hyperbolically; but they refer the full and literal accomplishment of it to the times of the Messiah; firmly believing that *then* the prophecy shall be fulfilled in its utmost latitude and minutest circumstance. Thus, when they read in the Prophet Haggai, that the Lord had said, "the glory of this latter house shall be greater than the glory of the former," and yet find the temple which was built by Zerubbabel inferior to that built by Solomon, they content themselves in the faith of the full accomplishment of the prediction, when the times of the Messiah shall come, and "the house of God shall be built with a glorious building." In like manner, when they read the description of the temple, in the prophet Ezekiel, and find that no such temple has hitherto appeared on earth, they do not strain and torture the language, and make it apply to something either past or present; but wisely look for it in the time appointed for their general restoration, and the coming of the Lord to his temple.

Happy had it been for the Jewish people had they applied this same principle of interpretation to explain what their Prophets have said concerning the humiliation, sufferings, and glory of Messiah! Then they might have seen that the sufferings and abased condition of Jesus of Nazareth were no objection to his claim of being the Messiah, but the reverse. No one can be entitled to this character, but he who was possessed of all the prophetic marks of that character. But Jesus of Nazareth had all the marks of humiliation and suffering; why, then, did they not refer the appearance of his majesty and glory to the period they are still expecting? If Jesus of Nazareth had all the traits of the suffering Messiah, why may he not also be the glorious Messiah? Did he not assure the high priest, that hereafter they "should see the Son of man coming in the clouds of heaven, with power and great glory?"

I shall only further observe, at present, that it is of great moment to attend to the above recognized principle of Jewish interpretation, as it leads to the true and full meaning of several passages of the Prophets, which we find applied to *persons* and *events* in the New Testament, and shows the correctness of their application. I shall adduce one instance. In Isaiah, 40th chapter, 3rd verse, it is written, "The voice of one crying (or, as it is in the Hebrew, *a voice crieth*) in the wilderness, prepare ye the way of the Lord." These words, as is obvious from the context, refer to the restoration of Israel; and, as a writer, in "the Occident," for October, 1843, in an article designated "*Consolation of Israel*," observes, may be viewed as the voice of God in prophecy, calling to the world to make ready a passage for Israel to return to their ancient dwelling-places. This view of the words, however, does not invalidate the application which is made of the passage, in the Gospel to John the Baptist. Both applications are in perfect accordance with the approved rule of Jewish interpretation above referred to.

Your's, very faithfully,
A FRIEND OF ISRAEL.

REVIEWS.

Eight Affectionate Addresses to the Children of Israel, on the Three Great Feasts of the Lord. By W. G. RHIND.

These Addresses, of which a previous edition was published on separate cards, are now printed together, and introduced by a letter from the venerable Dr. Marsh. They are short and striking; and well calculated to afford, what some Christians, unaccustomed to intercourse with Jews, have complained of a difficulty in finding, viz., common ground for discussion between Jews and Christians. To those Christians who wish to do good to Jews, and feel a difficulty in "breaking the ice," we strongly recommend a store of these Addresses.

The Promises made to the Fathers, contrasted with Israel's State under Law.

This is a most excellent little pamphlet, completely overturning the absurd notion, that the return of the Jews from Babylon fulfilled the glorious promises made to them as a people, respecting their restoration to their own land in the latter days. We are quite ignorant of the author; but as this may meet his eye, we strongly recommend him to publish it in the form of a little book; which we think would give it more general attention than its present *tract* form.

A Tract for the Times, being a Plea for the Jews. By the Rev. S. A. BRADSHAW.

This is one of those straws which show which way the wind is. Ten years ago, no man would have ventured to expose such views to the public; at present they may excite a smile at the business-like mode in which Christians are recommended to set about fulfilling prophecy; but the subject is now too familiar to the public at large, to make the mention of it be viewed as a reason for interfering with the personal liberty of the author, which might have been the case at the period we state. It is a proposal to restore the Jews to their own land by means of a government grant of four millions sterling, and a subscription of one million, to be raised by Christians. We need hardly say that we do not think this scheme very feasible; but who would have thought, ten years ago, of restoring the Jews to Palestine, either by money or by diplomatic policy?

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THE VOICE OF ISRAEL.

קול ישראל

CONDUCTED BY JEWS WHO BELIEVE IN JESUS OF NAZARETH AS THE MESSIAH.

"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—Isaiah. xlix. 6.

No. VI. TUESDAY, OCTOBER 1, 1844. Unstamped 3d. Stamped....4d.

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THE FEAST OF TRUMPETS.

The Jewish commemoration of the Feast of Trumpets having just taken place, we think a few remarks on the subject of this Feast may be seasonable.

This Feast is, by the modern Jews, termed *Rosh Hashanah*, the New Year. It takes place on the first day of the month Tishri. "And in the seventh month, on the first day of the month, ye shall have a holy convocation; ye shall do no servile work; it is a day of blowing the trumpets unto you." (Num. xxix. 1.) This is counted the seventh month of the ecclesiastical year, or the year by which the festivals are reckoned, which commences on the first day of Nisan; but, as is stated in the Mishna, "the first of Tishri is new year's day for the ordinary or civil year, for the computation of the seventh years (or years of release), and of the Jubilees." For the celebration of this, as of all the other feasts, there are many rules given; and a form of service prepared, of the length of which, our Gentile readers may have some notion, when we state that it occupies 213 pages of a large octavo prayer-book.

There are, in the first place, many rules laid down as to the manner in which the appearance of the new moon was to be sought after, and testified of; these, of course, are no longer needful, as astronomical calculations now save them this trouble. Then come various rules about the trumpets, of which one may serve as a specimen. "Every kind of horn may be used (as a shophar or cornet), on the feast of the new year, excepting that of a cow, because it is called קרן in Scripture. Rabbi José remarked, "surely all shophars are called קרן in the text; for such is the expression in Joshua vi. 5." Then follow directions for sounding the trumpet: "The order of sounding the shophar is,—three sounds are blown thrice; ("Tekeah, Teruah, Tekeah,') the time of duration of the sound of six Tekeahs, is equal to that of three Teruahs; and that of each Tekeah as three sighs or moans."

In the prayers for the service of this day, there are several of those interesting allusions to atonement and mediation, which are to be met with in many parts of the Jewish ritual; and to which we shall, from time to time, call the attention of our brethren. We give the following specimens of the service to our Gentile readers. "When God was pleased to heal the folly of Israel, He, for their benefit, taught them the form of prayer used by their ancestors; to cry aloud, and to abhor the enticer. To declare their righteousness in prayer, and rehearse their virtuous acts during our captivity; to hear of the acceptable time, the day of salvation, through the oath of the covenant, made when the ram was entangled.—They praise the power of His majesty with ten forms, framed for the sake of him who was tried ten times; ('Abraham.') The statute mentioning the ten memorials or cornets, in memory of him who blessed his son with ten blessings. ('Isaac: Gen. xxvii. 28, 29.') God accepted him who was beloved by his sire, who came from Neharaim, whose hands were bound behind him on mount Moriah; may the sight of his ashes, procure mercy for the remnant of his posterity, who draw nigh to pray to God, morning and noon. At this season he entreated for her who was barren, ('Rebekah,') till she became fruitful, the cry of him who was bound, being thus crowned: O may my prayer be thus also accepted." Here we have the merits of Isaac urged as a plea for mercy; in the following extract from a prayer that is repeated immediately after the preceding, we have those of Jacob and Rachel. "The strong foundation of the globe, and the great deep abyss, are not estimated in comparison with the chief foundation stone, ('Jacob,') on whose merit we depend for the acceptance of our prayer. The principal matron, that was despised for lack of children, ('Rachel,') was this day visited among the four who were barren, ('Sarah, Rebekah, Rachel and Hannah,') and became the mother of four; her tears flowed for her children, her prayer was accepted by God's saying unto her, refrain from weeping thou mother of Israel.—O may her merit be remembered to her offspring on the day of memorial; that they may be remembered as she was."

Ten reasons are given for the command to sound the trumpet, of which the following are an abridgement: "1st.—Because this day is the beginning of the Creation, in which God created the world. 2nd.—As the New Year is the first of the ten penitential days, we sound the cornet as a proclamation to admonish all to return and repent. 3rd.—To remind us of the law given on mount Sinai, where it is said, (Exod. xix. 16.) "And the voice of the cornet was exceeding loud." 4th.—To remind us of the prophets, who are compared to watchmen blowing the trumpets. 5th.—To remind us of the destruction of the temple. 6th.—To remind us of the binding of Isaac, who willingly submitted himself to the will of heaven. 7th.—That when we hear the terrifying and alarming sound of the cornet, we may, by the dread thereof, be induced to humble ourselves before the Supreme Being. 8th.—To remind us of the great and terrible day of judgment, on which the trumpet is to be sounded. 9th.—To remind us to pray for the time when the outcasts of Israel are to be gathered together, as mentioned by Isaiah, xxvii. 13. 10th.—To remind us of the resurrection of the dead, and the firm belief thereof. (Isaiah xviii. 3.)"

The trumpet used by modern Jews is a ram's horn; but we think it may fairly be questioned, whether in ancient times it were not one or both of the silver trumpets mentioned in Numb. x. 2, that were used on this occasion. These trumpets are stated, in ver. 10. of the same chapter, to be used in the "solemn days," or appointed seasons; at the beginnings of the months, or new moons, and other solemn occasions; and therefore are most likely to have been used on this feast. More modern traditions, however, have decided otherwise.

The person who sounds the trumpet, repeats the following extraordinary prayer before he begins: "May it be acceptable in thy presence, O Lord! my God, and the God of my fathers; the God of heaven, and the God of the earth; the God of Abraham, the God of Isaac, and the God of Jacob; the great God, mighty and tremendous; to send me the holy and pure angels, who are faithful ministers, and faithful in their message; and who are desirous and willing to justify Israel; and also the great angel, Patzpetzeeyah, who is

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appointed to represent the merits of Israel, when they sound the shophar this day; and likewise the great angel Tashbash, who is appointed to declare the merits of Israel, and confound Satan with their sound of the cornet: and the great princes who are appointed to superintend the sounding of the shophar: and the great angels Hadarneal and Sandalphan, who are appointed over our Tekeahs, who introduce our Tekeahs before the throne of thy glory: and also the angel Shamsheal, who is appointed over the Teruah: and the angel Prasta, who is appointed to superintend Tekeah, Shevorim, Teruah, Tekeah, that they may all be expeditious in their errand, to introduce our Tekeahs before the veil, and before the throne of thy glory: and mayst thou be inclined to have mercy over thy people Israel; and lead us within the temperate line of strict justice; and conduct thyself towards thy children with the attribute of mercy; and suffer our Tekeahs to ascend before the throne of thy glory; and attentively view the ashes of Isaac, heaped up on the altar; and remember this day unto his seed, his being bound on the altar; for thou, O God! art a faithful being, and rememberest thy covenant. Blessed art thou, O Lord! who remembereth the covenant."

After the repetition of some verses of Scripture and another prayer, four blasts of the trumpet are given. The first is Tekeah, a lengthened or drawn out sound; the next, Shevorim, a broken or interrupted sound; then Teruah, which is a long and loud blast, such as was used in sounding an alarm; and lastly, Tekeah again. These four sounds are repeated three times. After a prayer that these soundings of the trumpet may "be made as a crown through the angel Sharsheah," follow three blasts more, thrice repeated: Tekeah, Shevorim, Tekeah. It is then asked that the sounding of these may "be as embroidery on the curtain through the angel Tarteal." Then follow the blasts Tekeah, Teruah, Tekeah, repeated three times; the last sound being lengthened out and called the great Tekeah. This portion of the service then concludes with the following prayer:—"And thus may it be acceptable before thy presence, O Lord! my God, and the God of my ancestors, that the angels which go forth from the shophar, and from the Tekeah, and from the Shevorim, and from the Teruah, that they bring them forth before the throne of thy glory, and that they may plead good on our behalf as an atonement for all our sins."

We can assure our brethren, we do not bring forward these prayers with the view of turning Judaism into ridicule; they are well aware that if we were bent on this, we might quote, out of writings they deem most sacred, passages much better suited for such a purpose. We have a much higher object in view, even that of pressing it upon their consciences whether it be right to mock God with such follies. If these were simple narrations about imaginary beings, contained in the theological works of the old Rabbins, they might be considered simply as antiquated follies, which the common sense of the present day would discard. But here they are, in this nineteenth century, used in the solemn worship of God; men actually dare in the presence of Him whom they call "the great, the mighty, the terrible God," to prate about fanciful beings, in whose existence they have no belief whatsoever.

Having stated the mode in which the Feast of Trumpets is observed by the modern Jews, we shall proceed to give our own views concerning its signification. We think the third reason given by the Jews for this Feast, is the true one: "To remind us of the law given on Mount Sinai." This we judge from what is said when it is first instituted. "In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation." (Levit. xxiii. 24.) Why a זכרון תרועה a *memorial* of blowing of trumpets? What sound of alarm was thus to be commemorated? Surely, no other than that terrible voice of the trumpet that "sounded long, and waxed louder and louder"—(Exod. xix. 19,) when the people of Israel were so terrified that they said unto Moses, "Speak thou with us, and we will hear; but let not God speak with us, lest we die." (Exod. xx. 19.) On various other occasions when the children of Israel were fearful, God reproved them for unbelief and distrust of his fatherly care. Not so in this case. So far from reproving them, He said unto Moses, "I have heard the voice of the words of this people, which they have spoken unto thee; they have well said all that they have spoken." (Deut. v. 28.) Now why was God pleased with their fear in this case; why did he not treat it as a manifestation of unbelief? Because he knew it was the salutary fear that accompanies the consciousness of sin; that fear which teaches man that as a sinner he cannot approach a holy God without a mediator. "Speak thou with us," they cry to a fellow man; to one whom they feel can "be touched with a feeling of their infirmities." (Hebrews iv. 15.) "Be thou a mediator between us and the great, the mighty, the terrible God." And God heard their cry, and Moses was their mediator; the type of that "prophet like unto Moses," who was raised up to be "the Mediator between God and man." (1 Tim. ii. 5.)

This is not *our* exposition of the office of the prophet who was to be raised up; it is the exposition of Moses himself on the subject." "The Lord thy God will raise up a prophet from the midst of thee, of thy brethren, like unto me, unto him ye shall hearken; according to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, saying: Let me not hear again the voice of the Lord my God, neither let me see this great fire again, that I die not." Here it is expressly declared that the prophet who was to be raised up, was to resemble Moses, in being a mediator. Now, this does not apply to any of those to whom the Jewish commentators seek to apply this prophecy. Joshua was not a mediator and intercessor for Israel, as Moses was; neither was David; neither were all nor any of the succession of the prophets who were raised up to be the instructors of Israel. This peculiar prophet, it is true, might be a leader, like Joshua; a king like David; an instructor like the other prophets; but the point in which he was to be "like unto Moses," was in his mediatorial and intercessory office. He was to be "according to that they desired in Horeb;" one who could draw near unto God, and to whom, at the same time, they could draw near without fear.

The Feast of trumpets, therefore, by reminding them of the fear-inspiring trumpet of Sinai, was a continued memorial of their need of a mediator. We have already stated that we see no reason to suppose that a different trumpet was used on that day, from those used on other solemn occasions. At the overthrow of Jericho, it is true, the priests used ram's horns; but the reason of this is obvious; seven priests were ordered to blow with trumpets; and there were only two silver trumpets ordered to be made for habitual use. Neither is there reason to suppose that the trumpet, or trumpets, at this Feast, were blown in any other manner, than in "the days of gladness, and the solemn days, and the beginnings of months." (Numb. x. 10.) And how were the trumpets then blown? They were blown by "the sons of Aaron, the priests," (*Ib.* ver. 8.) over "the burnt-offerings, and over the sacrifices of the peace-offerings;" (ver. 10.) So that while the sound of the trumpet reminded them of that holy law which convinced them of sin, and taught them their need of a mediator, the sacrifices on the altar told them of God's forgiving love.

"Blessed are the people that know the joyful sound," or תרועה, (Psa. lxxxix. 15.) This verse is applied by the Jews to the Feast of trumpets, and is repeated after the sounding has been concluded. A short examination of the context in which it stands, may help us to see how far it is applicable to the celebration of this Feast by the modern Jews. It is evident this Psalm was penned at a period subsequent to the time of David; when God was wroth with his anointed Israel; when He had made void the covenant, had profaned his crown by casting it to the ground, had broken down all his hedges and brought his strong holds to ruin, and made him a reproach to his neighbours. (Psa. lxxxix. 38—41.) The hope of the Psalmist, therefore, in the covenant that was made with David, could not be in any promise made to David personally, but in the promise of the Messiah, of that mighty One on whom help was laid; of that exalted One, chosen out of the people; (ver. 19.) of whom David himself was a type. Through this Mediator, "chosen out of the people," "raised up from among the brethren," was God again to bring deliverance to Israel, again to bring peace and forgiveness to sinful men. And the trumpets blown over the sacrifices, gave forth the תרועה the joyful sound, that announced this pardoning love; showing that God could be just, and yet the justifier of

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those who trusted in the appointed Mediator.

The Mishna lays down rules as to what constitutes a proper mode of hearing this תרועה "*Teruah.*" "If any one should sound the Shophar, within a hole, a cistern, or in a large vessel of clay, (or earthenware,) if the peron who listens to the sounding should plainly hear the sounding of the Shophar, he will have acquitted himself of his obligation; but not when he only hears the reverberation or echo of the sound; and thus, if a person passing by the synagogue, or living close to it, should hear the Shophar,—he will have acquitted himself of his obligation, provided he has paid proper attention, but not otherwise."—(*Treatise on Rosh Hashanah*, chp. iii.)

Now we solemnly ask our brethren of the house of Israel, What blessedness is bestowed on you by hearing this *Teruah?* "Happy the people who know the joyful sound:" you repeat; but what happiness can it confer on you to hear a sinful man like yourselves blow a ram's horn? Most of the events of which you say it reminds you, are occasions of terror rather than of rejoicing. What happiness is there to you in being reminded of the law given on Sinai, that law which you have continually broken, and which, therefore, only brings condemnation; or in calling to mind the destruction of Jerusalem, when, for your sins, you were cast out of your land, to be fugitives and wanderers;—or, "the great and terrible day of judgment," when, without any mediator, you must stand before that terrible God, whose voice you could not hear in Horeb?

"Blessed are they that know the joyful sound," ידע תרועה. But, is the mere act of listening to a sound through a hole, or when passing a synagogue, yea, or when attentively listening to it within the walls of a synagogue,—is this what the Spirit of God means by *knowing* the joyful sound? Surely not. To know it, is to understand its import; to comprehend the blessed truth of which it is a memorial. We who believe in that Mediator through whom we can at all times draw nigh unto God, do indeed "*know* the joyful sound:" We "are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words, which voice, they that heard, entreated that it should not be spoken to them any more;" but we are come "to Jesus, the Mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." (Hebrews xii, 18, 19, 24.) We feel that we are sinners, as our forefathes did at Sinai; but "we have an advocate with the Father, Jesus Christ the righteous." (1 John ii. 1.) You do not now visibly and audibly encounter the terrors of Sinai; but is God less terrible now than He was then? Are you any more able to hear His voice than your fathers were? Does not the very language of your prayers at the Feast of Trumpets, indicate some consciousness of the need of a mediator? You profess to "depend on the righteousness of the first patriarch, and on the merits of the only peculiar son, and be secure in the perfection and rectitude of the one Father." (*Service for the New Year.*) You say these are mere poetic flights, and not to be understood as setting forth the doctrine of the imputation of the merits of another. By calling them poetic flights, do you mean to say they are words without meaning? When you come into the presence of God, do you babble fooleries that mean nothing? We do not believe the compilers of the prayers were so foolish as you would thus declare them to be. We believe this pleading of the merits of the patriarchs is prompted by the instinctive feeling that a consciouness of sin gives; a feeling of the need of a better righteousness than our own. But one sinner cannot be saved by the merits of another sinner like himself; we can only plead the merits of one who is "holy, harmless, undefiled, and separate from sinners." (Hebrews vii. 26.)

Oh dear brethren of the house of Israel! trust not for acceptance with God to such broken reeds. Patzpetzecyah, Tashbash, and Sandalphan, can do nothing for you. You do not believe they can. You know that if they be any thing more than the silly calculations of Gematria,* they are only ideal personages connected with absurd legends, the very memory of which has perished. Nor can the righteousness of the first father do any thing for you. Abraham himself trusted not in his own righteousness, but in the atoning merits of that seed in whom all the families of the earth shall be blessed; of which faith he gave evidence in his continually offering up sacrifices on the altar which he erected wheresoever he sojourned. The true "joyful sound" is the sound of the gospel: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John iii. 16.) They who believe on Him can look forward with joy to the sound of that *Teruah*, which shall burst upon the affrighted and ungodly world, when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God;" (1 Thess. iv. 16,) when He shall take unto himself his great power and reign; when He "shall gather out of his kingdom all things that offend, and them which do iniquity;" and "the righteous shall shine forth as the sun in the kingdom of their Father." (Matt. xiii. 41, 42.)

Abtalyon said: "Ye sages, be cautious of your words, lest ye be doomed to captivity, and carried captive to a place of infected waters, and the disciples who follow you should drink of them, by which means the name of God may be profaned." We wish Christian authors, who write strongly on controverted truths, would follow Abtalyon's advice;—their incautious words, and unguarded statements, when taken up by rash and hasty disciples, often cause the truth of God to be evil spoken of.

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* A mode of using the letters as numerals, which we must take a future opportunity of explaining to our Gentile readers.

ASSEMBLY OF RABBIES AT BRUNSWICK.

The *Allgemeine Zeitung des Judenthums* of the first of July contains an account of a voluntary synod met at Brunswick on the twelfth of June, and concluded on the nineteenth, composed of twenty-five eminent rabbies and preachers from various parts of the continent; several others who had promised to attend were prevented by their official duties.

This was the first of some intended future, probably annual, meetings for deliberating upon subjects connected with their religious interests, and most of the members, as the editor tells us, had not the slightest idea as to what they were about to undertake. The publication alluded to, does not contain the authentic report of the debates themselves upon the various questions, but the resolutions only, which we insert here in order to show the character of the assembly.

1. The regulation of statutes.

Here the editor points out their concurrence in the chief design of the assemblies, which is to be for the purpose of "deliberating on the means for securing the preservation and progress of Judaism, and the promotion of the sense of religion among its professors."

2. The declaration that the Jewish oath consists merely in calling upon the name of God.

This resolution was passed with the view to obviate some horrible formulas of Jewish oaths still prescribed by the government of Hanover.

3. That every member of the assembly engaged to exert himself that the prayer "Col Nidre" be abolished in his congregation in this present year.

Because that prayer has been and still is the cause of raising suspicion against the Jews and their oaths.

4. That the synagogue in Mecklenburg is perfectly consistent with the faith and rites of Judaism, and that every orthodox joining in that worship has thereby acquitted himself in his duty.

That [modern] synagogue-order is the same which has already for some time existed in Wurtemberg.

5. Their concurrence in the decisions passed by the Sanhedrim in Paris in answer to twelve questions which Napoleon submitted to them in 1807.

This resolution was in consequence of a motion brought in by Dr. Philipson, that the assembly should express their concurrence in the spirit of the Sanhedrim's decisions. Those questions were all with reference to the relation in which the Jews as individuals stand toward the state, and how far the Mosaic law harmonizes with the laws of France where they live, so that they might or might not continue in that equality of privileges, which the revolution in that country had introduced for all the various religious denominations.

The questions and answers run thus:—

Q. 1. Is polygamy lawful for the Jews?

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A. No; and that on account of the old synodal constitution of Rabbi Gershom.

Q. 2. Does the Jewish religion allow divorce? Is the divorce valid without having passed the courts of justice, and according to laws which are opposed to the code of France?

A. Yes, it is valid, if approved by the law of the land.

Q 3. May a Jewess marry a Christian man, and a Jew a Christian woman? Or does the law insist upon the Jews intermarrying among themselves?

A. Marriages with Christians are not prohibited.

Q. 4. Do the Jews regard the French as their brethren, or as strangers?

A. The French Jews are the brethren of the French.

Q. 5. In that case what duties does the law prescribe them towards the French who are not of their religion?

A. There is no difference between these two classes of Frenchmen.

Q. 6. The Jews native in France, and treated by the law as French citizens, do they consider France their fatherland; is it their duty to defend it, to obey the laws and to observe all the institutions of the civil code?

A. Yes, in every respect; France is their only fatherland.

Q. 7 Who nominates the Rabbies?

A. The form of election is not defined.

Q. 8. What police authority, what judicial police do the Rabbies exercise among them?

A. They claim no authority.

Q. 9. Does their authority only consist in a moral influence?

A. Yes.

Q. 10. Are there any trades which are prohibited to the Jews by their law?

A. None.

Q. 11. Does the law forbid the Jews to practise usury among their brethren? and,

Q. 12. Does it forbid or allow them to practise usury towards strangers?

A. All usury is prohibited and is abominable.

This motion, after having been referred to a committee, was adopted with the necessary modifications for making them applicable to Jews in other countries, and especially with the restriction to answer 3, that marriages with Christians be only permitted "where the law of the country will also allow the parents to educate children of mixed marriages in the Jewish religion."

The following propositions could not as yet be decided upon, and were deferred to future deliberation.

6. Commissioners to be appointed for the revision of the Jewish marriage law.

7. Commissioners to be appointed for the compilation of a new liturgy.

This last, as the motion of Dr. Mayer, he reduced to the following questions, to be answered by the commissioners;—

a. Is it necessary and advisable that the Hebrew language be retained in the worship?

b. Is the doctrine of a Messiah to be retained in the prayers?

c. How is ת'ת (recitation from the law in the synagogue) to be arranged more profitably?

d. How may ת'ש (the blowing of trumpets) and נ'ל (the shaking of the lulab) be arranged more tastefully?

e. Are the mussaphim (additional prayers) to be retained?

f. Is organ playing to be introduced at the service?

8. Commissioners to be appointed for the consideration of the question:—How is the practice to be reconciled with the doctrines in the observation of the Sabbath?

9. Registers of circumcision to be kept by the Rabbies. This last motion was adopted.

We must postpone our remarks on this important meeting, to a future opportunity. But in order to make the third resolution intelligible to our Gentile readers, we must present them with the translation of "Col Nidre."

This is a declaration made at the commencement of the service on the Day of Atonement, and is as follows:

"All vows, obligations, oaths, anathemas, execrations, fines, and assertions, which we have vowed, sworn, devoted, or which we may bind ourselves by, from this Day of Atonement, unto the next ensuing Day of Atonement, which may arrive in peace: We repent of them all; they shall be absolved; they shall be null and void, and of none effect; without power or confirmation. Our vows are no more vows; our obligations shall be no longer binding; and our oaths shall cease to be oaths."

Our brethren do not by this mean to annul any obligations come under to their fellow men; it only refers to those voluntary vows spoken of in Numbers xxx., which do not seem to have been discontinued by the Jews, even after their conversion to Christianity. (See Acts xviii, 18.—xxi, 23.) If any modern Jew should depart from a promise or engagement, he would never think of pleading "Col Nidre" as an excuse, because he knows it refers entirely to religious obligations; but those who know how readily, in many parts of the continent, the Gentiles seek an occasion against the Jews, can easily suppose that advantage is taken of this somewhat ambiguous declaration, to accuse them of having a convenient loophole to escape from their obligations.

Jose Ben Johanan, of Jerusalem, said: "Let thy house be wide open; and let the poor be thy domestic servants; and be not prone to much discourse with womenkind, not even with thy wife, much less with thy neighbour's wife; hence the wise men say: 'Whoever discourses much with women, bringeth evil on himself, and thus neglects the study of the law, and at last will inherit hell.'"

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DIE AUFERSTEHUNG.—*The Revival.*

Five years ago, there was not a single Jewish periodical. Now, we believe, there are, in Europe and America, nearly twenty. Of these, one of the most remarkable is the *Auferstehung*, a weekly journal published in Frankfort on the Maine, which was commenced last January, under the editorship of Mr. Herman Stern. Its name literally signifies, *The Resurrection;* but as in England we do not apply this word to any thing but the rising of the dead, the idea meant to be conveyed by the name is better rendered by *Revival.*

We have been much pleased with the tone of this Journal. The editor seems really desirous to make known what he believes to be the truth of God. There is much knowledge both of the Old and New Testament, as well as much rabbinical learning, displayed in its pages; and we trust it may be the means of leading many of our brethren to search the Scriptures, to see what Moses, and the Prophets, and the Psalms, say concerning the Messiah.

But that which renders Mr. Stern and his journal most interesting to the Christian, is, his bold and decided advocacy of the doctrine of the Trinity; which he says can be amply proved from the Jewish Scriptures, and also from the Talmud. The following abridged account of the origin of the *Auferstehung*, will interest our readers.

The regulation of the political and ecclesiastical standing of the Jews in Bavaria having occupied the attention of the king, arrangements were made in each province of the kingdom for an assembly of Jewish Rabbis and deputies, at which a government commissioner should preside. The meeting in the province of Würtzburg, at which Mr. Stern was present, took place in January, 1838. The two following questions were put to the meeting on the part of the government:—1st, Whether writing may be permitted on the sabbath? 2nd, Whether the Jews receive or reject the doctrine of the Trinity as contained in the Pentateuch? To the first question the Rabbis answered in the negative; to the second they replied, that the doctrine of the Trinity not being contained in the Old Testament, the Jews do not acknowledge it. From both these decisions Mr. Stern dissented; and published his reasons for so doing. This brought on him a series of persecutions from his brethren, who represented him as holding heretical views; and by persevering efforts, they at length, got him deposed from his office of teacher in a Jewish theological school. He then removed to Frankfort, where, as we have already stated, he commenced the publication of the *Auferstehung;* which he states to be the result of diligent research and meditation; not with the view of widening, but of healing the breach between Judaism and Christianity. We shall watch the progress of this work and its interesting author with earnest attention, and shall take an early opportunity of making our readers acquainted, not only with it, but with that important movement among our brethren, of which it is one of the manifestations.

Rabbi Moses, of Egypt, says in his Treatise of Idolatry, "If by chance any Israelite should pass by a church that has images on the outside, and at that time a thorn should run into his foot, he may not stoop to pull it out, because he that should see him might suspect he bowed to such an image."

At a literary conference at the Royal Athenæum of Paris, in May last, the subject for discussion was: "The future prospects of the Jews, and the part they are to play *(rôle)* in modern times."

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LECTURE 2.—The Messiah, as revealed in the Law, the Psalms and the Prophets.

By the Rev. H. Highton, M.A.

In my last lecture I went through several passages in the Book of Genesis, to show that the Patriarchs believed in and worshipped a second person in the Godhead: I now proceed with passages in other parts of Scriptures which show the same thing.

The first of these is the account of the revelation of the God of Abraham to Moses in the bush. It is contained in Ex. iii. 1—20. "Now Moses kept the flock of Jethro, his father-in-law, the priest of Midian: and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when Jehovah saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, *I am the God of thy Father, the God of Abraham, the God of Isaac, the God of Jacob.* And Moses hid his face, for he was afraid to look upon God. And *Jehovah* said, I have surely seen the affliction of my people which are in Egypt, &c. And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you, and they shall say to me, What is his name? What shall I say unto them? And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you,—Go and gather the elders of Israel together, and say unto them, *Jehovah, the God of your fathers, the God of Abraham, of Isaac, and of Jacob appeared unto me,* saying, I have surely visited you, and seen that which is done to you in Egypt," &c. *Now is it not here quite plain that Moses calls the God of Abraham, of Isaac, and of Jacob, the Angel of the Lord?* For he says, verse 2nd: "*And the angel of the Lord appeared unto him* in a flame of fire out of the midst of a bush." And is it not also quite clear that *it is true, as we Christians teach, that the manifestation of the great God, when he reveals himself to his people, is at once God and an Angel of God;* a distinct person in the unity of the Godhead?

Now the only way by which I see it possible that any one could attempt to get rid of this truth, so evidently appearing from this remarkable passage, is by saying that the being who *appeared* to Moses in the bush, and who is called the Angel of the Lord, was a different being from the one who *spoke* to him, and who said, "I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob," that it was a mere angel who *appeared*, but that it was the Lord himself who *spoke*.

But this explanation is precluded by the very words of God himself, for he says expressly, in verse 16, "Go and gather the elders of Israel together, and say unto them, *The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob,* APPEARED unto me, saying, "I have surely visited you, and seen that which is done to you in Egypt."

Now, I would ask you, brethren, one simple question,—Do you acknowledge the book of Exodus as inspired, or do you not? If it be inspired, then is it a fact most true and certain, that the God of Abraham, the God of Isaac, and the God of Jacob,—the God who appeared to Moses, and spake with him in the bush, was, at the same time, an angel of the Lord, and also, in a certain sense, a distinct person from some other person of the blessed Godhead, even as we Christians teach; or shall we say that the book of Exodus is uninspired, and that its author has conspired with Christians to support their doctrine as to the plurality of persons in the unity of the Godhead? Nay, in that case truly, your faith and our faith are equally vain, your history a fable, your present existence in dispersion, and your future prospects, a mere phantom of the imagination, and a lie.

The next passage which I have to bring is Exodus xiv. 19, 20, "And *the angel of God,* which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night." Now, the being who is here called the angel of God, the leader of the armies of Israel in the wilderness, who dwelt in the pillar of cloud and fire, is constantly in other places called by the incommunicable name of God, Jehovah himself.

Let us look, for instance, only a few verses later, where it is said, verses 24, 25, "And it came to pass, that in the morning watch Jehovah looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians." And again, a few verses before, Ex. xiii, 21, "And Jehovah went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night;" And again, in Numbers xiv. 13, 14, "And Moses said unto the Lord, Then the Egyptians shall hear it (for thou broughtest up this people in thy might from among them); And they will tell it to the inhabitants of this land: for they have heard that thou, Jehovah, art among this people; that thou, Jehovah, art seen face to face; and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night."

And, again, once more, in Deut. i. 30—33. "*Jehovah your God, which goeth before you,* he shall fight for you, according to all that he did for you in Egypt before your eyes; and in the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place. Yet in this thing ye did not believe the Lord your God, who went in the way before you, to search you out a place to pitch your tents in, in fire by night to show you by what way ye should go, and in a cloud by day." And thus it appears again from this place, as from the passages which I have before quoted, *that the King and leader of Israel is both God, and commissioned by God to do his will and execute his purposes on earth, and can therefore be none other than the Messiah in whom we trust.*

The next place in which the Lord God of Israel is called an angel of God, is in Ex. xxxii and xxxiii, after Aaron had made the golden calf which the people worshipped. On that occasion God said to Moses, Ex. xxxii. 33, 34. "Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee: behold *mine angel* shall go before thee! nevertheless in the day when I visit, I will visit their sin upon them." And again, Ex. xxxiii. 2, 3. "And I will send *an angel before* thee;

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for *I will not go up in the midst of thee;* for thou art a stiffnecked people: lest I consume thee in the way." And in v. 14, he says, "*My presence* shall go with thee, and I will give thee rest." And in v. 15, Moses answers him, 15, 16, 17, "And he said unto him, if *thy presence* go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that *thou* goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth. And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name."

Thus we see, that what in one place he calls *his angel,* in another place he calls *his presence* or *face;* for he says he will not go *in the midst* of them, but that his angel (of whom we have been saying so much) shall go *before* them, or, as it is expressed afterwards, his *presence* (or *face,* or *manifestation,* or *appearance,* or by whatever other similar term we choose to translate it), shall go with them. So that

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his *angel* and his *presence* are the same thing, and can only be interpreted as that second person of the Godhead, whose revelation in the Old Testament we are tracing, and whom we contend to be always the person meant, whenever any manifestation of God, or any communication between him and man is spoken of in Scripture.

But in order to show this more clearly, let us observe what took place immediately after this declaration of the Lord, that he would not go in the *midst* of them, but that his angel should go *before* them. We find that Moses took the tabernacle, and removed it out of the *midst* of the camp, and pitched it *outside* of the camp, at a considerable distance. Read the account as given by Moses, v. 7—11, "And Moses took the tabernacle and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the Congregation. * * * * And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle; and the Lord talked with Moses. And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door. And the Lord spake unto Moses, face to face, as a man speaketh unto his friend."

Who was it, then, that went before them? Was it a *mere* angel, or was it an angel, and more than an angel,—even a person of the blessed Godhead?

But there is another circumstance which shows this even more clearly, and proves that the angel of the Lord, and his presence, and the Lord himself, are all one and the same being; and that is, that the prophet Isaiah calls this same being by the name of "*the angel of his presence.*" For thus he calls him, in ch. lxiii. 9, "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old."

Now, what can be meant by the expression, "the angel of his face, or presence," except such a being as we believe the Messiah to be, and who is described, in what we call our New Testament, as "the brightness of the Father's glory, and the express image of his person."—Heb. i. 1, 2, 3, &c. A being partaker of the divine nature, and one with God? And that by the term, "the angel of his face," is meant no other than a being who is one with God, is yet more plainly shown by the context. Thus, in v. 8, he says, "So *he* was their Saviour;" whereas, in the verse I quoted, he says, "the angel of his presence saved them;" and the verses following, also, show clearly the nature of the angel of his presence; for the prophet continues, verse 11—16, "Then he remembered the days of old, Moses and his people, saying, where is he that brought them up out of the sea with the Shepherd of his flock? Where is he that put his holy Spirit within him? That led them by the right hand of Moses, with his glorious arm, dividing the waters before them, to make himself an everlasting name? * * Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O Lord, art our father, our redeemer, thy name is from everlasting." And who is this, described before as the Angel of his Presence, who is he but the Lord Tsebaoth the Almighty God himself!

But there is another very remarkable passage which I must bring forward next, which tends strongly to shew the true nature of the angel who guided your forefathers in the wilderness, that he was no other than a person of the blessed God. This is, Ex. xxiii. 20—23, "Behold I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of *Him*, and *obey his voice*, provoke him not, *for he will not pardon* your transgressions: *for my name is in him.* But if thou shalt indeed obey his voice, and do all that I speak, then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off."

Now amongst the large number of passages bearing on this point which I am bringing forward, there is none which, to my own mind, is more conclusive than this,—for what angel is there, but such an angel as our Messiah, who can pardon, or refuse to pardon, sins against God? Or what angel do we, in any place in the Pentateuch, read of as issuing commands to Moses and the children of Israel, which they could either obey or disobey, except such an angel as we contend for, namely one who was also Jehovah himself, and called by his name, who, without the intervention of any mediator, gave his commands to Moses, and spoke to him face to face, as a man talketh with his friend?

And again, what is perhaps still more to the point, God says, my *name* is in him. Now you yourselves know well that by the expression, the "*name*" of God is meant the whole circle of his attributes and properties, so that when God declared that his own *name* was in this angel, he meant that he was partaker of the Divine nature, one with himself, and to be worshipped as God.

But it may be as well, perhaps, just to illustrate this meaning of the word *name* by a few passages.

Thus for instance, in Ps. ix. 10, it is said, "They that know *thy name* will trust in thee," where of course must be meant "those who know thee as thou art, thy nature and attributes, thy power, thy love, &c. And again, Ps. lxxxiii. 16, "Fill their faces with shame, that they may seek thy name, O Lord." Where, again of course, is meant as before, not merely that they may seek to know the *name* by which thou art called, but that they may seek to know thee as thou art, thy power, thy love, all thy nature, and thy attributes. And thus also in Prov. xviii. 10, "The *name* of the Lord is a strong tower, the righteous runneth into it and is safe."—Where again the *name* of God can mean nothing else but God himself, his power and glory.

And thus too in the passages of Exod. which we have been considering, where God says his *name* is in the angel, he can mean nothing else but that his own power and glory is in him; that he is His representative and partaker of His power, and to whom obedience is due even as it is to himself.

And surely, brethren, it is altogether impossible to conceive that God would delegate his power and majesty to a mere angel, to any other than such an one as our Messiah, himself, a person of the Godhead, and partaker of the divine nature. For what says God himself; "I am *the Lord, that is my name, and my glory I will not give to another.* But except this angel be of the nature which we believe him to be, God would then be giving his glory to another, and his praise to an angel. But there is another passage which serves to show very directly the nature of this angel who was the leader and guide of the armies of Israel, It is in Josh. v. where he reveals himself to Joshua as captain of the Lord's host. His appearance is thus described, Josh. v. 13, &c., "And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so. Now Jericho was straitly shut up because of the children of Israel: none went out and none came in. And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour," &c. Now, I would point out to you this passage as one very particularly to be observed on many accounts. I think that on reading the account, and comparing it with what was said before of the angel, whose voice the children of Israel were to obey, there cannot remain a shadow of doubt in our minds but that this must have been the angel there mentioned. And his character and nature, as here revealed, seem to correspond exactly with what we believe of the Messiah. In the first place, he declares himself to have come as captain or prince of the Lord's host, and what title can more appropriately be given to the Messiah than this? The captain or prince of the Lord's hosts; the leader of the armies of Israel,

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and Israel's king; appearing evidently in the shape of man (for this is plain from the account of Joshua's meeting with him, chap. v. 13,) certainly in one sense distinct from the most high God, for I should suppose that no one would maintain that he contained within himself the whole essence of the eternal and almighty God, whom the heaven of heavens cannot contain; and yet, on the other hand, worshipped as God, and claiming for himself divine honours. For what power less than divine did he claim for himself when he said, "Loose thy shoe, &c.?" And what other being could make the ground whereon he stood holy, except one of the persons of the most blessed God? And is not this indeed the exact command which the Lord gave to Moses, and the exact words which he used when he appeared to him in the bush?

And, indeed, if we allow that the whole portion which I have read forms one continued narration, and on reading it we can scarcely deny that it does so, he is expressly called by the name Jehovah, the incommunicable name of God; for it is said, "And Jehovah said to Joshua, See, I have given unto thine hand Jericho, &c."

The next passage which I have to bring forward is to show that it was not the first person of the blessed God, but the second, whom we believe to be the Messiah, that delivered the Israelites from Egypt, and led them through the wilderness, is Numb. xx. 14—16, "And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travel that hath befallen us: How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers: And when we cried unto *the Lord*, he heard our voice *and sent an angel*, and hath brought us forth out of Egypt: and behold we are in Kadesh, a city in the uttermost of thy border." Here we see that Moses does not scruple to call the being, who from the first led them forth out of Egypt, an angel of the Lord; but if we turn back, and read the account written by Moses himself, by inspiration, we see this angel constantly called by the name of Jehovah himself. For who was it that is described as smiting the first-born of Egypt, and guiding the armies of Israel, and dividing the waters of the Red Sea, but Jehovah himself, without the intervention of any angel or minister.

Thus, in Exodus xi. 4, 5, it is said most distinctly, "And Moses said, Thus saith the Lord, About midnight will *I* go out into the midst of Egypt: And all the first-born in the land of Egypt shall die." And again in Exodus xiv. 24, 25, "And it came to pass that in the morning watch THE LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians:"

And again, the whole song of Moses, in celebration of the destruction of the Egyptians in the Red Sea, turns upon this fact, that it was the Lord himself who destroyed them. Ex. ch. xv, "Then sang Moses and the children of Israel this song unto the Lord, and spake saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him. The Lord is a man of war, the Lord is his name. Pharaoh's chariots and his host hath he cast into the sea: his chosen captains, also, are drowned in the Red Sea," &c.

It is scarcely necessary to point out to you again; how all this confirms and establishes our doctrine of the Messiah, that he is the Leader, and Captain, and God of Israel,—at once a minister of the first person of the Godhead, and, at the same time, himself the second person of that Supreme Being.

And, indeed, throughout the Scriptures we find the same thing; we find constantly some Being employed as the minister of God, claiming for himself the attributes of God. Let us read, as another instance, the account of the appearance of this Being to Balaam, when he was on his way to Balak, king of Moab. Numb. xxii. 21—35. "And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. And God's anger was kindled because he went: and the *angel of the Lord* stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him. And the ass saw the *angel of the Lord* standing in the way, and his sword drawn in his hand," &c. *And the angel of the Lord* said unto him, Wherefore hast thou smitten thine ass these three times? Behold I went out to withstand thee, because thy way is perverse before me: * * * And Balaam said unto the *angel of the Lord*, I have sinned, for I knew not that thou stoodest in the way against me: Now therefore, if it displease THEE, I will get me back again. And the *angel of the Lord* said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak."

Now in this account, even if taken by itself, it would seem strange that a mere angel should say, "Thy way is perverse before *me*," as in the 32nd verse; or again, "only the word that *I* shall speak unto thee, that thou shalt speak;" for are mere angels judges of men's conduct, or do mere angels put words in men's mouths? or do these things belong to God only? But we are not left to mere doubt, and supposition, and inference, as to the true nature of this angel; for afterwards, when he meets Balaam, and puts words into his mouth, he is expressly named by the name of the Most High God. Thus, in Numb. xxiii. 3, 4, 5, we find it said, "And Balaam said unto Balak, stand by thy burnt offering, and I will go: peradventure *the Lord* will come to meet me: and whatsoever *he* sheweth me I will tell thee. And he went to an high place. And *God* met Balaam:" And again, in v. 16, "And *the Lord* met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus." So that from this passage too, as from all the other passages we have examined, we find still the same truth to be inferred with regard to the angel employed by God, as the means of communication between himself and his people, that he formed an integral portion of the Deity, that he was worshipped and obeyed as such, and that he was called by his incommunicable name.

But we have still other passages left to quote, which will lead us to the same conclusion. Let us take next a passage in the 2nd of Judges, v. 1 to 5.—"And the *angel of the Lord* came up from Gilgal to Bochim, and said, *I* made you to go up out of Egypt, and have brought you unto the land which *I sware unto your fathers*; and *I said, I will never break my covenant with you*," &c.

Now, I ask whether in this passage also, the angel of God spoken of, does not claim to himself the power and attributes of God? We might indeed, from the other passages I have quoted, have supposed an angel to say that he brought Israel out of Egypt; but no mere angel could say that he *had sworn to give them that land, or that he had made a covenant with them*. For it was no less than the most high God himself who had done this. Yes, in this passage still, as in the rest, we find that the great God who brought them out of Egypt, who spoke to them, who manifested himself to them, who gave them his statutes and commandments, is called also an angel of God; thus showing that his nature could be no other than such as we claim for the Messiah. And as we go on in the scriptures we shall still find the same being spoken of in the same way; for let us turn next to Judges vi. 11—24. "And there came *an angel of the Lord*, and sat under an oak which was in Ophrah, * * * * * * * and Gideon threshed wheat by the winepress. And JEHOVAH looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hands of the Midianites: have not I sent thee?—Then *the angel of the Lord* put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the *angel of the Lord* departed out of his sight. And when Gideon perceived that he was an angel of the Lord, Gideon said, Alas, O Lord God! for because I have seen an angel of the Lord face to face. And THE LORD said unto him, Peace be unto thee; fear not: thou shalt not die. Then Gideon built an altar there unto the Lord, and called it Jehovah-shalom: unto this day it is yet in Ophrah of the Abi-ezrites."

Now what can be plainer than this passage? It is one which no ingenuity

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can evade. The same person is called indifferently first, the angel of the Lord, and then the Lord (Jehovah), and then again the angel of the Lord.

Why then, why should we be called idolaters; why should we be accused of virtually denying the unity of God, because we declare that there is a person of the Godhead, who while he is to be worshipped as God, and in every way honoured as an integral portion of the Deity, may yet, at the same time, properly be called a minister or "malak" (מלאך יהוה) of God, and looked upon as a mediator between God and man. Surely your Scriptures bear us out in this as well as our own; surely we may reasonably claim both Gideon and the author of the book of Judges as holding exactly the same opinion of the Godhead as we ourselves. It is *you who have forsaken, and we who have embraced* the ancient *scriptural faith on this subject.*

There is only one more passage which I shall bring forward in this part of the scriptures, and that is Judg. xiii. 1—23. [*The length of this quotation prevents its being given. Our brethren are requested to read it in the Bible.*]

Now, I do not quote this place as decisive in itself, but merely as exceedingly valuable when taken in connexion with the other places I have quoted, and as tending to confirm the conclusions derived from them. For I know that the word Elohim, which is translated God, is not always exclusively applied to the creator and ruler of the universe, but is, also, used when speaking of other beings placed in positions of power and authority, and thus forming, to a certain extent, objects of trust and reverence, such as the angels of heaven, or the rulers and judges of the earth. But we might have concluded that in this place was introduced more than a mere angel, because Manoah says, "We shall surely die, we have seen Elohim," and we can scarcely suppose that he could have dreaded death from the sight of a being who was no more than an angel; and again, we should have been led to the same conclusion by the fact of his saying himself that his name was "secret," פלאי or "wonderful," whereas to a mere angel, there could be no object in concealing his name, and the name "secret" or "wonderful," is by common consent of Jews and Christians applied to God in Isaiah. And, when taken in connexion with the other places which I have gone through, the question becomes then quite clear that here, as elsewhere, the angel of God was himself no less than God.

But perhaps a passage as clear as any in the whole Scriptures on this point is to be found in Zec. ii. 6—13, "Ho, ho, come forth, and flee from the land of the north saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord. Deliver thyself, O Zion, that dwellest with the daughter of Babylon. *For thus saith the Lord of Hosts;* After the glory hath he sent *me* to the nations which spoiled you; for he that toucheth you toucheth the apple of his eye. For, behold, *I* will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know *that the Lord of Hosts hath sent me.* Sing and rejoice, O daughter of Zion: for lo *I* come, and *I will dwell in the midst of thee,* saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people, *and I will dwell in the midst of thee,* and thou shalt know *that the Lord of Hosts hath sent me* unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent all flesh before the Lord: for he is raised up out of his holy habitation."

In the other passages which we have quoted, we have found a certain angel, or minister of Jehovah, claiming for himself the name and attributes of Jehovah; here, in a similar manner, we find Jehovah Tsebaoth himself speaking; and while he claims for himself his full prerogatives, saying, "I will come and dwell in the midst of you," "I will shake mine hand upon them, and they shall be a spoil to my servants, yet," adding still, "Jehovah hath sent me unto you," "In that day ye shall know that Jehovah hath sent me unto you." We have then Jehovah himself saying, "Jehovah hath sent me unto you." Now how can this be? How can Jehovah be at once the sender and the sent, except on our supposition concerning the Messiah? that he is no less than God; that the king of Israel who shall dwell in the midst of his people, ruling, defending, and guiding them, is no less a being than Jehovah himself? And, by the way, I may observe, that there is in this passage another thing, most strongly deserving your attentive observation, and that is, whether, when it is said, "In that day ye shall know that the Lord hath sent me unto you;" this does not necessarily imply that before that time you should be as a nation ignorant of the true Messiah, and that you should disown his mission by the Lord Tsebaoth. Consider this then, and, recognising the prophecy of your present and past blindness, recognise now at length the great truths of which you have been ignorant.

I have only one more passage to quote in this particular point of my subject, and that is in Hosea xii, where an allusion is made to the nature of the second person of the Godhead, v. 3—5, "He took his brother by the heel in the womb, and by his strength he had power with God: Yea, he had power over the angel; and prevailed: He wept and made supplication unto him: He found him in Bethel, and there he spake with us; Even the Lord God of Hosts: the Lord is his memorial."

Now, here again, we find the same being called an angel, whom Jacob called God; for, after he had wrestled with him, he called the name of the place Peniel, *i. e.* the face of God, Gen. xxxii, "For," said he, "I have seen God face to face, and my life is preserved." And, indeed, in this very passage of Hosea, according to its obvious and natural interpretation, the same being who, in verse 4, is called the angel, is, in verse 5, called the Lord of Hosts.

We have now brought this part of our subject to a conclusion, and have, I think, satisfactorily proved that, throughout the Old Testament, a second person of the Godhead is revealed, spoken of indifferently under the name of an angel or Jehovah, thus showing, at once, a subordination to, and an equality with, the first person of that most blessed being. For, consider, it is not from one or two passages of scripture which might possibly be explained away, that I have deduced this truth, but I think that I have satisfactorily proved that *the great mass of scripture* unites together in revealing the same nature of God, and the distinction between the first and second persons of the Godhead. The identity of this second person of the Godhead with the Messiah, it will be our business to prove in some of the succeeding lectures, after I have first brought forward other arguments from Scripture for the plurality of persons in the one God, which will be the subject of my next lecture. Let me, once again urge on you the truth (and it cannot be repeated too often) that, in order to understand the Scriptures to our profit, and in order to be kept from error, and especially in order to form a true idea of God, it is necessary to ask for light and instruction from God himself.

To the Editor of the Voice of Israel.

Dear Sir,—Permit me to ask your opinion of Gen. xlix. 10. I think our received translation is not *true.* The sceptre did depart from Judah, when Zedekiah was dethroned by Nebuchadnezzar, which occurred more than 500 years before Christ.

I think the passage may be correctly translated thus: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet *for ever; for Shiloh shall come, and to him shall the allegiance of the people be.*"

The word עד is rendered forty-eight times by words signifying long durations, generally *for ever.* The particles עַד כִּי occur in the following places, Gen. xxvi. 13, 2 Sam. xxiii. 10, 2 Chron. xxvi. 15, but are never joined together by maccaph, but the כִּי is joined to the verb, as כִּי־רָבָא: as to the word שֵׁבֶט I know it signifies a sceptre, or a tribe, but, in this place, I cannot see how it could be translated a tribe.

It appears to me that the import of the passage is this, That, though the government will depart from Judah for many years, yet it shall not depart *for ever,* for the Messiah shall come, and restore it, and to him the people shall hearken, and yield obedience, as their rightful sovereign.

I understand that this translation is approved by Manesseh, I. b. § 3. But I should be much obliged if you would give us *your* opinion on it.

Your's truly, J. T.

The first successful instructor of the Deaf and Dumb.—Perreira, a Portuguese Jew, interpreter at the King's library in Paris, was the first who successfully attempted the instruction of the deaf and dumb. He exhibited the effects of his labours on several pupils, and read a memoir on the subject before the Academy, in the year 1749. The credit of this discovery has been given to the Abbé de l'Epée, but the claims of Perreira have been vindicated by a late French writer.

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*** In order to be able to give Mr. Highton's excellent lecture entire, we have this month given four additional pages.

NOTICE TO CORRESPONDENTS.

In reply to "Oxoniensis" we must say, that the subject to which he directs our attention is too controversial for our pages. Our controversy is with Jews, not with fellow Christians.

We shall always be happy to receive communications from the Rev. J. T.; but articles on Biblical criticism must be short, else they are unsuitable for this journal.

In answer to S. Y. S's enquiry, what version of the Scriptures is generally used by converted Jews in England, we say: the Hebrew Old Testament, as a matter of course; those who can read the Greek New Testament, use it for critical purposes; and for ordinary reading, the authorised English version.

Received the communications of H. J. K.; Rev. J. T.; C. T.; E. H.

The request of E. H. will be attended to.

BOOKS RECEIVED.

Jerusalem, the Centre and Joy of the Earth. By Warder Cresson, United States' Consul at Jerusalem.

Day-Break. By the same.

Orders for stamped copies, to the Publisher, must be accompanied by pre-payment.

THE VOICE OF ISRAEL,

TUESDAY, OCTOBER 1, 1844.

THE JEWISH ENQUIRER.—No. 2.

(Concluded from the Voice of Israel, No. 5.)

THERE were several things in the New Testament that I could not, at the time, comprehend. I knew nothing, had heard nothing, of commentaries; but I remembered that "Counsellor" was one of the names by which our Messiah was to be called; I therefore prayed to the God of my fathers, that for the sake of Him, the perfect one, he would guide and counsel me in my perplexity; "Lord! I believe, help though my unbelief," was the spirit of my prayer. Picture me then alone, although in the midst of multitudes (for I was, at that time, perfectly solitary, there was none to whom I could or would confide the peculiar circumstances of my situation); picture me with the pages of this hitherto "sealed book" open before me; consider that, from that day to this, the light that had shone upon part, was gradually diffused over the whole,—that I have had frequent occasion for the solution of difficult passages, but I implicitly confided in Him whose hand alone had led me out of darkness. I looked up infinitely above man for instruction,—I mistrusted, I regarded with the greatest suspicion, the opinions of my fellow-men, that were so strangely discordant, as appeared in the great diversity of sects; I was aware of my extreme fallibility, my urgent need of advice; but I remembered too, the gracious invitation of our blessed Saviour, warmly registered in my heart, "Take my yoke upon you, and *learn of* ME; for I am meek and lowly in heart; and ye shall find rest unto your souls." Consider all this, then try and conceive the gratitude I owe to the Lord who heard and so effectually answered my prayer. I have tested, experienced, and can fully testify to, the faithfulness of Isaiah's encouraging words, "God will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee. And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

Shortly after my conversion, I was anxious to attend a place of worship, and accordingly went to a chapel of ease, near where I was residing. I prepared my mind that I was going where our Lord would specially be in the midst. After the prayers and lessons were finished, I heard an impressive and eloquent discourse. It appeared (and if any but God had previously known my intention of visiting that chapel, I should have imagined it designed) expressly an address to me; the text was 2 Cor. v, 17. "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." The next Lord's day I was astonished with another extraordinary text, for the subject of the morning's discourse, and so applicable to my position. Zech. xii pt. of the 10th v. "And they shall look upon him whom they have pierced, and they shall mourn for him, as one mourneth for an only son." Conceive my extreme astonishment at hearing this remarkable passage, for let me here state distinctly, I had no recollection of ever meeting with it before. One of the many hindrances to the conversion of the Jews, is, I am convinced, owing to the prayers and Scriptures being read in the Hebrew language, and so very few of them understanding it sufficiently to be their own translators, are either imposed upon by an entire perversion of the sacred pages, or they unhesitatingly submit the many parts that are incomprehensible to the judgment of the Rabbis. "For the Lord hath poured out upon them the spirit of deep sleep, and hath closed their eyes: the prophets and their rulers; the seers hath he covered. And the vision of all is become unto them as the words of a book that is sealed, which men deliver to one that is learned, saying, read this, I pray thee:—and he saith, I cannot, for it is sealed; and the book is delivered to him that is not learned, saying, read this I pray thee,—and he saith, I am not learned. (Isaiah xxix. 10—12.) Again, "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; they shall run to and fro to seek the word of the Lord, and shall not find it." (Amos.) I must not dwell upon the particulars of my journeying; let me but briefly state that my way has been through many obstacles, and through many temptations. I have had to encounter the sneer from some, the curse from others; there has been the advice with threatenings, and also the insinuating counsel clothed in apparent love, much more requiring caution of my fellow-men. I have had much experience of my great weakness, of my deceitful heart, and amid all, through all, with constant and confiding affection I have clung to the strength of the Lord my God. Leave me not for a moment, O my Father! has been my continual prayer.

With respect to the many and different sects, I regarded them all with the greatest suspicion, naturally imagining that they could not be all right, and very possibly might be all wrong. What was I to do? I was impelled by duty and affection to confess the Lord Jesus, in every possible way before men. Whom was I to join? The churchmen vehemently railed against the Dissenters, and the Dissenters railed against the churchmen; I had neither curiosity nor inclination to enquire into that, which I satisfied myself; could be but a frivolous contention; and of a militant, or fighting church of Christ, save against spiritual foes, I had no conception. I recollected how these very dissensions once confirmed me as to the truth of the Jewish faith; I again reflected on the increased stumbling-blocks in the way of my brethren, caused by these dissentions. I determined to join no party; my heart was open to the Lord, and with his help, would display my faith in Christ by my life; make it the theme, as far as possible, of every conversation, and would lose no opportunity to confess the Lord Jesus Christ before all men. Subsequently I have anxiously considered whether I was not, by keeping aloof, increasing the very evil I was deprecating, by separating from all; I stood condemned of the charge that I myself preferred against others, and therefore determined at length to join myself to a Christian church; the more readily too, as I thought, through the medium of many circumstances, I could trace the hand of my heavenly Father that had guided me through so many difficulties, pointing out to my observation that which is most conformable to His word.

Although my opinions may not exactly coincide with others on unimportant points, I need scarcely say, that I love *all* who love our Lord Jesus Christ in sincerity; and by His love shed abroad in my heart I deeply commiserate, and am unceasingly anxious for those who still remain outcasts from the kingdom of our glorious Messiah.

The longer I am acquainted with Christianity, the more I contemplate its manifold beauties, the more I am constrained to love Him who brought me within the pale of its hallowed influence. How often do I desire the goodness of the Lord to pass before me! Surely He has magnified His name above all his word.

That blessed truth, 'God is love,' a Christian only can understand, and that imperfectly; it is but dimly discernible to those who have not looked on its bright and glorious appearance in the face of God's anointed. The great love of our God is manifest, in giving us all things

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richly to enjoy, in opening his hand and satisfying the desire of every living thing. In framing this beautiful world for man, in rendering it productive of all things necessary for his existence, and in adding so many others for his comfort, how poor our gratitude for all these and other innumerable blessings! But when we turn to that highest, that most wonderful expression, "God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life," all other mercies shrink into nothingness beside the unspeakable gift. This is the greatest mystery of all—"God manifest in the flesh," in our nature, a relationship that places us infinitely above angels; for "unto which of the angels saith he at any time, thou art my son" "Behold what manner of love the father hath bestowed upon us, that we should be called the sons of God;" and faith that worketh by love, can lay her hand upon this exalted privilege, and call this sure and certain hope her own.

Now, instead of looking on Christianity as idolatry, I discover that it is only a Christian who can know God; that it is only through Christ we can truly behold Him. 'This is life eternal, to know the only true God and Jesus Christ whom he has sent.' By the new and living way I behold more clearly the infinite magnitude of His greatness, the incomprehensibility of His being, the immaculate purity of His character, and His long suffering goodness; I am enabled more fully to comprehend, and to join with my whole heart, the song to His praise; "He remembered us in our low estate, because His mercy endureth for ever." At the same time I perceive the extreme sinfulness of sin, which required such a tremendous sacrifice for its expiation; and while the forest of Lebanon, and all the beasts thereof, could not be sufficient to atone for, or cleanse from, its guilt, God "provided himself with a lamb for a burnt-offering," which not only obtains eternal redemption for us, but also brings in everlasting righteousness. 'The Lamb of God who taketh away the sin of the world,' is also 'the Lord our righteousness;' oh! blessed, for ever, blessed is the way in which righteousness and peace thus embrace each other, where mercy and truth meet together.

Christ has revealed himself to my soul as the author and the messenger of the new and better covenant, established on better promises, 'ordered in all things, and sure.' If I am cast down on account of former awful iniquity, He comforts me with the assuranee that 'His blood cleanseth from *all* sin;' if I mourn over remaining corruption, His blessed and cheering word bids me 'Fear not, for *His* righteousness shall sustain me.' If I reflect on the wondrous attributes of His inconceivable perfection, and my unworthiness, my insignificance, my languid love, my feeble prayers, again he reminds me that we know not how to address Him, or what to pray for, as we ought, but the Spirit witnesseth our infirmities, and maketh intercession for us. When I listen to the doctrine, delivered in the name and power of God, from the mouth of Him to whom Moses desired us to hearken; when I hear my ruined condition so faithfully exposed by Him, I am constrained to exclaim, Lord! to whom shall I go? *thou* hast the words of eternal life. Who else can deliver from the curse that cleaveth to every one "that confirmeth not all the words of the law to do them." (Deut. xxvii. 26.) Shall we not implicitly confide in him, who is a hiding-place from the wind, and a covert from the tempest? (Isa. xxxii. 2.) Apart from the divinely appointed means, where can we find shelter? And oh! how necessary is it, that we should obtain refuge ere it is too late. It is no light thing.—*It is our life!*

The wrath of God's fiery indignation will be the storm, the pains of hell will be the tempest. But before God appears either in the one or the other, let us hearken to him in the still small voice. In the love-breathed advice; "kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in Him." (Ps. ii.)

My heart's desire and prayer to God for Israel is, that they might be saved, and that Jerusalem, "which has drunk at the hand of the Lord the cup of his fury, which has drunken the dregs of the cup of trembling, and wrung them out," may be bidden, 'with the constraining power of Jerusalem's king,' to arise and shine; when *Judah's* harp, taken down from the willows, and attuned to the new song of Moses and the Lamb, shall, in swelling strains of harmonious melody, conspicuously and loudly accompany the increasing shouts and songs of praise to "the lion of their tribe,—to Israel's glory."

Oh! may He, "whom the people despised, whom the nation abhorred," be speedily universally hailed Lord of all, the only prince and Saviour to give repentance unto Israel, and remission of sins.

May "the Voice of Israel" attract many of our brethren to notice the way in which it has pleased the Lord to lead us who were blind; how, in his incomprehensible love, he constrained us who were once sitting in darkness, to show ourselves! May it cause many to search and pray over their (in so many instances) neglected Scriptures; and may '*Israel's voice*,' the *first* commissioned and honored by the Lord, to convey to a perishing world the glad tidings of this great salvation, but which has, alas! been so long hushed in unbelief, or ignorantly, although criminally, blaspheming the one blessed and glorious name by which *only* we can be saved, now make itself heard, in devoted eagerness and perfect love, to offer its testimony and direction to the "Lamb of God that taketh away the sin of the world."

TRADITION CONCERNING A SUFFERING MESSIAH.

In our preceding number (under the head "Refutation of Kimchi's Comment on Mic. v, 2.") we have briefly shown the mode of modern Jewish interpretation of the prophecies relating to the Messiah. It is one of those many instances where the controversialists, unless they will yield to the truth of Divine inspiration, dare not leave the passage to speak for itself, but must have recourse to all kinds of subterfuges, distortions, and (if needs be) additions or implications.

The prophets may speak of the Messiah as much as they please; they are allowed to speak on, especially when they speak of His glory: it is acknowledged, explained, and even generally well explained; but as soon as they bear testimony to Jesus of Nazareth, no matter how plain the testimony, these commentators, as it were, unanimously agree in the cry "we will not have this man to reign over us." Prophecies which from the time of their delivery have for centuries plainly and loudly testified, and have been understood and acknowledged to testify to a suffering, sin-bearing, and yet divine Messiah, "whose goings forth have been from of old, from everlasting," must be silenced now. "Prophesy unto us smooth things," say they, these are too "marvellous in our eyes;" for "who hath believed our report?" Nevertheless "the testimony of the Lord is sure, making wise the simple;" for "blessed are the poor in spirit, for theirs is the kingdom of heaven" whatever these wise Rabbies, as Kimchi, Rashi, Abarbenell, and many others, who have set themselves against the Lord's anointed, may tell us. Their works are replenished with great erudition it is true; they contain much that is good and profitable, and have really proved so in the exegesis of the Bible; but they have stumbled over "the stone which the builders have rejected."

These commentators have so employed their efforts to mar the testimony of Jesus of Nazareth, that they pay no further attention to the doctrines and views held by their ancient church, as to what the character of the Messiah was to be. An instance of it we have shown in our last article alluded to, with regard to the preexistence of the Messiah; we insert here another for the same purpose, which likewise proves that the ancient Jews had an idea of a suffering Messiah. This is quoted from the Yalkut Shimoni, part ii, fol. 56, col. 3, of which the following is the translation:—

"What is meant [*by the words*] In thy light we shall see light?" [Ps. xxxvi 9.]

This is the light of the Messiah; for it is said, "And God saw the light that it was good." This teaches us that the Holy One (blessed be he) looked forward to the generation of the Messiah, and to his works, before the world was created and, treasured it up for the Messiah and his generation under his throne of glory. Satan said before the Holy One (blessed

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be he), Lord of the world, for whom is the light which is treasured up under thy throne of glory? He replied, It is for him who will turn thee back, and put thee to shame with confusion of face. He said, Lord of the world, show him to me. He [God] replied, Come and see him. When he saw him he was terrified, and fell upon his face, and said, truly this is the Messiah who shall cast me and all nations into hell, for it is said, 'He will swallow up death in victory, and the Lord God will wipe away tears from all faces' [Is. xxv, 8.] In the same hour the nations were moved, and said before him, Lord of the world, who is this in whose hands we are to fall? What is his name, and what is his character? The Holy One (blessed be he) replied, His name is Ephraim, my righteous Messiah; and he shall make high his stature, and the stature of his generation, and shall enlighten the eyes of Israel, and shall save his people. No nation nor language shall be able to stand against him; for it is said, 'The enemy shall not exact upon him, nor the son of wickedness afflict him.' [Ps. lxxxix, 23.] All his enemies and adversaries shall be terrified and flee from before him; for it is said, 'and I will beat down his foes before his face.' [verse 24]; and likewise the rivers terminating in the sea; for it is said, 'I will set his hand also in the sea, and his right hand in the rivers.' When they fled, the Holy One (blessed be he) made conditions with him and said, The sins of those who are treasured up beside thee will bring thee under the yoke of iron, and I will make thee like this calf, whose eyes are dim, and I will torment thy spirit with a yoke; and because of the sins of these, thy tongue will cleave to the roof of thy mouth [comp. Ps. xxii, 15]; Dost thou consent to this? Messiah answered before the Holy One (blessed be he) Lord of the world, is this affliction to last many years? The Holy One (blessed be he) said, By thy life, and the life of thy head, I have decreed upon thee one week (Dan ix, 27.) If it grieve thy soul, I will remove them immediately. He replied, Lord of the world, with joy and gladness of heart I take this upon myself, upon condition that not one of Israel be lost; and that not only the living be saved in my days, but also those that are treasured up in the dust; and not only the dead shall be saved in my days, but also those dead who died from the time of the first man until now. * * * Also all those thou intendest to create, and which have not been created. Thus I consent, and thus I take it upon myself." (We have omitted one member of the sentence, that is rather unsuitable to the fastidious nicety of modern ears.)

This comment is peculiarly valuable, as showing distinctly that the ancient Jews saw a suffering, as well as a glorious Messiah, in their Scriptures; and also as fixing the application of various texts to the Messiah, which modern Jews would gladly wrest from such an application.

PAPAL LAW REGARDING THE JEWS.

(Continued from the Voice of Israel, No. 5.)

9. That the Jews neither make, nor concoct, nor teach witchcraft, incantations, omens, sorcery, or other acts, denoting superstitions, by which they may become aware of hidden affairs or of futurity, whether referring to Christians or Jews, under pain of paying 100 scudi, of scourging, and of the gallies for life, according to the circumstances of the offence, in conformity to the ordinance in the 70th Constitution of Gregory XIII. of holy memory, beginning "Antiqua Judæorum;" —and Christians will incur the same penalties who shall learn from the Jews the above-named superstitious acts, or who shall foolishly seek to know from them hidden or future events.

10. It is forbidden any Christian silversmith to make for the use of the Jews any amulets or charms that the Jews are used to put on their children to preserve them from the injury of witchcraft or other sorcery, especially such as bear the figure of an almond or nut-tree, or on which is engraved on the one side Solomon's knot and on the other the seven-branched candlestick, or other similar vain hieroglyphics, because such bearing a superstitious meaning with the Jews, it is not fitting that Christian workmen should in any way be parties to the same, and any such workman shall incur the penalty of 25 scudi.

11. That the Jews also, agreeable to the decrees of the 8th and 23rd of October, 1625, may not place, or cause to be placed, on their sepulchres any stone or inscription whatever; and therefore it is prohibited to any one for the future, to grant any license to erect any such stones or inscriptions, under pain of the demolition of the sepulchre, the penalty of 100 scudi, imprisonment of the parties offending, and other greater punishments, at will.

12. That the Jews are not to use any rite, ceremony, or pomp, in their funerals, and especially that they abstain from singing psalms, carrying torches or lights through the streets, under penalty of 100 scudi, seizure of the torches, and other corporal punishments, at will; to all which the parties concerned, and all the nearest relatives of the dead shall be liable; but it shall be permitted to them to use rites and funeral ceremonies, and light lamps in their synagogue and in their cemetery, provided always that there be not present in either place any Christian of whatever sex, age, or condition, in which case they will again become liable to the above-named penalties, whether engaged in the ceremony themselves, or as other Jews permitting the presence of Christians; as also the Christians themselves who are so present.

13. That according to the tenor of what is already prescribed in the civil law—Leg. fin. Cod. de Judæis; also in the canon law, chap. Judæi 3, consuluit 7 de Judæis, and Saracenis; and in the constitutions of Paul IV. of holy memory,—cum nimis; three of Pius V.—Romanus Pontifex; six of Clement VIII.—Cæsa et obdurata; nine besides those that are frequently held by the Jews with the necessary permission; the synagogues may not be increased within the Ghettos, nor are the Jews permitted to embellish or to enlarge them in any way, much less to hold any out of the actual Ghettos, under a penalty of 100 scudi, imprisonment, and other most severe laws.

14. It is not permitted to any Jew of whichever sex, or whatever state or condition, to go or to approach within the space of *thirty canne (sixty yards)* the houses of the Catecumen, or the monastry of the most Holy Annunciation in Rome, neither in person nor by any third person, under a penalty of 300 scudi, the gallies, and other corporal punishments, at discretion.

15. It is not permitted to any Jew, under whatsoever pretext, to keep in his own house, habitation, or shop, any Neophyte or Catechumen of whichever sex, although related to them by the closests ties of relationship; much less are they permitted to eat, drink, or sleep with any of them, neither within or without the Ghettos, or in any other place, nor to work with any of them, nor remain with them as workmen; neither to resort there nor to converse there on any occasion whatsoever, under a penalty of 50 scudi, and three lashes with the cord in public.

16. In case of the Jews, by words, promises, or by any other manner, whether directly or indirectly, by themselves, or through others persuading or even tempting the Neophytes, or Catechumens, or any other person whatsoever, to Judaize, they shall immediately incur the penalty of imprisoment, confiscation of their goods, and other penalties, according to the Apostolic Constitution of Clement IV., the fourteenth; of Gregory X., the third; of Nicholas IV., the fourth, all of which begin, Turbato corde; and of Gregory XI., Admodum, the second.

17. If any Jew, of whatever sex, shall dare to dissuade or to impede in any manner whatever, the conversion of any Jew or Catechumen to the Holy Faith, or even to make him defer it for the shortest possible time, they immediately incur the penalty of the gallies, the confiscation of their goods, and other discretionary punishments, according to what is prescribed in the above-mentioned Constitutions of Clement IV., Gregory X., and Nicholas IV., which all begin Turbato corde; with the express declaration that all who help, aid, or abet, or council, become equally liable to the same penalties. The Jew women instead of the gallies shall undergo the penalty of the lash and of exile, and other heavier punishment at discretion, according to the circumstances of the crime.

18. The agents of the Jews shall be warned to hold the above orders more particularly in mind, and to be especially watchful that no Hebrew Catechumen, of either sex, may be carried off, hidden, or perverted, who has shown, shows, or may be about to show, willingness or inclination to become a Christian; as also no Jew should be carried off or hid who is about to remove himself to the house of the Catechumens, according to the tenor of the Pontifical decrees, especially that of Benedict XIII. of holy memory, of the 16th of August, 1724, not even under the pretext that the consent of the parents or relatives is not given; and in case of any of the events above-mentioned, the agents are bound to bring or lead them back, otherwise they will themselves be considered guilty until the restoration of the party so hid, carried off, or turned aside, and shall further incur pecuniary penalties, imprisonment, or others most severe, according to discretion.

19. When any Jew is offered to the Church for baptism, the Jews must not molest or injure in any manner either the offerer or the offered, particularly whilst they remain in the Ghetto, under the heaviest pecuniary penalties, or corporal, at discretion; and it must be the business of Monsignor, the Governor of Rome, and out of it that of the Bishops or local Inquisitors, as soon as they shall receive intelligence of the same, or even of some probable conjecture of such impediment, to arrange with the greatest celerity that both offerer and offered remain no longer near the Jews.

20. That in the execution of the Bull of Paul IV., beginning Cum nimis, renewed by Pius V. in the Constitution—Romanus Pontifex, given in Rome, 20th May, 1566, the Jews of both sexes should bear the mark of a yellow colour, by which they may be distinguished from others; and it must be worn at all times and in all places, as well within as without the Ghettos, and as much within Rome as without the walls; that is, the men must wear it strongly sewn upon the hat both above and beneath the brim, without any covering or veil, unless it happen to be of the same colour; and the women must wear it openly upon the head, without putting any handkerchief over it, or any thing else by which it may be hid, under the penalty, from both men and women, of 50 scudi for each offence, and other punishments at will; and for the same reason the Jews are commanded, under like penalties, to carry no hat but their own with the yellow badge, excepting hats for sale, which they must carry open in their hands and not on their heads. Nevertheless, the Jews are permitted, both men and women, to go without the appointed badge when actually on a journey, provided always that they never remain beyond a day in any place, as staying beyond such appointed time they must understand that they

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are obliged to wear it under the penalties above-mentioned.

21. And be it known by the special command of our Lord, that for the future no regard shall be had to any excuse from any tribunal or person of any dignity, rank, office, or pre-eminence whatsoever, whether President, even of Avignon, Bishop, Majordomo of the Holy Apostolic Palace, Cardinal Legate, Chamberlain of the Holy Church, by which a conformity to the will of the above-named bull of Paul IV. has been given up or shall be conceded to the Hebrews, under penalty of the nullity of such license; and moreover the Hebrews shall be subjected to all the penalties, as if it had never been obtained; and if any inferior minister presumes to grant such permissions not to were the badge, even by word of mouth, he shall be punished at discretion, and stand immediately deprived of his office or employment, with a prohibition to the executive officer to attend to such permissions, under the penalty imposed upon culprits.

22. Hebrews may not distribute, give, deliver, or sell meat of any sort to Christians, whether killed or caused to be killed by them, under a penalty of 100 scudi, or imprisonment at will; and on the other hand, Christians may neither buy nor receive such meat, under a penalty of 20 scudi or imprisonment equally at will.

23. In the same manner, Hebrews may not deliver, give, or sell to Christians bread without leaven, commonly called the unleavened bread, under a penalty of 50 scudi; and on the other hand, the Christians may not receive such, under a like penalty.

24. It having become known that the Jews do not content themselves with buying from Christians sufficient milk for their own use or service, but buy it in much greater quantities than needed, in order to select and make a traffic and merchandise of it with Christians, it is therefore prohibited to the Hebrews, under the same penalties, to buy more milk than that which is necessary for their individual use, and to give, sell, or alienate it in any manner whatever to Christians, whether it be turned into curd, or in any other sort of milk food, as also it is forbidden, under like penalties, for the Christian to receive such.

25. It is not permitted to the Hebrews in any manner to receive, buy, sell, or contract for, under any colour or pretext whatever, whether by themselves or by the instrumentality of others, Agnus Dei, relics of saints (whether with or without ornament), as also crosses, chalices, pictures, figures or images of our Lord Jesus Christ, of the most blessed Virgin, or of the saints, nor offices, breviaries, missals, altar covers or furniture, or any other thing pertaining to the Divine worship; and also books, although profane, in which there may be sacred figures, although the said things may be torn or broken, or they may wish to use them only to burn; or to take away any gold or silver, under a penalty of 200 scudi and the gallies; and the Christians who shall have sold any of the above-named articles to the Hebrews, shall incur the penalty of 200 scudi only.

REVIEWS.

Shiloh's Sceptre; or, the Signs of the Times. By the Rev. THOMAS WATSON, M.A

The subject of unfulfilled prophecy has suffered much from some of its warmest friends. The absurd theories, and fanciful speculations, which some writers on the subject have brought forward, have tended to alienate the minds of many sincere Christians from the study of it, as being vain and unprofitable, if not positively pernicious.

To those who wish to see the subject treated in a sober and scriptural, and what is perhaps even more rarely met with, in a truly spiritual and practical manner, we strongly recommend "Shiloh's Sceptre." It contains six sections, viz.:—1, Messiah in his person and glory; 2nd, Christendom in its mercies and judgments; 3rd, Antichrist in his rise and ruin; 4th, the signs of the last times; 5th, the rest that remaineth; 6th, the final state of God's people. On each of these subjects there is much matter for the Christian's devout meditation; much on which it is his duty prayerfully to seek to know the mind of God. When such men as the author of the work before us, Mr. Bickersteth, and others who might be named, present to the Church of Christ certain views of coming events as their deliberate judgment, formed after long and attentive consideration of the prophetic scriptures, it certainly does not become those who have bestowed but a very slight attention on the subject of prophecy, to dismiss these views without examination, as untenable or absurd. "Prove all things, hold fast that which is good."

The Conciliator of R. Manasseh Ben Israel; a Reconcilement of the Apparent Contradictions of Holy Scripture. Translated by E. H. LINDO. 2 vols. 8vo.

We had hoped long ere this to introduce this very interesting work to our Christian readers, by a more lengthened notice than the small portion of our paper allotted for reviews admits of; but more pressing matter has hitherto prevented us. To some biblical students the present hint will be sufficient to lead them to examine a book, the name of which so plainly indicates its use. They will find it a work of much learning and research, giving the views of various learned men as to the mode in which apparently contradictory statements in Scripture are to be reconciled. We hope to be able, ere long, to give some extracts from it.

Walks about the City and Environs of Jerusalem. By W. H. BARTLETT.

The object of this work, as stated by the author, is, "to give a clear, connected, and accurate view of the city of Jerusalem," by gradually tracing its progress from the earliest period of authentic history, restoring its past appearance by a careful study of existing data, and exhibiting its present condition, in a series of views *chosen with express reference to historical illustration*, and in which the *local character* should be the only object, and where, at every step, the past and present should be compared." We can bear decided testimony to the accuracy of Mr. Bartlett's delineations of the present appearance of Jerusalem; at the same time warning those who admire them, that the bleak and bare reality looks by no means so beautiful as his soft engravings. Notwithstanding all that has already been written about Jerusalem, the present volume may be perused with interest; and may be recommended as a good drawing-room book.

A Jewish Christians' Appeal in behalf of his Brethren according to the Flesh. By A. D. SALMON. Sherwood and Co.

This is a simple and affectionate appeal to Christians in behalf of the Jews, by a dear brother, who was converted to Christ about three years since. We extract the following passages, which our readers will peruse with interest. Speaking of the duty of Christians to drop a word in season to our brethren, he says:—"They are not unapproachable as some affirm; let the following remarks expressed by a young Jewess, recently brought to a knowledge of the truth, evidence this assertion; it is but one instance out of many that could be advanced—'Now I begin to think that we are in the wrong, and Christians are right; but if Christians were to live better lives, and when they come in contact with Jews were to speak to them of Christianity, it would tend to remove prejudice, and perhaps might lead to their conversion. Mr. ——, a worthy man, has several times spoken to my father on religion; I have anxiously watched him, and how I have wished some one would speak to me!" Of the divisions among Christians, he says—"None other than a Jew, who has himself experienced the feeling, can have an idea of how these dissensions strengthen his nation's opposition; how it increases their complacent and satisfied views with respect to their own faith.—None but an Israelite can comprehend the uneasiness and apprehension, with which, at his conversion, he regards this unhappy division and discord."

We cordially recommend this tract both to Jews and Christians.

ADVERTISEMENTS.

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THE VOICE OF ISRAEL.

קול ישראל

CONDUCTED BY JEWS WHO BELIEVE IN JESUS OF NAZARETH AS THE MESSIAH.

"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—Isaiah. xlix. 6.

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THE REFORM MOVEMENT AMONGST THE JEWS.

It has probably caused surprise to some of our readers, that we have not, ere this, taken notice of those recent movements amongst the Jews that mark the present as an important era in their history. The best apology we can give, is, a frank avowal of our reasons for delaying to do so. Those of our English friends, who have happened, immediately after their arrival on the Continent, to read details of occurrences in England in a foreign newspaper, will have a lively recollection of their astonishment on reading of some appalling calamity that had cast a gloom over a whole district, having occurred in the immediate vicinity of their own domicile, of which calamity they had never heard a word while residing on the spot; or of the laughter excited by accounts of important meetings, and revolutionary movements, which they knew to be pot-house brawls, and the spoutings of a club. Far be it from us, in these remarks, to cast any slur on the honorable fraternity of journalists, of which we have recently become unworthy members; but such are the natural, if not the necessary effects of distance, that even where there is no wish to exaggerate, a very false impression may be given of the nature and importance of matters of which we are not personally cognizant.

All Jewish matters are foreign intelligence to Gentile journalists; while the Jewish journals, as parties concerned, cannot be heard as evidence in their own cause; we therefore determined to suspend our judgment on the subject of Jewish reform, until we had personally surveyed European Judaism from Dan to Beersheba. This we have now accomplished; and shall endeavour to give our Christian readers a correct view of the present remarkable movement among our brethren.

The position which the Jews have occupied amid the nations of the earth, during the last eighteen centuries, has been indeed extraordinary. They have been called a standing miracle; we think they might also be called living and abiding poetry. More than three thousand years ago it was said of them, by Divine inspiration, "Lo! the people shall dwell alone, and shall not be reckoned among the nations." (Num. xxiii. 9.) This word has never been made void, nor ever shall be. The fall of the great empire, the barbarian invasion, the modern settlement of European kingdoms,—feudal systems, despotisms, revolutions,—all those institutions and events that have successively changed the face of society, have left the Jews precisely as they found them. Isolated and solitary they remain; like the primeval rocks, that rear their bleak and sterile heads, unmoved and unchanged, while the inundation has mingled all else in confusion. Amid the stirring interests, the political contests, of the nations where they dwelt, they have been silent spectators, while all else were actors; they have kept as much apart and alone, as if they were the inhabitants of another planet,—true emblem of what spiritual Christians ought to be,—pilgrims and strangers, having here no continuing city. In viewing the mighty and various changes which revolving ages have effected in European society, we find one people essentially the same. Time has with them appeared to stand still; as if their chronometer had been struck by the falling ruins of their city, and its hands yet pointed to the hour of Jerusalem's overthrow. When such a people as this begin to manifest symptoms of change, the inhabitants of the earth may well enquire, "Watchman, what of the night? What o'clock is it in the world's history,—midnight, or morning?"

In every age there have been individual Jews whose views were in advance of their contemporaries; but their influence produced no permanent effect. The writings of Maimonides, who flourished in the latter half of the twelfth century, exerted a powerful influence during his lifetime; his opinions were warmly espoused by his disciples, and fiercely anathematized by the orthodox. When time had moderated the violence of party feeling, his talents received the universal homage that was their due; but his more enlightened views, his preference of the Holy Scriptures to the Talmud, soon came to be practically forgotten, and Judaism remained substantially the same as it had been for a thousand years before.

But, as the time of universal commotion drew near, as the period approached when every thing that can be shaken must be shaken, that the things which cannot be shaken may remain (Heb. xii. 27), the instruments for shaking Judaism were in preparation. In the eighteenth century, the Jews in Poland and Germany were separated from their Gentile countrymen, not only by civil and religious distinctions, but by having a distinct literature, science, (if science it could be called), and even a distinct language. The colloquial dialect of the Jew was a miserable *patois*, interspersed with Hebrew words; while his literature consisted solely of works in pure or Rabbinical Hebrew. While the European mind had advanced in science and in general knowledge, the Jew clung to the era of Maimonides, as containing the most recent discoveries, the newest fashions of human wisdom to which he could conform his mental furniture. But "the hour and the man" were at hand. Moses Mendelsohn, born in 1729, was destined to cause a total revolution in the ideas and habits of his people. Previous to his time, if a Jew dared to cultivate *priest's German*, as the pure German was called by them, he was considered little better than an infidel; but the celebrity of Mendelsohn's German writings at once gratified national pride, and stimulated national ambition; while his German translation of the Pentateuch served at the same time to facilitate the study of the language, and to draw renewed attention to this portion of the revelation of God. We may consider the removal of the barrier, which ignorance of their language had interposed between a large portion of the European Jews and their fellow-countrymen, as the first step out of that isolation in which the children of Israel had so long dwelt. It threw open

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to them the treasuries of general knowledge; and created some community of feeling where none had existed before. This change was accompanied and followed by a succession of changes in the political condition of the Jews in various quarters. The edict of Joseph II., the French revolution, the amelioration of their civil condition in Prussia and Holland, all tended towards substituting the feeling of country for the feeling of race; and the desire for equality of civil rights being once awakened, served as an antagonist principle to the pride of being a separate and a chosen people.

These events, though more than fifty years old, are the originating causes of those movements that within the last few years have been so marked as to draw public attention. The vessel of Rabbinical Judaism sprung a leak in the end of the last century; the flood has steadily gained upon her, and she is now about to go to pieces. God grant that out of her wreck many precious souls may be saved, and firmly settled on Christ, as the rock of their salvation!

It is instructive, as well as deeply interesting, to observe what an exact type the outward history of the Jewish people is of the spiritual life of a Christian. The Christian is not desired to seek persecution; yet he feels that nothing else draws him so near his Heavenly Father. He is not desired to shun wordly prosperity; but he knows its constant tendency to make him forget his Father's house;—to induce him to take up his rest in the wilderness of this world, instead of looking for the blessed hope of the world to come. The same principles have operated on the feelings and wishes of the Jewish people. While the nations treated them as strangers and aliens, they clung with hopeful faith to the advent of their Messiah, and the restoration to their own land. "If I forget thee, O Jerusalem, let my right hand forget her cunning," was the language of their hearts. But, when the iron rod of oppression was withdrawn, when the fair fields of worldly prosperity and honor were stretched out before them, and liberty was given to enter therein, their hopes were turned into a new channel; and the uncertain future faded away before the glowing present.

This is the explanation of the various phenomena that modern Judaism exhibits. Is the Jew partially emancipated from civil disabilities? Then he has partially forgotten that he belongs to a peculiar people. Is he wholly emancipated—raised to an entire equality of civil rights? Then, if he does not openly repudiate the expectation of a Messiah, and a restoration to Palestine, as antiquated notions, unfitting this enlightened age, he practically abandons them, and is not only content, but desirous, to "be as the nations." נהיה כגוים (Ezek. xx. 32). The following forms the third article of the declaration published by the Frankfort Reform Union, which is the extreme section of the reform party: "We neither expect nor wish a Messiah who will lead us back to Palestine. We know no other country than that to which we belong by our birth and our civil relations." The "Orient," which is the organ of a party of more moderate reformers, gave forth the same opinions, when commenting on a meeting, held in London, respecting the return of the Jews to their own land: "The European Jews have no desire for a Palestine state." Many Jews may shrink from the expression of such a heterodox sentiment; but we firmly believe such are now the internal thoughts and feelings of the large majority of them; not merely among avowed reformers, but among those who are still professedly Rabbinical Jews. We have recently conversed with several of the latter class; and on mentioning to them some remarkable fulfilments of the prophecies respecting the land of Israel, which had come under our own observation, and stating our belief that the time for the return of the Jews thither draws near, we were utterly astonished to find our remarks received with a smile of incredulity, and an assertion, that if the way were completely open for a return to Palestine, very few Jews would think of returning thither; that perhaps such an opportunity might be embraced by the Russian Jews, who are persecuted; but that none of those who enjoy civil liberty would think of leaving their present homes. "Do you not continue to say," we asked, לשנה הבאה בירושלים "The year that approaches, in Jerusalem?" The only reply we received was another smile at our antiquated simplicity.

While, however, we state that a civil standing among the nations is the great object of Jewish ambition, and the prime mover in all the attempts at reform, we by no means deny that there is a religious element at work; that there is a consciousness of the falsehood and absurdity of Jewish traditions, and a desire to return to the simplicity of the Divine revelation. Nor are the devout men of the old school wholly extinct; although, when they die out, none are ready to take their places. But these, and other collateral topics, must be resumed at a future opportunity.

UNFULFILLED PROPHECY.

Our readers are by this time well acquainted with our views on the subject of prophecy; that is, they are aware we deem the study to be one of high importance, and they know to what school of interpretation we belong. On this subject we side with the few, rather than the many. We have, in our day, heard much that was meant for wit, levelled against the *millenarious*, and *literalists;* a large portion of which, if not quite deserving the name of blasphemy, was certainly far removed from that reverence with which the professed children of God should treat every thing connected with the revelation of His will to man.

Those who are brought up from childhood in a profession of Christianity, and have been accustomed to hear religious opinions stated and discussed, can hardly avoid imbibing prepossessions in favor of certain views. It may be alleged we have done the same; that we have come to the New Testament with carnal Jewish notions of a temporal kingdom, which have given a bias to our interpretation of prophecy. This we most distinctly deny. The restoration of the kingdom to Israel, when held at all, is a mere inert dogma, exercising no practical influence over the Jewish mind. We came to the study of prophecy unbiassed. We applied to that portion of it which is unfulfilled, the same rules of interpretation that had guided us in the examination of that portion, on the fulfilment of which all our hopes for eternity are built. We can assure the members of the spiritualising school, that if we had explained away the literal meaning of the prophecies concerning the Messiah, after their fashion, we never should have believed in Jesus of Nazareth. It is a great mistake in Christians to suppose that when a Jew gives up all expectation of the fulfilment of the promises made to Israel as a nation, that he is thereby more disposed to receive Christianity. It is rather a preparation for infidelity. When we think it necessary to wrest the word of God from its plain and obvious meaning, it is not to be wondered at that those who have nothing but external evidence to rest upon, should begin to doubt, and end in disbelieving, that it is the word of God at all.

Since the commencement of this journal, we have been constantly receiving letters, requesting our opinion on prophetical subjects; and as the subject of unfulfilled prophecy is intimately connected with the future destiny of the Jews, we think it very suitable to *The Voice of Israel* that a portion of its columns should be devoted to this interesting topic. In regard to *our* opinion, we wish distinctly to state, that we neither pretend to universal knowledge nor infallibility. On some points our opinions are very decided; on others, we would shrink from being dogmatical. The positive fixing of dates, and minute description of details, have done much to prejudice sober-minded Christians against the study of unfulfilled prophecy. Instead, therefore, of oracularly deciding every case ourselves, we greatly prefer throwing our columns open to the students of prophecy; reserving to ourselves the power of receiving or rejecting such communications as may be offered. One general rule we must give our correspondents:—be short; give us the cream of your thoughts; time is valuable in the present day; there is too much to read, and too much to do, to allow leisure for lengthy exordiums, and flowery perorations.

We must not be held as necessarily agreeing with, and as bound to defend, all

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the opinions of our correspondents. In some cases we may feel it necessary to express agreement or dissent; in others, we may not. We shall sometimes take up the subjects suggested by inquirers ourselves; at other times we shall leave this to be done by correspondents.

We commence the department of unfulfilled prophecy by inserting one of the many letters of inquiry we have received on the subject.

To the Editor of the Voice of Israel.

SIR,—I should feel obliged if you would briefly inform me how a Jew would understand Matt. xxiv. 29, 33, 34; v. 29 some explain by Luke xxi. 24; and v. 34 some explain by saying that γενεα is not used in its ordinary sense, but as in Gen. vi. 9. Is. xii. 7; xiv. 5; xxiv. 6; and xxiii. 15; C. xii. 2; Prov. xxx. 11, 12; Matt. xxiii. 36—39. Others that γενηται means not "fulfilled," but "*begin* to come to pass," as Rev. i. 1; Matt. viii. 29, [and *Thucydides* l. 1, c. 57].

Bishop Horsley, Sermon 3, page 40, thinks that "all these things refer to "all the first signs which answer to the budding of the fig-tree's leaves."

Are v. 33; James v. 8, 9; Rev. i. 1, to be explained by 2 Pet. iii. 8, 9? I should be glad to see in your paper some remarks on our Lord's prophecy.

A GRADUATE OF OXFORD.

A SHORT NOTICE OF THE LATE EMMANUEL SCHWEITZER.

"The memory of the just is blessed."

By the common consent of mankind, the memory of the philosopher, of the patriot, and of the poet, is accounted worthy of all honour; while God says: "The memory of the just is blessed." We, therefore, who profess to weigh all things in the balance of the sanctuary, are not called upon to make any apology to our readers for introducing to their notice a departed saint of God, who in this life was poor and unknown, but is now one of the glorious company who sing the ever new song of the redeemed.

Did any of our readers ever encounter in one of the steamers on the Thames, a man of modest deportment, and rather diminutive size, plying his vocation as a cutter of profiles? We can imagine the look of good-humoured contempt with which his diffident request for employment was often complied with. It is indeed characteristic of vain man, that he "looketh on the outward appearance;" and considers not that the faded garment may cover a heart more noble than his own; that the mind which dwells within that mean exterior, is not only a partaker of the joys and sorrows common to humanity, but may have traversed a range of mental experience far higher than his own; it may have encountered struggles he has never known, and achieved victories of which he has not even an idea.

Emmanuel Schweitzer was born at Breslau, of Jewish parents, in the year 1809. Being of a delicate constitution, his early education was much interrupted; but he had a great thirst for knowledge, and very soon displayed a mechanical turn. He was first apprenticed to a draughtsman and engraver; but it was afterwards thought better to teach him a mechanical trade. During the term of his apprenticeship, he suffered, as every Jew does, much annoyance from his Gentile fellow-workmen; but his conduct was such as to gain him the approbation of his master.

In 1835 he came to England, which was the native country of his mother. Here he obtained employment at his trade; but an internal ailment from which he suffered, rendered bodily labour painful and difficult; and he at length abandoned it for the profession of an artist.

He had been brought up by his parents as a strict Jew; but when he entered on the business of the world, he became lax in his practice and opinions. He continued to pursue the downward road of infidelity, until he landed in complete Atheism. In this dark and hopeless state he continued until January, 1842, when it pleased the Lord to visit him with sickness, that messenger of mercy, which is so often sent to recal the wandering sons of men to their Father's house. During his illness he was visited by a Jewish brother, who had long known him, and who had been for some years a convert to Christianity. The counsels which Schweitzer had rejected with scorn in the time of health, were again offered him in this time of affliction. In the prospect of death infidelity has no consolation to offer; the only hope she can hold out is annihilation, a fate from which humanity instinctively shrinks. The message of a full and free salvation was a more welcome sound; and the sufferer listened patiently at least, if not with approbation. No immediate change in his views appeared; but the arrow of conviction had been fixed in his heart, and soon after his recovery, he told his friend that he felt himself a great sinner. He could not see Jesus as the promised Redeemer; and therefore saw no way of escape from the just anger of a holy God. He had been exhorted to pray earnestly for light and guidance; he said he did not dare to pray in his own words, but that his daily prayer to God was in the words of Psalm xxv. 4, 5: "Shew me thy ways, O Lord, teach me thy paths. Lead me in thy truth, and teach me; for thou art the God of my salvation; on thee do I wait all the day."

His conscience was now so awakened that he could no longer pursue his worldly calling on the Lord's day; although the profits of that day had hitherto been his chief support during the week. He found much benefit from reading "Baxter's Call to the Unconverted;" and told his friend he was almost convinced that Christ was the promised Messiah; but before fully making up his mind on the subject, he would like to hear the objections of some learned Jew. A meeting was arranged with a clever and able disputant; but his arguments only more fully convinced Schweitzer of the truth of Christianity.

During all this time he regularly attended the preaching of the word, sometimes at one place of worship, and sometimes at another; and was often powerfully affected by the tender invitations of the gospel, as well as by the danger and guilt of a state of impenitence. To the instructions thus received, to that ordinance of preaching whereby it pleases God "to save them that believe," (1 Cor. i. 21.) he attributed his conversion to the faith of Christ. On the 13th of May, 1842, he was baptised at John Street Chapel; it being his own wish to be baptised by immersion.

From that time, until it pleased the Lord to remove him hence, Schweitzer walked as a sincere, humble, consistent, follower of the Lord Jesus Christ. He continued to prosecute his calling during six days of the week; and on the Lord's day joyfully joined the assembly of Christians to whose fellowship he was admitted soon after his baptism. The happy hours he spent in the house of God, compensated for the labour, the disappointments, the precarious support, by which he was tried during the week. In the winter season, when the steamers afforded no customers, he often found great difficulty in getting employment; yet he was never forsaken by his heavenly Father—help came at the moment it was needed. "Often have I gone out in the morning," said he to a friend, "with a heavy, yet a confiding heart; and before evening I have been helped in a way that I knew not of." His was indeed a life of faith, and his faith was often severely tried. We have seen, that at a very early period of his enquiry after Christianity, he gave up following his calling on the Lord's day; this was a sacrifice he was often afterwards called to make. On one occasion, when he was much in want of a sum of money to pay what was due, he received an offer of the exact amount required, if he would attend on that day at a house in the west end of London, to cut profiles, which offer he at once rejected. Another very lucrative opening presented itself, that of attending in the refreshment-room connected with one of the places of public amusement. He did this for one evening, and gained as much in a few hours as he ordinarily did in as many days; but though there was nothing positively sinful in any thing he saw, or heard there, he yet felt that attendance at such a place might bring a stain on his religious profession, and he at once abandoned it. When we say of any one—"He left all and followed Christ;" the world asks, "What did he leave? had he great possessions?" In these days it does not often fall to the lot of the rich to leave all for Christ's sake; it is the poor alone who enjoy this honor. Many a poor saint is obliged for conscience-sake to give up "all he had, even all his living." But their Father knoweth what things they have need of; and he forsakes none of them that put their trust in him.

The internal ailments under which Schweitzer laboured, increased much during the two last years of his life; and often caused him such excruciating pain, that he told a friend, had he not been a Christian, and enjoyed the consolations and bright hopes of the gospel, he would have committed suicide. In the beginning of last September, he found himself so ill, that he wished to go into an hospital. His Christian friends objected to this, and offered to procure him whatever attendance he might require, at his own lodgings; but he expressed his decided preference for the airy apartments, and entire freedom from outward cares that those asylums afford. He was therefore admitted into University College Hospital. There, the friends who visited him, were for more than three weeks privileged to witness his patience, his faith, and his hope; the serenity with which he looked forward to death, not only as a happy release from suffering, but as an entrance into life everlasting; a departure to be with Christ—with that Saviour whom he loved, and who had loved him. He fell asleep in the Lord on the 25th of September, and the following week was interred in New Bunhill Fields, Islington. Though a stranger in a strange land, and forsaken, (with one honourable exception) by all his kindred according to the flesh, he was followed to the grave by many sincere mourners. Several of his converted brethren, and other christian friends who knew and loved him, committed his body to the tomb, "in the sure and certain hope of a blessed resurrection." "Blessed are the dead that die in the Lord." "The sting of death is sin, and the strength of sin is the law; but thanks be to God which giveth us the victory, through our Lord Jesus Christ." 1 Corinthians, xv. 56, 57.

Dear brethren of the house of Israel! we affectionately ask you, if *you* can thus triumph over death? Can you say—"O death, where is thy sting? O grave, where is thy victory?" You know you cannot.

THE DAY OF ATONEMENT.

We present our readers with the substance of two discourses, delivered by one of our converted brethren on the subject of the Day of Atonement, at the late recurrence of that season. It was preached extempore, and is now corrected from the short-hand notes.

In the sixteenth of Leviticus, v. 2, we read, "that the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not;" on which language in the ninth chapter of the epistle to the Hebrews, in the 8th, 11th, and 12th verses, we have an inspired commentary, "the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: But Christ being come, an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into

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the holy place, having obtained eternal redemption for us."

In considering 'the Day of Atonement', we shall notice, the original cause of its appointment; the offerings which the high priest himself had to present before he was permitted to enter within the vail; and the manner in which he made his first entrance into the holiest of all.

It may be profitable to notice, first of all, the original cause of the appointment of the day of atonement. This we can easily gather from the words in Leviticus. After the death of the two sons of Aaron, Nadab and Abihu, who offered strange fire before the Lord and were in consequence destroyed, Moses was commanded to speak to Aaron, and tell him from God that he was not at all times to go into the holiest of all, but that one day was to be specially set apart for this purpose. Let us, then, meditate for a little while on this solemn event, which is here brought before our notice, as it stands intimately connected with our subject, namely, the death of the two sons of Aaron,—Nadab and Abihu. The narrative is very brief: all that we are told is, that Nadab and Abihu offered strange fire before the Lord, and that for this act they were devoured by fire from the Lord. Refer to it, and you will see it distinctly in the tenth chapter of Leviticus:—"And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them; and they died before the Lord." This is the whole account. We must bear in mind, that the sons of Aaron had just been consecrated to the office of the priesthood, and that their setting apart had been connected with much ceremony, and sacrifice; and that at length a fire from heaven, coming down to attest their office, and to make known to all Israel that Aaron and his sons were accepted by God for the office of the priesthood. Soon after this, the sons of Aaron go, each of them with his censer in his hand, to burn incense before the Lord; and, behold a fire comes from the presence of God and smites them down to the ground. This event must doubtless have been a solemn one, both to Aaron and to all Israel. It must have been very solemn to Aaron himself, teaching him that the office of the priesthood, in which the Lord had placed him, was an office solely of a spiritual and holy character,—one which was to bring him near to God, in the way which He had appointed. Aaron was not to make out a plan for himself, nor to deviate from the mode in which God had told him he was to appear, and then he should be accepted. This event also furnished a solemn lesson to all Israel, first to teach them that the office of the priesthood was of a very different character from the priestly office with which they had been acquainted in the land of Egypt,—that of the Egyptian priests; and that its virtue resulted from God's appointment, and from its holy tendency. It was to teach Israel, therefore, to look up to the priestly functions only in their relation to God;—they were to look upon the office as one that was to embrace heaven and the church. They would learn from it to look upon the priesthood with a feeling of tender love, seeing what it involved,—what had happened unto the two sons of Aaron, a divine judgment by which they saw that it was no small matter for a man to be set apart for the purpose of coming in contact with God on their behalf.

The awful circumstances which had just occurred, and the institution which followed, were fitted to produce a very solemn impression on the minds of all Israel; this would convince them deeply of the necessity and sacredness of the high priest's office, and cause them to long for the time when an eternal high priest should be raised up, even that seed of the woman, the priest of the most high God, the eternal priest, on whom we may continually and confidently depend. Aaron was not at all times to go into the holiest of all.—Why? Because of what happened to his two sons, Nadab and Abihu. It was, therefore, out of compassion to Aaron's infirmity,—it was out of compassion to the fearful, and trembling, and bereaved parent,—it was out of compassion to the helpless high priest that had been raised up, that God said that he was not at all times to go into the holiest of all.

The prohibition to enter more than once a year into the most holy place, displayed great mercy to the high priest. Supposing that Aaron had been capable at all times of going to appear before the mercy seat; if he could, morning, noon, and night, have gone into the holy of holies, to present there the request of Israel; if every sorrowing and burdened sinner coming to unbosom his feelings before him, had at once seen him go into the holiest of all, to plead his cause, then each returning day would have brought with it all the labour, and all the anxious fears of a "day of atonement."

This day of atonement then, was needed on account of the infirmities of Aaron. This I repeat, because much of our argument depends upon these premises. The Jews look generally upon the day of atonement as if it had been the original design of God to set apart that day, and as if it were perfection in itself. This idea is evidently false, because what we have seen, plainly shows that it was only as a matter of accommodation to Aaron, and through him to all Israel, that that day was required. The proper place of the high priest, where was it but in the holy of holies? What was his office? To bear the burden of the people, and where? Before the Lord, who was upon the mercy seat in the holy of holies. Wherefore did he not at all times go in? The Holy Ghost teaches us that the way into the holiest of all was not yet made manifest, because the priestly office was assigned to a mere man, and therefore a day of atonement was needed.

Further, it is evident, from different parts of scripture, that a time was expected when the day of atonement should no longer be required. First, David seems to have had this idea, when he expresses the desire of his heart in so striking a manner in the twenty-seventh Psalm and the fourth verse,—"One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." This evidently was the spiritual longing of this man of God. He longed for a time when he himself should realise that which the earthly high priest alone could realise once a year; when he himself should be enabled to enter within the vail, to dwell in the presence of the Lord continually, to enjoy the beauty of the Lord, and "enquire in his temple." Further, it is evident, from what is said in the prophecies of Jeremiah, that a time was expected when all that constituted the symbols of the holy of holies should cease. In the third chapter of the prophet Jeremiah, and the sixteenth verse, we read, "And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, the ark of the covenant of the Lord: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more." Yes, the entrance into the holiest of all, the approach to the ark of the covenant, and the mercy seat, shall be superseded by something more glorious and blessed, so that an Israelite shall not need to think "any more" of the ark of the covenant. The material ark, the mercy seat made of gold, and the mysterious cloud, shall all disappear, and the Israelitish heart shall then be drawn up into a higher communion and enjoyment. That which was only faintly foreshadowed in the ark, and in the whole of the service connected with the holiest of all, shall then be realised by a union and fellowship with God himself. One more passage I refer to, which is also remarkable, in the latter part of the prophecies of Ezekiel (chap. xl. xliv.), where he speaks of a future glory that has not yet been enjoyed by Israel. Never had such a temple existed, never had such services existed, as are described there. It is remarkable that when the prophet Ezekiel describes this future glory of the festivities of Israel, he does not mention the day of atonement, important as that day was in the whole of the economy of Israel. When the prophet Ezekiel speaks of that future glory, he mentions only these two feasts, the feast of tabernacles and the passover; the one a commemoration of national deliverance, the other a feast of joy, commemorative of that tabernacle

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which the Lord himself had raised up for them, to shelter them from the storm and from the tempest, when the Lord himself shall be, as it were, unto them a pillar of cloud by day and of fire by night, as described in the fourth chapter of the prophecies of Isaiah. The reason is plain why the other feasts are not mentioned. The feast of weeks is not mentioned, because it was commemorative of the giving of the law. The new covenant shall then have been established with the house of Judah and with the house of Israel, and the law be written in their hearts, and consequently they will not need any further communication of the law. The feast of trumpets and the day of atonement; the one preparatory, to rouse up the mind of Israel, the feast of trumpets I mean, to remind them of their standing before Sinai, when they felt their need of a Mediator, and the sound of the trumpet alarmed them, and they felt that they could not hear the voice of God; this will not be required, because they will have come unto Zion, the city of the living God, the heavenly Jerusalem. The day of atonement will not be required any more, because that everlasting righteousness brought in by the Mediator of the better covenant shall then be enjoyed by them, and they shall know what it is to enjoy entire and perfect satisfaction, the remission of all their sins; being "justified by faith," they will enjoy "peace with God, through the Lord Jesus Christ."

The *Univers Israelite* mentions, that all the Rabbis who attended the late meeting at Brunswick, have been excluded from standing as candidates for the office of Chief Rabbi of the English Jews.

The *Voice of Jacob* states, that on account of the complaints made by some Jewish congregation in Prussia of visits paid to their synagogue by a missionary while divine service was celebrating, an absolute edict of the late king, prohibiting the clergy from visiting a synagogue during divine service has been revived, and extended over all teachers of the Christian religion.

[We are not in the habit of publishing those laudatory letters that are occasionally addressed to us, but the following is so encouraging in regard to our efforts to direct the attention of our readers towards prophetic subjects, that we deem its publication in this number very suitable.]

To the Editor of the Voice of Israel.

Sir,—I am much pleased with "The Voice of Israel," and hope it will have an adequate circulation to secure its continuance. I think we have been guilty of greatly perverting the Scriptures by that spiritualizing process which has been referred to in some of the articles. Nor can I for a single moment believe that the return of the Jews from Babylon, and subsequent prosperity, if such it can be called, was a fulfilment of those glorious promises which are made to Israel as a nation. I conceive there exists in the mind of the professing christian world, or rather, the really christian world, great and culpable darkness in relation to these things. I trust, God will make your periodical the means of removing some of this obscurity and error.

Yours truly,

J. G.

ENLARGEMENT OF THE *VOICE OF ISRAEL.*

We feel truly thankful for the measure of encouragement the "Voice of Israel" has received; and we purpose, at the commencement of the year to enlarge it. From January 1845, therefore, it will consist of twelve pages instead of eight.

NOTICE TO CORRESPONDENTS.

We ought ere this to have answered the question put by "Inquirer," in regard to the word פרעה appearing sometimes with, and sometimes without the *dagesh*.

The *Dagesh lene* will be found inserted in either of the letters ב, ג, ד, כ, פ, ת, at the beginning of a word, or at the beginning of a syllable in the middle of a word when preceded by *sheva* quiescent; but this *dagesh* is not inserted in any of these letters beginning a word, when another word preceding it in close connexion (having a conjunctive accent) ends with either of the quiescent letters א, ה, ו, י.

We cordially thank "A Layman" for his kind communication.

Received:—C. T.; H. C.; G. A.; and "A Clergyman of the Church of England."

BOOKS RECEIVED.

Biblical Expositions, by Rabbi Abraham Belais.

Orders for stamped copies, to the Publisher, must be accompanied by pre-payment.

THE VOICE OF ISRAEL,

FRIDAY, NOVEMBER 1, 1844.

THE JEWISH ENQUIRER.—No. 3.

"The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid? Though an host should encamp against me, my heart shall not fear." (Psa. xxvii. 1—3.) "I trusted in thee, O Lord: I said, Thou art my God." (Psa. xxxi. 14.) Yes, this be our motto! Enmity and opposition of every sort may await us; sorrow and grief may befal us; but if God be *our* God, what does it matter? "Thou art *my* God!" Oh blessed word, essence of the Gospel—of the joyful message of salvation which has gone out to all lands! We, who before were captives to sin, are now free; we, who before lived in enmity with God, are now His children. The gulf which separated us from Him *is* filled up; the veil which was between us and the Holiest of all, *is* torn, the Saviour *is* come, and thou Jehovah, *art my* God! For unto *us* is born this day a Saviour. So do we sing in joyful remembrance of the day of our new birth. And how should we be elevated above all temporal and earthly trouble and pain, did we consider that God not only so loved the world, that He gave His only begotten Son for it, but that He has taken us out from amongst the thousands of our brethren, and drawn us by the force of his love,—attracted us by the light of His grace, that we should show forth His praises, who has thus called us out of darkness.

The world may scorn us, our brethren distrust us, and what is more trying than either, but few, very few, in the church of Christ, may stretch out the hand of welcome to us; yet, if God be our God, we murmur not, we fear not; we are filled with joy and peace in believing. In ourselves we are weak; but in the Lord Jehovah we have righteousness and strength: even in the midst of trials our joy abounds; and if all on earth is cold and cloudy, we can in spirit retire into a region of unclouded sunshine and perpetual spring.

"And wherefore all this joy?" Askest thou, my brother of the house of Israel; for to thee do I address these lines: "if by any means I may provoke to emulation them that are my flesh, and may save some of them." (Rom. xi. 14.) Ask the man to whom his righteous sentence of death has been read,—who now waits in his dungeon, expecting from hour to hour that this sentence will be put in execution, —when lo! his prison bars are opened, a free pardon is presented to him, and he goes forth from his darksome cell to the green and smiling earth;—ask him wherefore he is joyful! Such a deliverance has been ours, and shall we not rejoice? Between eternal condemnation and eternal happiness there is a mere bridge, a narrow way, and that way is Christ Jesus. If the following brief notice of my life shall convince even one of my brethren of this truth, I shall be more than recompensed for the disagreeable feelings that accompany the public avowal of that secret experience of the soul, that we feel to be most sacred.

Born of wealthy parents, I passed my childhood joyfully, unconscious of the sinfulness within me. From my earliest age, all my attention was directed towards study, which I loved above every thing; and the greatest punishment my parents and teachers could inflict on me, was a threat that I should become a merchant. In looking back on this period, however, I can scarcely remember an evening when I went to sleep without having prayed in my heart, and poured out before God, all my little joys and sorrows. I remember, that I often left my play-fellows, in order to come to God; and the contempt which I had to endure on that account, made me only come more frequently. Even much later, at the age of twelve years, I rose during the night, for prayer, moved by a feeling I cannot describe; I was often bathed in tears, but I rose again from my knees without being comforted. At an early age I entered the Gymnasium, where, among all the Jewish students I was the only one to whom the prizes were allotted during four years. At that time, I also diligently studied the Bible; and my thoughts, when I read the prophecies of

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Isaiah, were, that the times of the Messiah would be those, when the Christians would return from their idolatry to the *one* God, whom the Jews adore. Against Christianity itself I was very inimical, seeking every occasion to oppose it; and attacking with violent disputes every person I could. Previous to this period, even before I was ten years old, all those arguments which I now hear so often objected against Christianity, by grown up persons, had occurred to myself; such as, that if God thought that Christianity was necessary, all men would have been born Christians; and how *three* could be *one*, &c. &c. I was very fond of reading the Psalms, and continued till my thirteenth year to be a modern Jew, or a pious Deist, who, besides his deism, has still some remnants of Jewish ceremonies. This was the period, when, as I expressed it at that time, I became *conscious of myself*; or, as I now say, the old Adam awakened within me in all the pride of knowledge. Philosophy, and rhetoric, poetry, and the belles-lettres, were to me a kind of second Minerva,—the very goddess of wisdom, whom I worshipped. From the time I entered my philosophical curriculum, I became in fact a Pantheist, and was a great admirer of Greek mythology; the only difference between my religion and theirs being, that they personified single manifestations of the universal Godhead, which I did not. As to my sins, according to the Pantheistic theory, I derived them from the matter connected with God in me; and I thus understood why the Greeks had represented their Gods, as sinning like themselves. In fact, nothing was sin in my estimation; nothing was, in reality, *objective* at all; every thing became *subjective*; and this concrete subject, in one word, the idol *self*, became the object of my heart's adoration. One thing did not suit my system, and that was the idea of eternity. That was evidently to the human mind inconceivable; and how then could such a thing exist? And whence was matter? When the first thing, even granted that men arose by development of nature? and there we come again back upon eternity. Why not even now such a development? These questions puzzled me so much that I sometimes returned to my old deism, seeking light in prayer; but rose unaswered with as heavy a heart as I had knelt down. This also serves to explain my continued observance of the Jewish festivals.

About this time, I was, through a sudden change of circumstances, thrown alone and unfriended into the wide world; and amid the stern realities of life, many of my poetic fancies left me. By a striking leading of providence, I became acquainted with those Christians who afterwards became my fathers in the Lord. I at first avoided their company; but in a short time, I was obliged, through a wonderful concurrence of circumstances, to spend two hours daily with them. My prejudices were soon removed, and we became very intimate friends; and I could not help greatly admiring in them the holy life manifested as the result of christian principles. My conscience was now awakening, and I wondered, whence this internal judge came? Was it from education? If so, whence again this opposite principle which I found in me, the inclination to do evil rather than good? There were contradictory principles in me; a voice admonishing to follow after righteousness, and an inclination and tendency to sin; which latter I soon perceived to be of a spiritual and not a material origin. I began to understand that the voice *within* me was as it were the echo of something *without*, and what was that? Was it a universal spirit, as I had been accustomed to call it? But what could a universal spirit be, according to the Pantheistic theory, but a number of single spirits, an aggregate of individual consciences? This view being inadequate to solve the mystery, it must needs be the echo of something objective, of something, though in some degree *within*, still also *out of* and above men—of God, of a personal, creating, governing, judging God!

At this time, I had finished my philosophical studies, and passed my examinations, that I might leave the country in order to pursue my education at an university of higher rank. I left ——— accompanied by the anxious prayers of my christian friends, who saw very well that by my going away, all hope of my final conversion, humanly speaking, was lost; and who could only recommend my soul to the especial care of the great Bishop, Jesus. And their prayers were heard; for when I had arrived in the city, in which I hoped to be provided with means for carrying on my journey, I found myself unexpectedly so destitute of these, and met with so many other discouragements, that for the present I relinquished my plan and returned to my former place of abode. I now entered upon a very hard and trying time as to outward circumstances; and the stern school of poverty brought me more and more away from an ideal region into that of realities. I gave myself with more earnestness then ever to my studies; chiefly because I thought to find in them comfort and consolation for outward pressure and dreary isolation in this world, The more I thought, the more I found how unable I was to think to any good purpose. I saw more and more clearly that my former religious system had proceeded from, and was based upon egotism. I was now more and more brought to perceive, that God and self are not identical, but opposed to each other, for the self in me was in direct contrast and opposition to God. This helped to solve one of the chief objections, which Satan raised in me against the truth of Christianity. For when he saw his kingdom about to perish, he endeavoured with the utmost of his power to win me wholly again, and to make of me, who internally was persuaded of the immortality of the soul, of a judgment seat, and a judging, holy, just God, a complete Atheist. He presented before my eyes a loving and merciful God; telling me that such a God could in consistency with His holiness be nothing but a loving and pardoning Father, seeing that anger and hatred, being sinful, could have no place in God. The consequences which can be drawn out of this dogma, it is needless here to state. Suffice it to say, that by-and-by I was enabled to see, that though God could not be *really* angry, (this expression being only assumed, because, we men could not find a name for a feeling which is not in *our* nature,) still sin being diametrically opposed to God, who is holiness, the rebel, as a matter of course, must be punished by the eternal law of God. But there I met again with the difficulty, that all men are sinners, and that there is no way of escape for any one from the justice of God to His mercy, seeing that the latter could certainly not overbalance the former; both attributes subsisting in God in the highest perfection.

In such studies and reflections the winter had passed, and I had the whole time received Christian instruction; always listening, never objecting, under the impression that God alone could show me what was truth. Towards the spring, my outward circumstances had very favorably changed, and thus a great obstacle to my conversion was removed; for I formerly feared that my Jewish brethren would ascribe it to the pressure of temporal necessity. At the same time my health had broken down through hard study and outward privations; and some of my old and forgotten sins arose in the light of an accusing conscience. How was I to escape the just judgment of God? What could help me? Repentance? This could perhaps amend my future conduct, but it could never atone for past sins. Good deeds? In performing these, I could only fulfil my duty, and that imperfectly; and how could I expect thereby to blot out the guilt, which I was heaping up daily? There I stood, comfortless, without God, without hope in the world. I began to regard the Bible in a new light. I compared it with cotemporary books, and what a difference did I find! Who has taught Moses the religion he preached? Who sustained him under all his trials? Who had enabled the authors of the Old Testament to give such a true description of the human heart, one so widely differing from that given by the Grecian philosophers, who in point of science certainly stood far higher than the Jews? And then, how the open recital of the faults of the men of God, of whom it treats, impresses the stamp of truth on the whole Bible narration! That book cannot be written as all other books are; it must be divinely inspired; its histories and miracles must be true, and God must have revealed himself to my fathers. But then certainly He must have shown them a way of mercy and life eternal. At this stage I was much perplexed by the opposing claims of Judaism and Christianity, both of which

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profess to spring from the same scripture source. But of this I will speak afterwards.

When I was under this great anguish, not knowing where to flee, my conscience testifying against me, I tried to escape from myself; I fled the church which I had till then regularly attended, but who was I to attempt to flee from the Almighty? My anxiety only increased from day to day. Then it was, that one day, my eye met the gracious and wonderful invitation of God. Rev. xxii. 17. "Let him that *heareth*, say, come; and let him *that is athirst* come." O Lord, how thirsting am I, but how, and where shall I come? "And *whosoever* will, let him take the water of life freely." Here then is a fountain of life opened for *every one!* Even for the chiefest of sinners! Even for me! I read the words over and over again; and my heart thrilled within me from a mingled emotion of joy and pain. I was as one thunderstruck. From this moment I date a new era in my life, even the *beginning* of my conversion through the unspeakable grace of God vouchsafed to me the chief of sinners.

ON THE PROPHECY OF GENESIS xlix. 10.

The proposition of J. T. in our last number, (vide p. 48. col. 3.) that עד is to conclude the first hemistich in this verse with the signification of *for ever*, is not quite new; but has already been brought forward by R. Bechai and R. Solomon, and is now almost universally used by Jews whenever this prophecy is urged in proof that the Messiah must needs have come. For, if the received translation be *true*, the sceptre and law-giver being departed from Judah nearly 1800 years ago, the Messiah (as *Shiloh* is admitted to signify by both parties of the controversy with very few exceptions) must not only have appeared about that time, but also, *Jesus of Nazareth* must be that Messiah.

The commonly received rendering has on its side not only all the ancient versions, as the Targum of Onkelos and Jonathan, the Septuagint, Saadia Haggaon, &c.; but even all the best of Jewish commentators; even the controversialists, as Yarchi and Aben Ezra, who were doubtless acquainted with this controversy, and had they perceived any possible way of avoiding it, they would, at least, have proposed something else, or the very rendering in question. Let us not imitate those who play with the words of scripture as with the pieces in the game of chess, shifting them as it suits their own purpose. For, how shall we, in this way, ever get at the mind of the Spirit of God? What we have to attend to in the study of scriptures is, the forms of the words, their right signification, and the proper construction of the passage. Have we attempted this, and have, after all, obtained no sense, or a sense either forced into the passage, or evidently foreign to the subject: then we may have recourse to a different construction, sometimes even to the rejection of the vowel points or the accents, but that not without some authority, as some various reading, some indication from an important version, &c. But we have no right to depart from any rendering merely on account of its *import*, when every thing else is indisputably evident; for inquiring into its import, is in reality the study of scripture; and, "if any one lack wisdom let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

We are therefore bound to admit the present rendering, because of its plainness and agreement with the above cited authorities, and reject the one proposed, because:—

1. It is contrary to the above cited authorities.

2. It is against the accents, as the divider Athnach is not under עד but under רגליו.—Here we beg J. T. to observe, that Makkeph in כריבא does not disjoin כי from the preceeding עד, though the latter has the smaller distinctive Yethib. For the subject שילה requires the junction of its predicate יבא by a conjunctive accent, the latter again its particle כי (in close connexion with it) by Makkeph; to avoid the concurrence of two conjunctive accents, עד receives a smaller distinctive, thereby indicating the closer connexion of the two last words, as to metre, but not necessarily as to sense. Compare עד כריגעה, 2 Sam. xxiii. 10; עד אפס, Isa. v. 8; עם אדני, Gen. xxiv. 12; but different is עד כרגדל, Gen. xxvi. 13; עד אב, כלו Gen. xxiv. 19; עד אסדברתי, ver. 33.*

3. עד does not bear the signification *for ever* when used absolutely. It is originally a substantive, signifying *perpetual time, perpetuity, eternity;* hence, לעד, *unto perpetuity*, i. e. *for ever*. It is then used as a preposition, *until, unto;* as a conjunction, *as long as, until.* In the latter cases it, of course, cannot stand at the close of a sentence, but must precede either a substantive, verb or adverb; hence, in עדי עד, *unto perpetuity, for ever*, the first is a preposition, and the second a substantive. An adverb may close a sentence as well as a substantive; but עד is nowhere used as an adverb, *for ever*, and can, therefore, not be used at the close of a sentence as such; but where this is to be expressed, the substantive is used with a preposition, as עדי, לעד עד.†

Now, as to the difficulty of our correspondent regarding the import of this prophecy according to the received translation. He speaks of the dethroning of king Zedekiah. But this prophecy, we believe has nothing to do with a king or kings. שבט, here, which we render *sceptre*. does not necessarily imply *regal* authority, but authority in general; the staff may have been the badge of any rule in the hand of the ruler. God primarily intended Israel to be a theocracy, without a *human* king. ‡ It was the perverseness of Israel which was the cause of that inconsistent change. "Make us a king," said they to Samuel, "to judge us like all the nations." And the Lord said to Samuel: "They have not rejected thee, but they have rejected me, that I should not reign over them." 1 Sam. viii. 5. 7.

The authority spoken of here, can, therefore, only be that of the exercise of the various functions in the Divine constitution, intrusted into the hands of various office bearers, whether ecclesiastical or political. All this was deposited in Judah; as in that tribe was the chief seat of the theocracy. This is very evident from the following passage:—"If there arise a matter too hard for thee in judgment, between blood and blood, between stroke and stroke, being matters of controversy within thy gates: then shalt thou arise and get thee up into *the place which the Lord thy God shall choose;* and thou shalt come unto *the priests, the Levites*, and unto *the judge*, that shall be in those days, and inquire; and they shall show thee the sentence of judgment; And thou shalt do according to the sentence which they of that place which the Lord shall choose, shall show thee; and thou shalt observe to do according to all they inform thee," &c. Deut. xvii. 8. 9. 10. This was properly the sceptre swayed by Judah, the residence of the theocracy being Jerusalem. The provisional law for a king in the following verses, and God's apparent sanction, does not prove that it was according to the will of God, as may be seen from Samuel; nor is the choice of David, the man after His own heart, any thing else than His remembering mercy in His wrath, after he had given them "a king in his anger, and had taken him away in his wrath." (Hos. xiii. 11.)

The word *law-giver*, must be taken here in a subordinate sense, as a *law-dispenser;* for the proper מחוקק is God. Compare Isa. xxxiii. 22. And Aben Ezra correctly explains it in our passage by *scribe*.

That authority then was not to depart from Judah until Shiloh came. As long as this authority was invested in Judah; as long as Jerusalem, the place which God had chosen, was the residence of the thecracy; as long as the law of that theocracy was in force, and only the responsibility rested with the individuals to act it out: so long was this prophecy in fulfilment. With the exception of the interval of the Babylonish captivity it was always so.* Under Herod the Idumean, and the sway of the Romans, the Jews could still cry out; "We have a law, and by our law he ought to die." (John xix. 17.) The chasm occasioned by the Babylonish captivity was, as it were, accidental: the Jews, so to speak, compelled God to it (in the sense of Matt. xxiii. 27.); they forced Nebuchadnezzar to it, who had evidently no intention to dissolve the theocracy till after the murder of Gedaliah, whom he had sent as governor. But God carefully pointed out by Jeremiah, that that dissolution was to be but for a time; that the Jewish polity was to be restored again after seventy years. As long then as there existed a theocracy in Israel up to the coming of Shiloh, Judah was possessed of this authority, and no one else, which is the drift of Jacob's prophecy to his son. The shortness of this interval becomes more evident when contrasted with the duration of the present dispersion of the Jews, which is called by Hosea, chap. iii. 4. ימים רבים (many days,) and the close of it, אחרית הימים (the latter days,) ver. 5.

* That Yethib belongs to the same category of smaller distinctives, as Tiphcha is sufficiently proved from our examples which we could have multiplied, were it necessary. The whole of J. T's proposition is advanced, in the supplementary notes of De Sola's New Translation, where great stress is laid upon this small distinctive Yethib, but not a word about the pausal accent Athnach under רגליו, which so widely separates עד from the preceding clause. It is not unlike straining at a gnat, and swallowing a camel. From that quarter we certainly expected a better knowledge of the principles of Hebrew accentuation.

† For want of space, we cannot give the necessary references to passages; but we feel confident that these assersions will stand the test of critical examination. We must, however, provide here against an apparent oversight of the following phrases in which עד seems to be such an adverb, but is not so in reality. In לעולם ועד, the prefix ל of the first, must be supplied in the second word. עולם ועד, in Psa. x. 16, rendered literally, is, *the Lord is the King of perpetuity and eternity;* in xxi. 5, all but חיים of the first clause must be supplied to the second—

ארך ימים | חיים שאל ממך נתתה לו | עולם ועד

Life he asked of thee, thou gavest [it] *him; length of days* [he asked of thee, thou gavest him] *perpetuity and eternity;* in xlv. 7, כסא must be supplied:—*Thy throne, O God, is* [a throne of] *perpetuity and eternity.*

‡ It is worthy of notice, that in the latter chapter of Ezekiel, where the restoration of Israel is predicted with all the institutions in the land, nothing is said of a *King* but a *Nasi*, (prince). Mark especially chap. xliv. 2, 3.

* Antiochus' interference with the theocracy, can only be looked upon as an attempt.

PROSPECTUS OF ספר זכרון THE JEWISH CHRONICLE, (NEW SERIES) AND WORKING MAN'S FRIEND.

We are well aware that our Christian friends take a deep interest in all the movements of our Jewish brethren; we therefore present to their notice the following Prospectus, which has just been issued.

The former series of the JEWISH CHRONICLE, during the short period of its existence, enjoyed a circulation as extensive and patronage as considerable as ever yet has fallen to the share of any Jewish publication in England. It was discontinued, but certainly not because the support it had obtained was withdrawn; it was *deserted*, but not by public favor; it ceased prematurely, but under no pressure from without. Its brief career affords another melancholy proof that the words of the prophet מחרסיך ומחריביך ממך יצאו are truly rendered "Thy destroyers and devastators proceed from within thyself." (Isaiah xlvix. 17.)

Whether, since the discontinuance of the JEWISH CHRONICLE, our wealthy classes possess any publication that meets their wants and satisfies their intellectual requirements, that is conducted with talent and spirit such as must impress the Christian world with respect for the powers of the Jewish mind, and secure to it that rank and standing amidst the periodical literature of the country, to which, of right, the Anglo-Jewish press is entitled: whether our wealthy brethren, as yet, possess any such publication is a question we are not called upon to discuss; but certain it is that the class to which we belong, and with the wants and feelings of which we are acquainted and identified,—the working class, which forms the great majority of the Jewish body in England, does not possess any periodical,

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the sight of which is hailed with the pleasure that welcomes the visit of a much loved friend, and which on the sabbath-day finds its place on the working man's table at the side of that volume of the law, in the sacred precepts and sublime spirit of which it instructs him. The working man has no means of arriving at that spiritual information and improvement for which he pants, or of communicating his sentiments to the favorites of fortune in Israel. The working man cannot make his voice heard or his views known to the leaders of his people, however powerful that voice, however enlightened and salutary those views may be, unless through the medium of an impartial press, an advantage hitherto not within his reach.

Our sages tell us כל ישראל ערבים זה בזה "All Israelites are bail for, and to, each other," and the experience of all ages confirms the truth of their axiom. Wherever Jews are located they form a close community, every member of which can add to, or detract from, the general respectability. For as the most humble Israelite feels himself raised in his own and in the public estimation, whenever the good deed of a Jew becomes known, so likewise does the most illustrious Hebrew writhe under the stigma, which the misdeed of one Jew calls down on his people. All Jews are thus identified with each other by public opinion or prejudice, and therefore it is necessary that they should also be identified with each other, and united in their efforts to raise the general character and to promote the general happiness of Israel. But to effect this a good understanding must exist between the body of the people and its heads. And that good understanding how can it possibly be created or maintained between heads that "aspire to soar aloft" while they neglect the body, and leave the tail "to drag its slow length along" through the slough of misery and the mire of ignorance! How is it possible that good understanding can exist between parties who do not understand each other, who on no one question except, perhaps, the Damascus, have ever acted cordially in concert; whose feelings differ though their wants are the same; whose views and opinions clash even though they know that their best interests require union.

Far be it from us to raise an invidious distinction between rich and poor, or between wealth and labour; we will never excite or fan dissensions in Israel. We venerate the dispensations of Providence which entrusts one man with the means of ameliorating the condition of many. We respect the successful industry and energy of purpose required to raise oneself in society. We do more! We bless the man who combines piety and virtue with wealth and influence, whose sense of duty keeps pace with his increase of means, and who, when occasion requires, can sacrifice his private advantage to the public good. In the fulness of our admiration at the sight of a Montefiore embarking for the East, we shed tears, and could not help repeating to ourselves the benediction appointed at the sight of royalty; and happy shall we be if the *good* deeds of our *great* men give us frequent opportunity to express our admiration,—we will readily do them justice. But we are equally ready to do justice to every Israelite, whatever be his station, and to chronicle his pious and well meant efforts to promote the general good; for we have yet to learn that Maimonides was born in a mansion, or that Ebn-Ezra did not live and die poor.

There can be no doubt that if the people had the means of making themselves fairly heard by their leaders, the latter would not close their ears to the wishes and remonstrances of the many. And that, on the other hand, if the people were enabled to appreciate the motives and exertions of their leaders, they would readily second whatever is done for the public good. But unless a fearless and honest Periodical steps in between them, what means of communication or approximation can exist between those whom fortune and the etiquette of society have placed so far asunder, and who nevertheless form one body and should be actuated by one mind? An honest and fearless Periodical! One who in speaking of the many shall not apply to them those humiliating terms, which insult even while they profess to commiserate; which are dictated, not by pity but by the affectation of pity, and which therefore wound and irritate, where it is most necessary to sooth and conciliate; one, who in addressing the few shall not be haunted by the dread of donations withheld and subscriptions withdrawn; one, who in addressing the future chief Rabbi, shall tell him—what an honest periodical supported by public opinion, *can* best tell him—that while the pious and enlightened man who shall reform, not our observances but the estimation in which we hold them; who shall arouse and keep alive within us that inward spirit which alone gives value to the outward act; and who thus shall strengthen and uphold our attachment to the long cherished institutions of our fathers; that while this pious *Conservative Reformer* can rest assured of every countenance and support, the reckless innovator who shall introduce schism in Israel, and the "King Log" who remains blind to the requirements of the age, may alike calculate on the most determined opposition: and that in either case, support or opposition will be offered not only by the few with whose influence he may be acquainted, but that it will spring forth from, and be directed by, the conscience of that vast and independent class on whom Providence has bestowed what Agur in his wisdom prayed for; (Prov. xxx.—8.) who, alike removed from want or superfluity, obtain their daily bread by their daily labour, *and owe thanks to none but their God.*

In stating what an honest and fearless periodical *should do* we have stated what we mean to do. We know that in reviving the JEWISH CHRONICLE at the present momentous period, big with the fate of Judaism in England, we incur a heavy responsibility; but from this we do not shrink because we feel that our intentions are good. We know that in proclaiming ourselves *the Working Man's Friend* we contract the serious obligation, to do much for a class for which so much yet remains to be done. But we have some confidence in our own powers; and though it is not given to mortals to command success, we can and will endeavour to deserve it. The subjects to which we intend chiefly to devote our columns are the following:—

1. INSTRUCTION.—That which our German brethren call *Religions Lehre* "Religious instruction" is as little known in this vast metropolis, as the functionary they call *Religions Lehrer* "teacher of Religion." The history, the spirit of Judaism is not taught in any of our metropolitan schools,—is very seldom expounded from the pulpit in any of our metropolitan Synagogues. דרושים Hebrew discourses, such as the bygone generation could enjoy, we cannot understand: and English lectures are "like angels' visits, few and far between." Yet we know of no want so generally felt, so strong, so immediate as spiritual exhortation and instruction. Each of our numbers will contain a Religious discourse, translated or original. We trust the Rev. Lecturers whether in the metropolis or in the provinces will grant our request to entrust the publication of their discourses to our columns, and we confidently hope the orthodox eloquence of a Manheimer, Plessner, Vogue or Isidor, will not altogether lose its charms in our translation.

The Prospectus proceeds to state the following subjects as entering into their intended plan: Information: Defence: Emancipation: Amusement: Reviews and Criticism: and Correspondence.

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The number of destitute foreign Jews in this country is already very great, and is yearly increasing. Those who do take their case into consideration, know that the curse, long since pronounced by God, has come upon them to the uttermost; that they pine away in strange lands "in hunger, and in thirst, and in nakedness, and in want of all things." (Deut. xxviii. 48.) And shall those who profess to love the Lord Jesus Christ behold this unmoved? The excellent Philo-Judean Society has long sought out and relieved a portion of this destitution; but as its operations are confined to females, a large proportion of the individuals to whom we allude do not come within its range.

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THE VOICE OF ISRAEL.

קול ישראל

CONDUCTED BY JEWS WHO BELIEVE IN JESUS OF NAZARETH AS THE MESSIAH.

"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—Isaiah. xlix. 6.

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REFORM MOVEMENT AMONGST THE JEWS.—No. 2.

The description of a Polish synagogue, as it subsisted at the beginning of the present century, would be better suited to a certain facetious cotemporary, than to our grave pages. Had a stranger entered the building during the time of service, ignorant of the purpose for which the multitude were assembled, he would have been sorely puzzled to divine why and wherefore some hundreds of men were rocking their bodies to and fro, singing, groaning, shouting, and roaring, in every variety of tone. In the madness of Bedlam itself there is somewhat more of method than appeared here!

Yet in the midst of all this hubbub was to be found, here and there, some devout feeling, which this din not only did not disturb, but to which, from the force of habit, it seemed to minister. Could our grandfathers be transported into the present *Temple* at Vienna, where the prayers are chanted as in a cathedral, and the clamorous response, אמן יהא שמא רבא מברך, &c. (Amen, may His great name be blessed), is decorously sung from musical notes, we doubt not their devotions would be sadly disturbed, and they would mourn over the profane innovations of their degenerate children.

But when the new generation grew up, their increased intercourse with their Gentile neighbours led them to regard the worship of the synagogue, in respect to its appearance in the eyes of those who did not belong to it, a point of view in which those of the old school would have disdained to consider it. They beheld in the worship of the Roman Catholics much that is calculated to gratify the senses; while the feeling most strongly ministered to by their own worship was the sense of the ludicrous. In this case, a desire for reform was natural. But reform is a difficult work. So full of imperfection is all that man has devised, that when we once begin to amend, we discover more and more how much needs to be amended; and the important question, when and where we are to stop, is more easily asked than answered. It is not easy to obtain unanimity in regard to details, even among those who are perfectly agreed on general principles. There are reformers of all degrees of intensity; from those who are content to clear away a few glaring abuses, up to those who wish literally to *re-form*,—to pull down the old, and reconstruct anew, upon an entirely different plan.

There are but few Jews of the present day who are not reformers of the lowest degree; a class who wish to see order and seemliness introduced into their worship instead of the present chaotic confusion. The sale of the *Mitzvoth*, for example, is becoming generally unpopular. This we must explain to our Gentile readers. It is the custom in the synagogue to read seven chapters out of the Pentateuch, and one, or a part of one, out of the Prophets. The first chapter of the law is read by a *Cohen*, that is, one of the descendants of Aaron; the second, by a *Levite*; the third, generally by the Rabbi; and the privilege of reading the remaining chapters is sold to the highest bidder; the purchase-money being appropriated to charitable purposes. This auction, occurring in the middle of public worship, it will readily be believed is not very conducive to devotional feeling. It has accordingly been discontinued in several synagogues; while, strange to say, in some wherein other reforms have been introduced, this grotesque custom remains.

The variety of opinion as to the extent of reform required, accounts sufficiently for the confusion that reigns at present in many Jewish communities. Those who merely wish to remove what is positively evil, do not satisfy the demands of those who wish to accommodate their worship to what they are pleased to call, "the spirit of the age." These regard the former as antiquated bigots, ignorant of the requirements of the times; while those regard the movement party as reckless innovators, who, in their efforts to adorn the superstructure, are threatening to destroy the very foundations of Judaism.

Out of this opposition has arisen the most important feature of the reform movement. Those who were enemies to innovation, pleaded the authority of the Mishna, as conclusive against it; which led their adversaries to the very natural question, as to whether the Mishna had authoritative claims on their implicit obedience. This was a dangerous inquiry for tradition; and those who entered upon it, came to the conclusion, that every unprejudiced reader of the Mishna must see to be inevitable, namely, that the so-called oral law, is not of Divine origin. That men, with an undoubted revelation from God in their hands wherewith to compare it, should ever have believed it to be of Divine origin, is strange indeed; but the examples we see in the present day, among professing Christians, of clinging to tradition, and to lying vanities of the olden time, should moderate the severity of our condemnation when treating of those whose spiritual advantages have been so greatly inferior. The solution in both cases seems to be, that there is, in fallen man, a propensity to "believe a lie."

This difference of opinion in regard to the oral law, has divided the Jews into two distinct classes, the Reformed, and the orthodox or rabbinical Jews; the slight reform tendencies of the latter being counted as nothing in comparison with the doctrinal revolution of the former, sanctions the exclusive adoption of the term *reformed* by the party whose change is most complete.

In so far as a return to truth is always to be desired,—in so far as it is awful blasphemy to pretend that the vagaries of men are the words of the great and mighty God,—the decided rejection of the oral law by the reformed Jews must be a source of gratification to all true Christians; and though the rejection of that which is false by no means involves the receiving of that truth which alone can make wise unto salvation, still such abandonment of error removes some stumbling-blocks out of the way of its reception. It is something to redeem the time wasted

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in such laborious trifling as the study of the Talmud; it is still more to get rid of that obliquity of mind which is continually fostered by the ingenious defence of that which reason and conscience tell us is false. We do not deny that the study of the Talmud is eminently calculated to sharpen the intellect, to teach the science of hair-splitting in its utmost perfection; but we conceive the habit of mind induced by its study to be the most unfavourable for the reception of truth. Blessed be God, His spirit is omnipotent, and can fructify the most blighted soil!

The reformed Jews are upbraided, not only by their orthodox brethren, but even by some Christians, as being little better than deists,—as being rejectors of all revealed religion. While truth obliges us to confess that such is the condition of many Jews in the present day, we by no means think this state of mind peculiar to the reformed Jews; or that it obtains more generally among them, than among the other party. At present, at least, this is not the case. We can certainly see no reason why the rejection of the oral law should be supposed to involve the rejection of the Holy Scriptures. These rest on evidence wholly separate from, and independent of, the other, We admit, however, that there is great difficulty in reconciling the truth of Scripture with the present position of the Jews, unless Jesus of Nazareth be acknowledged as the Messiah. But this branch of the subject we leave to a future opportunity.

In the education of youth, a great improvement has taken place, not only among the reformed, but even among the rabbinical Jews. Nothing could well be more pernicious or absurd than the system of education pursued in our own youthful days. The only part of it that was really valuable, the study of the Pentateuch and Psalms, was usually completed, or at least abandoned, at an early age; and for eight or ten years after came a course of school discipline that seemed to be specially contrived for stunting the growth of mind and body. Not only were the minds of the pupils kept on the stretch during many successive hours of the day, but the poor yawning urchins were often condemned to prosecute their weary and difficult tasks to a late hour in the night; nay, sometimes to sleep two or three nights in the week, without undressing, on the hard bench of the study, in order to be able to resume, with the early dawn, the same unprofitable labour. In this respect matters are greatly amended. Not only is a more rational method pursued in regard to secular education, but the religious instruction imparted to the young is of a more profitable kind. The Holy Scriptures of the Old Testament are more read by them; translations of the whole, or of part, being now prepared in the vernacular tongue. Religious initiation, as it is called, a ceremony similar to confirmation, is becoming prevalent in many communities; and though there is reason to fear that there is too often a desire to imitate their Romish neighbours, in making it an imposing spectacle, we still think it has its origin in a right feeling, in a conviction that religion is a plant that must be cultivated,—that we can trust little to its spontaneous growth.

We have dwelt at some length on the favourable features of the reform movement, because we find a very general disposition unduly to depreciate it, among our Christion brethren on the Continent. They seem to think, at least, if not to say, that if the Jews do not become Christians, they had better remain as they are. We have a deep feeling of the sacredness of truth; and though we are aware that a half truth is in itself an error, we yet prefer a half truth to a whole lie. God has specially declared His displeasure with those who presume to speak a word in His name which he has not commanded them to speak—(Deut. xviii. 20.) How offensive in His eyes, therefore, must be a mass of precepts purporting to proceed from Him, of which many are very foolish, and some very wicked!

We have thus endeavoured to give our readers some general idea of the present movement among the Jews, without attempting to enter on a detail of the numerous points in debate between the bolder and more timid reformers. This we shall now be able to do, by extracts from their own journals, which, until we were enabled to give the above exposition of the state of parties, would have been unintelligible to our readers.

THE COVENANT.

(Translated from "The Auferstehung.")

In a previous number (No. 6, p. 44), we introduced this interesting periodical to our readers. We now give them a specimen of the mode in which Mr. Stern draws proofs of the doctrine of the Trinity from Jewish sources. Knowing how unattractive *notes* are to most readers, we would gladly, had it been possible, have interwoven the substance of the notes into the text, in our translation; but we found this impracticable, and therefore recommend them to the *patience* of our readers, as containing much that will repay them for the annoyance of referring to them.

After Elohim (plural) had called into existence heaven and earth, and all the innumerable creatures, God said, "Let *us* make man in *our* image, after *our* likeness." So Elohim created man in *his* likeness (Gen. i. 26, 27.), and blessed them. The letter ה of the word בהבראם [Gen. ii. 4, Eng. vers., when they were created], is smaller than the rest of the letters, and in all correct editions of the Bible it is noted in the margin, that this letter must be smaller. According to the explanation of the Jewish doctors, this is done, because, agreeably to the mystic sense it is בה בראם, *i. e.* by the import of the figure ה (*three forming one*), were the heavens and the earth created.* Immediately after this indication of the Trinity in the godhead, the Shem Ham'-yuchad, יהוה, occurs for the first time,† followed by *Elohim*, the fuller designation for the sense of the Trinity; and after this it occurs very frequently.

Then יהוה, Elohim, said, "Behold, the man is become *as one of us*, כְּאַחַד מִמֶּנּוּ, to know good and evil." (Gen. iii 22.) Yet, not till Sheth began man to name by the name יהוה. (Gen. iv. 26,) Enoch walked with the Triune הָאֱלֹהִים, ‡ and he was not, for God took him. (Gen. v. 24.)§ Noah alone was a just man and perfect, *he walked with the Triune*, הָאֱלֹהִים. (Gen. ix. 6.) With him, Elohim was willing to make a covenant. (Gen. vi. 18.) All men were destroyed by the deluge, him and his alone, יהוה Himself shut up in an ark. (Gen. vii. 16.) The rainbow became the token of the covenant. (Gen. ix. 12—17.) ‖ Then men desired to build a tower which should reach to heaven. And יהוה said, "Go to, let *us* go down, and there confound their language, that they may not understand one another's speech." (Gen. xi. 7.)

יהוה appeared to godly Abraham, and promised in him the blessing of *all the families of the earth*. And יהוה appeared again to him, and promised him the land of Canaan, in which he had sojourned

* For this cause the name of God is also written with only one letter ה in the Hebrew language. The Talmud declares this likewise in the words. "The world was created by העולם הזה נברא בה ה." (Chagiga, 2.)

† According to the Jewish mystic sense, the proper Shem Ham'phorash שם המפורש, *the expressive name of God*, or the Shem Ham'-yuchad, שם המיוחד, *the united name*, is indicated in the holy word Jehovah, יהוה, which is formed from היה, הוה, יהיה, (was, is, and will be.) It is more fully written (במלוי) with *twelve letters*, viz., יוד (Yod), הא (He), וו (Waw), הא (He), and points to the *united* and *perfect being of God*, the Father, Son, and Holy Ghost, אב, בן, ורוח הקדש which words likewise contain *twelve letters*, and answer to the mystic sense of בראשית ברא אלהים. Comp. Maimonides' More Nebuchim, part 1. p. 61 and 62; Talmud Sota, 38, 1; Joma, 39; Exod. vi. 2, 3: Buxtorf's Talm. Lex. Radix Schem. For this cause the word יהוה is not to be pronounced *Jehovah*, or properly not at all with the same letters, but with *Adonai*, and when it comes to stand after Adonai, it is to be read *Elohim*.

‡ האלהים, Haelohim, with the definite ה, instead of יהוה, expresses as much as, *the well-known Triune God*. (Comp. Gen. xxii. 19; xxxv. 7.) Exod. xiv. 19; xx. 21; xxi. 13. Deut. vii. 9. 1 Kings xix. 8. בני האלהים, (sons of Haelohim), are called those who confess the Triune God, to whom, alas, we do not belong.

§ According to the tradition, there are *three* ascensions, that of Enoch, Elijah, and the Messiah.

‖ The tradition teaches, that by the three principal colours in the rainbow, God desired to give men an emblem of the Divine Trinity, according to which the sense of Ezek. i. 26—28. is perfectly explained.

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with his wife; and Abraham built there an altar to יהוה, and taught in the name of יהוה. (Gen. xii. 1—10; xiii. 1—4, 15—18.) He generously refused to accept from the king of Sodom, the rich spoil offered him, and sware by יהוה, the Most High God, that he would not accept it. Then a very mysterious person appeared, Malchi-Zedek, king of Shalem (lit. king of righteousness, king of peace), who was a *priest of the Most High God*, presented godly Abraham with bread and wine, and disappeared. (Gen. xiv. 1—24.)

Afterwards, the word of יהוה came to Abram, which promised him rich blessings; and Abram said, "My God, my God, אֲדֹנָי יְהוָה,* what wilt thou give me, seeing I go childless."—Then God made him look up to the stars of heaven, and said, "so numerous shall thy seed be." Abraham believed יהוה, and it was counted to him for righteousness, ויחשבה לו לצדקה. (Gen. xv. 1—6.) Now, in the deepest darkness a bright glimpse into futurity was granted him; and on that day, יהוה made a covenant with Abram, and promised the holy land for his children. (Gen. xv. 7—21.) יהוה appeared again to him as God Shaddai, שדי,† and said, "walk before me, and be thou perfect, תמים; and I will make my covenant between me and thee, and will multiply thee exceedingly."—There Abram fell upon his face, and Elohim said, "As for me, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, אברם, but thy name shall be Abraham, אברהם; for a father of many nations have I made thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations for an everlasting covenant, to be Elohim unto thee.‡ And Elohim said to Abraham, thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep. . . . . Every man child among you shall be circumcised . . . . . *it shall be a token of the covenant*. . . . . He that does it not, that soul shall be cut off; he has broken my covenant.§ Thy wife Sarai, thou shalt not call her name Sarai, שרי, but Sarah, שרה, shall be her name, and I will bless her." . . . And Abraham said to the Triune האלהים, &c.* (Gen. xvii. 1—27.) And יהוה *appeared unto him*, and behold,—*three men stood by him*, עליו.† . . . Abraham said, my God, אֲדֹנָי, (plural), wash your feet and rest yourselves under the tree; and I will fetch a morsel of bread, and comfort your heart (singular). The three announced to the aged Abraham and Sarah a son, and what they announced became true.

* Read God Elohim.

† Tradition teaches, that ש of the word שדי. (Almighty), signifies by its figure, *three branches*, which are three principles, and are indicated by יהוה. אלהינו. יהוה. Their three names designate the branches of principle. These contain fourteen letters, which are in numerical value as much as the two remaining letters of שדי. The dress of שדי, is [the angel] *Metatron*, (for the numerical value of) Metatron, מטטרון, is equal to that of שדי, (*i. e.* 314.) Zohar, part 3. p. 231. The original is, ש מן שדי הלת ענפי אבהן דאינון יהוה אלהינו תלת שמהן לקבל תלת ענפי אבהן ובחון יד אתוון בחושבן די מן שדי ולבוש דשדי מטטרון דהכי סלוק בחושבן שדי:

‡ Which is according to Jewish exposition, *to be a Triune God unto thee.*

§ All the Rabbies agree in their "sentiments," that circumcision is "a token of the covenant," [in reference to the case when in Frankfort, a Jew refused to circumcise his son], but all deny the covenant itself!!!

* It can hardly be overlooked, that the ה was only added to the names of Abraham and Sarah, in order to distinguish them as the progenitors of the worshippers of a Triune God. As such, all the Israelites are called to become the priests of the whole human race. But, alas, how have we accomplished our task!

† עליו, properly signifies, *above him.*

ON THE PROPHECIES OF OUR LORD,

CONTAINED IN MATT. XXIV. AND LUKE XXI.

(*From a Correspondent.*)

In order to enter into the true range and bearing of the four Gospels, it must be observed, that each of them appears to have been intended by the Holy Spirit for a different object, *i. e.*, to manifest *different* scenes of the *operations* and *effects* of the grace of God, and to suit the different circumstances of man, as acted upon by that grace; and this design seems to be the influencing cause of the differences to be found in them. Thus, in Matthew, is displayed the faithfulness of God, in fulfilling his promises made to the fathers by bringing in the Messiah (Rom. xv. 8), whilst the Jewish nation is put before us as the object of that grace. On the part of God we find him sending Jesus, and Jesus fulfilling all righteousness, the perfect antitype of the types which had before represented him. On the part of man (*i. e.*, in this gospel the Jewish nation), we find failure; they rejected Him whom the Father had sent; and thus, so far as in them lay, hindered salvation and blessing, as coming to themselves first, and afterwards to the world through them.

Unless we thus discern between things that differ, and so discriminate between the structure of this gospel and that of the others; unless we remember that God's Old Testament plan (*i. e.*, to save and bless *first of all* the nation of Israel, and afterwards bring the world into subjection), is not given up, but must be fulfilled; that it is only suspended for a time, in consequence of the failure of Judah (Mic. v. 3), the mind of the enquirer is not in a fit state to take up this portion, and unless brought to it will fail to apprehend the mind of the Spirit in it.

The Lord had been telling the disciples (see Matt. xxiii. v. 34—39) of the judgments that would come upon the nation, and intimates his second coming. They then shew him the buildings of the Temple, c. xxiv. 1. He tells them, "there shall not be left here one stone upon another that shall not be thrown down (v. 2); and, in reference to these things, they ask two questions:—"When shall these things be? And, what shall be the sign of thy coming and of the end of the age?" (v. 2, 3). The Lord then proceeds to answer their enquiries and, as we understand, addresses them in their character of Jews, or the Jewish nation, transferring, in a figure to them, a part of it, that which would happen to it as a whole. (See 1 Cor. iv. 6). He first of all then, verse 4—7, intimates in few words that which should take place previous to the destruction of the city; and says, verse 8, "These are the beginning of sorrows." This verse is the line of demarcation between past and future time. The subject here becomes interrupted; Jerusalem and Judah being rejected, the Lord passes silently over the period in which He "gives them up" (Mic. v. 3), and prophecies what will come to pass when they will again become His instruments in the world for the purposes of his grace; and which we believe will be after the conclusion of this dispensation (Luke xiii. 25); after the catching away of the saints (1 Thess. iv. 7), and before the millenial reign of the Lord and his saints. In reference to this period, the Lord speaks, verse 9. Resuming their history, he tells them what shall happen to them in a time even yet future. He predicts troubles:—the nation shall be delivered up to be afflicted;—shall be hated of all nations for His name's sake (perhaps "My name's sake" may refer to the national expectation of the coming of Messiah, *i. e.*, the future coming);—Many shall be offended;—shall betray one another, and hate one another: there will be persecution in the nation, as well as against the nation;—false prophets will arise;—many will be deceived;—iniquity will abound; the love of many will wax cold; but he that endureth unto the end will be saved, (v. 9—14). "This gospel of the kingdom shall be preached in all the world;" not the gospel which is preached to us, but the gospel of the kingdom;—the glad tidings that the Lord will reign, proclaimed to the nations; a testimony which, for any thing we know to the contrary, when it is began may, in a very short time, be accomplished.

Verse 15—28 are not only prophetic, but directory. The first thing referred to in them is the abomination of desolation spoken of by Daniel the prophet. This, doubtless, is a future event; nothing in past history justifies the thought that it has yet been done. This appears evident from verse 21, which gives us the reason why they were to flee, upon the manifestation of that sign that "then shall be great tribulation, such as was not since the beginning of the world to this time; no, nor ever shall be." Now, it was revealed to Daniel, that there should be a "time of trouble such as never was since there was a nation to that same time; and at that time thy people shall be delivered, &c." (Dan. xii. 1). Here there is a little addition, "no, nor ever shall be" (v. 21.) So that there is, in the predicted deliverance of the Jews, a point given on which the mind can rest as evidence, that the tribulation spoken of is not a past, but a future circumstance; for in Daniel, xii. 1, it is said, "at that time thy people shall be delivered;" and Matt. xxiv. (compare v. 13 with v. 29—31,) shows the same fact, and the manner of its accomplishment. The false Christs and false prophets (v. 23—26) are the false Christs, &c. of the latter day, previous to the Lord's second coming, as those in verse 5 were the false Christs which preceded the past destruction of the city.

Verses 29—31 foretel the second coming of the Lord, with some circumstances which will attend it. The Lord's second coming is often spoken of among Christians, without any definite regard being paid to its true character. In the word of God we find it spoken of as the Lord's coming *into the air*, as (1 Thess. iv. 16—18), when the saints will be caught *up* to meet Him; and we find it spoken of as the Lord's coming *to the earth*, when the saints will come with Him to execute judgment upon all (Jude 14, 15), and to deliver the Jews (Zech. xiv. 3, 4, &c. &c.) These two great events give the "second coming" a double aspect; so that whilst it is in truth but one coming, *i. e.* from the Father's right hand to the earth, yet it is often spoken of in connection with one of these events, without any reference being made to the other. Now the two being manifestly distinct, it is evident that a considerable space of time may intervene between them; and, doubtless, many of the prophecies of the Old Testament, and much of the Book of Revelation, *i. e.*, from c. iv. to end, will be fulfilled in that period; for from their very character they cannot form any part of this dispensation. Thus our hope is the Lord's coming into the air. The Jewish hope will be the Lord's coming to the earth, and that is what is spoken of in Matt. xxiv. The Jews during the great tribulation will be comforted with the expectation of deliverance at the coming of the Lord, but the saints who are to come with him will have been caught up at a period some time preceding.

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The foregoing remarks may perhaps appear more plain by a comparison of this portion with its parallel passage in Luke xxi. But in so doing, it will, as was said of Matthew, be necessary to discriminate as to the peculiar character of the gospel according to Luke. The Jews having failed to receive Jesus, and God having determined to "give them up" for a time, devised another way in which he would exercise his grace. Accordingly, in this gospel, Jesus is presented as the Saviour (see Luke iv. 16—32); and mankind at large seems here to be the subject of the grace spoken of, amongst whom all who professed to follow the Lord are called disciples. It seems clear, from things which are said of them, in some parts of this gospel, that they were not all the children of God (see v. 36; xiii. 25; xii. 31), though called disciples; and so, here in this 21st chapter, those disciples who addressed the Lord have in a figure transferred to them those things that should befal the body of mankind which they here typify, that is, the portion of mankind called Christian, from their time until the judgment falls on the professing and apostate church, after the children of God shall have been delivered (1 Thess. iv. 16, 17); just, as in Matt. xxiv., they were made to assume the place of the Jewish nation.

On comparing this chapter with Matt. xxiv. it will be observed that the subject is more limited; it appears, verses 5 and 6, to relate principally to the destruction of the Temple—when it should be, and what sign there should be of its coming to pass. The Lord in his reply (v. 8—24) gives the answer; graciously dwelling upon the effect it would have upon their circumstances, rather than as gratifying their curiosity; and afterwards adds (v. 25—36) some particulars as to the latter part of the period of his absence, accompanied with warning and exhortation.

The interruption of subject spoken of, as occurring at v. 8 of Matt. xxiv., in Luke xxi. occurs in v. 24; and verses 8—24 form details of verses 4—8 of Matt. xxiv.; they indeed strike one's mind as being like in substance to v. 9—26 of Matt. xxiv.; but, on being diligently compared, will be found *throughout* substantially to differ; and the prophecy, at the end of verse 24, reaches to the destruction of the City and Temple and scattering of the Jews into all nations; whilst Matt. xxiv. 9—31, details the circumstances of the nation after it has again made its appearance in the land and city.

We have not space now to dwell upon this; but just observe the words, "before all these," and their context (Luke xxi. 12), as descriptive of the disciples formerly *in* the nation, and compare them with Matt. xxiv. 9, as descriptive of the nation hated and afflicted by other nations previous to the Lord's second coming; the word "then" denoting that this delivering up, &c. will be after the events of the preceding verses. Again, the sign to flee into the mountains (v. 20) is "when ye shall see Jerusalem compassed with armies," a thing certainly past. In Matt. v. 15, it is, "when ye shall see the abomination of desolation," &c., a thing, as before said, yet future. Also compare the latter part of verse 23 with Matt. xxiv. 21, &c. &c.

Verses 25—27 concern the closing up of the period of the Lord's absence from the earth. The substance of the events named we doubt not will take place during his continuance in the air; and about them very little indeed is said, probably because it could be of no use to the children of God in the period of time for which this gospel is intended, as they will be removed previous to them, as we shall presently see. We have, in Matt. xxiv. 4—8, another instance of the Lord thus lightly passing over important events, and for the same reason. The Jewish nation being there the prominent character of man, and being in rejection, and consequently the Lord being about to manifest his grace in a different method and sphere, does not dwell upon their circumstances, until the point of their history, when he will again take them up, or be preparing to do so, and which, as has been said, is in verse 9, and they will need the light of the Gospel of Matthew to guide them in their walk.

Verses 25—36. We have, in verse 26, after the announcements of verse 25, "Men's hearts failing them for fear," &c.; and, in verse 27, "Then shall *they* see" not the disciples hearts failing for fear &c.; not "*ye* see," but "*men's* hearts, &c.;" those who will be left behind after the saints shall have been gathered to the Lord. For the disciples, the Lord had another word, (verse 36.) He there warns and exhorts them (and us), that they may escape *all* these things, &c., and in consistency therewith, to look up when the things (the things mentioned verse 25—27) "*begin* to come to pass, for your redemption draweth nigh." We shall have a sight of their beginning, and an escape before they come. Our position waiting for the Lord to come and take us away is here strongly contrasted with that which *will be* the position of the Jewish nation waiting for the Lord to deliver them, as in Matt. xxiv., to whom it is said "he that *endureth unto the end* the same shall be saved" (verse 13); and "when *ye* shall *see all* these things, know that it is near even at the doors," verse 33.

[The above article is given at the request of "A Graduate of Oxford," and it is thought he will find the questions he has put concerning verses 29, 33, and 34 answered in it. We would merely remark, that whatever may be the ordinary acceptation of the word "generation," the Lord has evidently applied it in these portions of his word to the Jewish race, as continuing till the full accomplishment of the prophecy; and so all argument concerning it goes for nothing. If the words, "all these things," refer to the first signs, (verses 5, 6, and 7) as asserted in the quotation he makes, where is the fulfilment?—they are long since past, but no summer has come to the nation,—they surely do not show any budding of the fig tree's leaves. If we apply them to what is related (verses 9 to 31,) then "all" must mean *all*. If he compare it with Luke xxi. v. 28—31, he will find the word *all* is not used.

As to his question "Are v. 33, James v. 8, 9, Rev. i. 1, to be explained by 2 Peter iii. 8, 9?" We would say "summer" will be nearer and nearer as "all these things" transpire, and will come at the end of them (James v. 8). Truly the coming of the Lord draweth nigh, and then will be deliverance to those who look for him (Heb. ix. 28), and judgment on the wicked (2 Thess. i. 6—10). Verse 9.—The judge standeth before the door. If we grudge against the brethren, we must expect chastisement from the Lord (1 Cor. xi. 32). Judgment begins at the house of God (1 Peter iii. 17). for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth (Heb. xii. 6.) The things revealed to John (Rev. i. 3.) shortly did come to pass; the remainder will by and by. We believe that they (*i. e.* the things contained c. iv. to end) have not as yet spoken to those for whose use they are more particularly designed; but at the end they will speak (Hab. ii. 3); and then indeed the time will be short. Perhaps, however, 2 Pet iii. 8, 9, may in some measure explain it.]

SPECIMEN OF CABALISTICAL ELUCIDATION.

According to the *Cabala* or tradition, the equal importance of love, אהבה, and fear, יראה, (*i. e.*, fear of God, reverence,) and their mutual influence is exhibited in the sacred language by *the formation of both words*. For by joining the first-half of יראה to the first-half of אהבה, we obtain again יראה, and by joining the second-half of יראה to the second-half of אהבה we obtain again אהבה, according to the following scheme:—

יר | אה | אה | בה

To the Editor of the "Voice of Israel."

Dear Sir,—A few Christian friends, meeting together periodically for mutual edification, have determined to consider the following question for their next meeting:—

"*What are the criteria by which we are to judge, whether a passage of prophecy is literal or spiritual.*"

As a subscriber to your periodical, I take the liberty to ask you, or some of your correspondents, to favour me with a reply.

I am, yours truly,
J. H. J.

Liverpool, Nov. 16, 1844.

ENLARGEMENT OF THE *VOICE OF ISRAEL.*

We feel truly thankful for the measure of encouragement the "Voice of Israel" has received; and we purpose, at the commencement of the year to enlarge it. From January 1845, therefore, it will consist of twelve pages instead of eight.

NOTICE TO CORRESPONDENTS.

We beg H. D. to accept our warmest thanks for his kind communication.

Our correspondent at Walsall will see in the Notices to Correspondents, in the June number, a good reason against changing the form of this paper. The Jewish Chronicle is published by unconverted Jews.

We gratefully thank "A Layman" for his kind offer, to which we shall reply privately. His communication arrived too late for insertion this month.

Received:—C. D.; C. B.; M. Y. S.: J. H. J.; and M. K.

Received for the Jews' Benevolent Fund:—
Mrs. Page, Trowbridge..£5 0 0
Mr. Unwin..... Ann. 1 1 0

BOOKS RECEIVED.

The Glory of the Redeemer in his Person and Work. By Octavius Winslow. Shaw, London.

A Few Words addressed to the Committee for the Election of a Chief Rabbi of England, and to the Electors at large. By a Friend to Truth. Brain and Payne, London.

Orders for stamped copies, to the Publisher, must be accompanied by pre-payment.

THE VOICE OF ISRAEL,

MONDAY, DECEMBER 2, 1844.

THE JEWISH ENQUIRER.—No. 3.

(Continued from the Voice of Israel, No. 7.)

The Bible, wherein my eye met with this blessed truth, that "whosoever will, may take of the water of life freely," I have still, and hope to preserve all my life long. Among all the precious passages declaring to fallen men the unspeakable love of God, as revealed in the face of Jesus, the Messiah, this will of course always remain the most precious to me. I showed to my teacher, and father in the Lord, the passage which had so much struck me; and he used it to enforce more and more upon me, the necessity of immediately accepting of that invitation. But how could I do so, without knowing whether Jesus were really the Messiah or not? For, as I before said, here I met with two different great systems, which both professed to be based upon the Bible, viz., Judaism and Christianity. True, I saw immediately, that the present Judaism (whether orthodox or reformed) could in no wise claim to be based upon the Bible. For what is Judaism without sacrifices, without temple and high priest? Nothing but hollow forms, for *these* were the essence of it; and how can man now, consistently with the Bible, escape the curse of God hanging over him, that remaineth not in all things which the Lord commandeth? How can fasting, prayers, good works, &c., alter the immovable justice of a holy God, which requires the punishment due to sin? God *cannot*, according to

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His nature, accept the sinner in himself, his penitence, fasting, prayers, and good works, be they ever so numerous and great. I speak here of a *real* fasting; for I need not mention the worthlessness of a mere outward abstinence; when one wishes the day to be soon over, that the fasting and prayer may have an end, that he may be discharged of that troublesome duty, which is not a *privilege* but a punishment to him. This, I am sorry to say, is the feeling of many my *reformed* brethren. And then, how can we do good works, even if we try to do them in the best possible manner, so long as we are in our natural state? What is our intention in doing them, seeing that God judges the heart? Is it with a view to our own individual benefit, temporarily or spiritually, or does the love of God constrain us? Have we any ultimate object besides ourselves?—These, and questions of a similar nature led me to discover, that any thing which is done *by us*, cannot possibly justify us; or, in other words, "by the deeds of the law, no *flesh* can be justified." By nature we are all included under the wrath and curse of God; and Judaism (whether modern or orthodox, whether Deism or Jewish Popery), which still pretends to work out salvation in such a manner, is hence utterly contrary to reason, and deviating from the word of God, as expressed in the Old Testament. But let us see, on the other hand, what the Bible itself offers us, as an atonement for our sins; for we showed above, that the Bible, having proceeded from a *merciful* and *loving*, as well as a just and holy Jehovah, must open for us a way of escape. Sin-offering has now ceased; but even if it were again established, could it in *itself* justify the sinner, or could a dumb animal reconcile for man's transgression? In itself certainly not; but still it is said, Leviticus xvii. 11, "The life of the flesh is in the blood, and I have given it to you upon the altar, to make an atonement for your souls; *for it is the blood that maketh an atonement for the soul.*" And so the blood in the sacrifice being the atonement, it must, though of no value in itself, still have had some spiritual meaning; and what is that?

It was at this stage of my inquiry, that I read the history of Jesus more diligently; he being pointed out to me as the essence of that which the sacrificial blood typified, which again brought me back to a careful and impartial study of the prophets, and especially Isaiah. I cannot look back upon this period without still, as it were, feeling in my heart the echo of the effect, which the fifty-third chapter of this prophet made upon me. Is not here a sufficient explanation given of all the seeming mysteries? Take it simply as it is, without trying to supply artificial, inconsistent, and oftentimes utterly absurd comments; and will it not at once point to a lamb, to a sin-offering, one, through whose stripes believing sinners are to be healed? And feeling that I am a dying sinner, why should I not accept this healing so graciously offered? Let me rather seek to find out whether there really is healing under His wings; and let me more closely inquire into the precious truth herein revealed. For, if the explanation thus afforded by the prophet be true, then it must also give a key to all the difficulties of this kind in the Old Testament; and opening the spiritual meaning of the law, must enlighten our eyes with light from above, even with the illuminating and warming sun of Jehovah. Oh, if people were only as willing to seek truth as God is willing to reveal it, how few would remain in fatal ignorance, instead of the millions who are so now! How must, after a little careful reading, even the truth of these words appear to us! "Novum Testamentum in vetere *latet*, vetus in novo *patet*. (New Testament lies in the Old *concealed*, and, through the New, the Old becomes *revealed*.")

When arrived at this period of my spiritual inquiry, I must thankfully acknowledge the great profit, which, under God, I derived from the perusal of an excellent book (Confessions of a Proselyte), written by my esteemed friend, Dr. Frankel, of Elberfeld; of which, I regret, that no English translation has yet appeared. This very valuable work helped to clear up a great many difficulties, and to show me, under the direction of God's Spirit, the following truths, which I will just mention briefly. It taught me that the Old Testament reveals the existence of a Trinity in Unity. In addition to the direct assertion thereof, in the Old Testament, I may here bring forward a few things that occurred to my mind, in order to show the reasoning, as far as I can remember it, through which I came to mental conviction; which may, by the blessing of God, be useful to some of my brethren, who may be in the same position as I was then. God, as being *eternal love*, must necessarily be Three One. As subject, He is the eternal *I*; and, according to his nature as love, necessarily objectivising Himself (the eternal *Thou*); and the produce of both these, *the common love* of the eternal *I* and eternal *Thou* (if I may be allowed to call it so, for we are men, and have no expressions for things which surpass human knowledge, and can only be practically taught by God himself), *the connecting bond of these two* in the Holy Spirit, (1 Cor. ii. 2.) It seems to me unnecessary, and contrary to the object of the present narrative to enter more fully on the point, and to cite here, as I might do, the opinions of Schelling, Frauenstädt, yea, even Hegel, and many others; and I must leave it to the study of my brethren, affectionately warning them, however, of the insufficiency of a mere head-knowledge, and directing them to the *only* effectual way (as the course of my narrative will also show), that of coming prayerfully to God, who is willing to open both our minds and hearts to this blessed truth.

If the divine nature of the Messiah is proved, the Trinity is of course undeniable. I will not, however, expatiate on the point here, as it has been so ably done by many others, but I will ask only one question: If the fifty-third of Isaiah refers to a man, is it not absurd to suppose that one sinful man can atone for another? Volumes, indeed, could be written on this point, and innumerable passages of scripture cited, to show, that God himself is to be *our righteousness*. Were I to cite and explain the various passages referring to it which worked upon my own mind, it would draw out the present narrative to an undue length.

One word more only on this subject. The reader will remember one difficulty I met with, and which I have stated, but not answered, because I had not arrived at the period of my history where I could do so:—I mean, how the justice of God requiring the eternal death of *every sinner*, any one could escape it? or, in other words, how justice and mercy could be united. I defy any one to explain this difficulty, except in the way the Bible does,—through the sacrifice as a type of, and in dependance upon, the death of the Messiah; or in the fulness of time, by the sacrifice itself, through the death of the Messiah, offered up once for sin, and making hereby an eternal atonement. Having borne the curse of God for men, eternal salvation is thereby introduced into the world. Here then is a punishment required by the justice of God; and His mercy, having, in this very justice, so strikingly revealed itself, can now enter on its most glorious manifestation. This greatest of all wonders, mercy and truth, are met together,—righteousness and peace have kissed each other! This it was which removed every difficulty, and explained the mystery. And canst thou, O my brother, stand unmoved when thou beholdest it? Canst thou refrain from the contemplation and meditation of this blessed, glorious, and wonderful truth? the greatest measure of love, yea, such love as only God can have manifested in this very justice. "O the depths of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments; His ways past finding out!"

Having been convinced of the Trinity, as well as of the divine nature of the Messiah, the question occurred, whether this Messiah had come or not; and on this point I was soon instructed, to see that Jesus is the Messiah. Who could read the history of the meek and lowly Jesus and not cry out—no! this cannot be a deceiver? And if he is not a deceiver, then he *must* be the son of God. Here is no middle way. Who that reads, in the last chapter of any one of the gospels, the account of His death (perhaps more especially so in St. John), could deny the *more* than human patience, forbearance, and humility of Jesus! Besides, whence have these fishermen, who first received and preached the Gospel, be-

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come apostles? And well may we here ask, with the Jews of old, are not all these which speak Galileans? and how hear we every man in our own tongue, wherein we were born? Do we not find our very hearts laid open in their, or rather, in the, Holy Spirit's writings? And whence the power to perform miracles publicly, which are recorded again publicly, and written down and handed over to those who had been present at their performance? And will you tell me, that if that had been true, all Jews would have believed in Him? I point to you Jeremiah, who seemed to prophecy in vain, and to the striking passage in St. Luke, xvi, 31,—"If they hear not Moses and the prophets, neither will they be persuaded, though one (even) rose from the dead." (Comp. Isa. xxix. 9—15.) Whence the strength of the apostles,—whence their courage,—whence their perseverance? How are all the scripture testimonies to the Messiah fulfilled in Him? How has also Gen. xlix. 10, Daniel, ix. 26, 27, been so strikingly brought about? Surely those coincidences are not accidental; for, in the first place, *nothing* is accidental; and then all this has been prophecied of in connection with the Messiah. Out of the acknowledgment of the above-mentioned great truth the others all followed in my own mind, as natural consequences. Having come now so far in my narrative as to be able to say *my mind was convinced* of the truth of Christianity, I will, before concluding this portion, take a view of the position in which I stood. I knew then that the Bible (both Old and New Testament) was the word of God; that therein a Triune just and holy God was proclaimed, the Father, Son, and Holy Spirit; that God had promised and sent His Son as the Messiah into the world; and that Jesus of Nazareth was the Messiah:—and by this knowledge the first step was made. God's Spirit had convinced me of my sin and misery; my mind was by him enlightened in the knowledge of Christ; but not yet "was my will renewed, and I persuaded and enabled to embrace Jesus Christ, freely offered to me in the Gospel." (Westminster Assembly's Catechism.) Whatever man can learn and know by his intellect, I now knew and had learned; but it had not yet reached my heart; I had not yet experienced the teaching of the Spirit within. A good work had commenced, but the stony heart was not yet taken away; and I could only say, with my brethren of old (Acts ii. 37), "Men and brethren, what shall we do?" When in this condition, I thought, in my ignorance of the new birth, that all that could be done was now done; and I intended then to apply for baptism. But my heart being yet unchanged, I began to feel what it meant to be about to leave father and mother, to take the cross, and to follow Christ. What would the consequences of this step be? Not only should I lose all my present worldly prospects thereby, which weighed comparatively little in my estimation, but what would the world say? what would all those say, who knew and esteemed me before? Would they not think that I had wholly changed my formerly respectable character? Would not my brethren, and even all the Christians, despise me now? How did I judge before of all those who become proselytes? But then, what reason is there for so doing? Is it not both unreasonable and unjust to hate a man because he entertains a different opinion from our own? And how then is the injustice of others to restrain *me* from doing my duty? But then the Jews looked upon me for future defence and support in their struggles; and is it fair now to disappoint them, and to leave the weaker and oppressed party, and betake myself to the stronger and oppressing one? But then, if the latter be in the right, is it not my duty to follow them? And then, finally, and worse than all, what will my parents say? I dare not even hope that my mother will allow me to enter her house any more. But still it is my duty, and I *must*, therefore, do it, be the consequences what they may.

I now attended public worship regularly on Sunday, and most striking was the difference in which, in my estimation, the preached word now appeared to me. Formerly, it was either an offence or, at least, intolerable foolishness to me; it either roused my conscience, or became a wearisome repetition of (what I then thought) the same fable. But now, with what intense attention I listened to the declaration of the truth of God; of that which I found now to be the *only* wisdom, in the absolute sense of the word! I went to my beloved teacher in the Lord one Sabbath, after service, to ask baptism from him; but after a short conversation, he refused it for the present. I went home mourning. To be separated from all my old friends and my family; to sacrifice all, and still not to be received into the christian church! But the wound inflicted thereby proved to be, by the blessing of God, a most salutary one. Here the account of my mental conviction, which I have given very shortly and imperfectly, ends, and the history of the renewing of my will, as I trust, begins; which, if the Lord will, I shall speak of in the next number, which will conclude my narrative. And now, dear brother. according to the flesh, does this not stir thee up, at least to *enquire* whether Jesus be the Messiah or not; or dost thou still, without impartial or careful perusal of Holy Writ, declare Christianity to be foolishness not worthy even of thy attention? or darest thou go forward and say, in spite of all the experience had by many of thy brethren,—in spite of the truth of God, clearly revealed in the Old Testament,—no, I *will* not hear? Awake, ere it is too late! awake, ere thou canst not awake any more! awake, ere thou awakest in hell!

THE DAY OF ATONEMENT.

(*Continued from No. 7 of the Voice of Israel.*)

Let us, now, in the second place, consider the manner in which Aaron was to enter on the solemnities of that great day. He was to lay aside his splendid robes and put on his humble garments of pure white. He was then to take the bullock that was for his own sin and place it between the porch and the altar, close to the altar of burnt offering at the entrance of the tabernacle door. He was also to take the two goats upon whose heads the lot was to be cast,—upon the one for Jehovah,—and upon the other for the scape-goat. These sacrifices being prepared, the first thing that Aaron had to do was to lay his hands upon the sacrifice that was for his own sins, and in the hearing of all the people to confess his own sins upon the head of the victim. Thus he testified that he himself was a sinner, and that he could not stand as a surety for the people. He was also to testify to Israel that he was touched with the feelings of their infirmities; that as for the people, so for himself, the apostle says, "he had to offer for sin." Aaron having confessed his sins upon the head of his victim, he then slew it, presenting it to the Lord as his substitute. It was his own substitute; else, why confess his sin upon the head of this victim? This is a matter of considerable importance, because the modern Jews deny the idea of substitution, or atonement. If this bullock, upon whose head Aaron confessed his sins, was not a substitute and a ransom for him, in what light should it be regarded? The victim was slain, it was cut off from the land of the living. Behold, it was dead for Aaron's sins, with the load of guilt upon its head; the load, not of its own guilt, but that of the guilt of Aaron, who placed it upon the head of the victim; it died—"died the just for the unjust." This having been done, Aaron had then to take the golden censer, and to place live coals upon it from off the sacrificial altar, near which he had been standing, and with this sacrificial fire,—the fire that had been consuming the sacrifices, a portion of which was placed upon the censer, he went into the holiest of all, holding in the one hand the censer, in the other the incense. Having entered the holiest of all, and placed this censer at the mercy seat, he put instantly the incense upon it, and the cloud of the incense filled the holiest of all; and thus God having declared that He would meet with Aaron, and commune with him from the mercy seat, appeared in a cloud of glory; to teach Aaron, and to teach Israel, to look forward to the time of a great and an eternal union with himself. The cloud of the incense mingled with the cloud of the glory of God; and thus, no sooner did the cloud of incense rise, than the cloud of God's glory received it, and it became identified with the cloud of God's presence, as a testimony of acceptance. Then Aaron

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could tell Israel, not only that God would pardon them, but that as the cloud of incense mingled with the cloud of God's glory, so also they shall mingle with his glory throughout eternity.

A word more about this incense. The incense is generally acknowledged to have been emblematic of the prayers of the high priest and of the people. It is remarkable that God should condescend to give in the latter part of the thirteenth chapter of Exodus, such minute directions as to what spices were to be taken and used in the preparation of this incense. I lay no stress upon the different spices any further than this, that as far as we know of these spices some were more fragrant than others. Yet each spice was not to be used apart by itself, and form an incense; it was to mingle with the rest though they might be less odoriferous. Onycha, stacte, and galbanum, were to be mixed together, and how could they be compounded into incense? Each needed to be bruised; there could be no admixture until the bruising had first taken place. The object was to teach Israel, by these outward symbols, the important and interesting lesson that the high priest was to present them all before the throne; and as this incense was emblematic of their spiritual desires and spiritual petitions before God, so their own souls, their own hearts, needed to be bruised before they could be presented. A proud man does not know what prayer is; a proud man does not know what it is to lie low before the Lord. A proud man may say prayers, but a proud man seeks not a sacrifice; he does not know that he needs one. A proud man stands, as it were, as an isolated being; he cannot be presented by the high priest before the throne. This was the lesson that Israel was to learn; and therefore, when they saw these spices before their eyes, and saw the high priest taking the hammer and bruising each very fine, until he reduced it to a powder, and then mingling them together, the one that was odoriferous being mingled with the others, so that all formed one sweet incense. They learnt the lesson,—first, that the bruised and contrite spirit was that with which alone the Lord was pleased. They learnt, secondly, the union of all Israel. No one was to say, "I am incense in myself."

Our high priest, who offered himself without spot to God, is touched with the feeling of our infirmities. Very different is our case from the case of the ancient Israel. Although the burdened sinner, in those days, felt comfort in his heart, when he found that Aaron could sympathize with him, still Aaron was but a sinner himself, and a man of infirmity. Very different is the case of the believer in the Lord Jesus Christ; that while He was "in all points tempted (felt), as we are, He was yet without sin," and while he can compassionate the sighs and tears and groans of the burdened sinner, and cry out, "My God, my God, why hast thou forsaken me?" He still knew no sin. However, much Aaron might have felt for the burdened Israelite, he himself had no power to help him; he could sympathize, he could weep with him; but he could not dry the tears from off his face; he could not pour the balm of consolation into the wounded heart; he had not the balm of Gilead,—he was not the physician. But different is the case of our blessed High Priest, who can enter into all our woes, into all our sorrows. He, the good physician, who can bind up the broken heart, proclaim liberty to the captive, pour balm into the wounded conscience, even His own life-blood, which forms the balm for all our woes. Such is our High Priest,—"holy, harmless, undefiled, and separate from sinners."

Further, brethren, Aaron could not at all times go into the holiest of all. If the holiest of all be of value once a year, it must have been of value every day in the year, but the way into it was "not made manifest," "the Holy Ghost this signifying." It was, therefore, to rouse up the feelings of every spiritual Israelite, as the feelings of the Psalmist were, by the Spirit, roused up, longing to dwell always in the house of the Lord, to behold his beauty, and to inquire in His temple. But our high priest has entered within the vail. And, brethren, Jesus Christ is so bound up with us in all that concerns us, for time and eternity, that as, in the days of old, almost all things needed to be marked with atoning blood, so, doubtless, in this dispensation, all things may be brought and placed in the hands of Immanuel, in the hands of our High Priest, to be consecrated and to be devoted unto the Lord. Our High Priest has entered within the vail, not with a censer made of gold, nor with a censer upon which there are live coals burning, coals of fire, and upon which incense, that was only an emblem of spiritual devotion, was presented, but He hath entered in, taking into his loving bosom every sigh and every groan, taking into His tender heart and into His tender sympathy, all the desires, all the feelings, and all the exercises of the souls of his people; and no sooner does the sigh proceed from the bosom, than it enters within the vail, and, through the heart of Immanuel, it is presented before the throne. No sooner is the soul lifted unto the Lord than behold it is presented in heaven. We have, therefore, a High Priest who has made every day a day of atonement for us.

As the high priest had to place the bruised incense upon the sacrificial fire, when it ascended and became a cloud of incense, so also, none of our prayers can ascend with acceptance, be they never so beautiful, never so fascinating and charming to the mind of him who utters them, unless there is the sigh and the groan, and the inward feeling proceeding from the heart, and placed upon that better censer, the heart of the Lord Jesus Christ. Some of the Jewish writers even suppose that the golden censer was made in the shape of a heart, and we may take the emblem. It was an inanimate heart; the live coals were still inanimate materials. But we have now a high priest; and no sooner doth the prayer place itself upon the bosom of this high priest than it ascends, and then it is presented, and then there is an answer of peace given.

As the bruised incense was emblematic of union, so also the union of the Christian church ought to be manifested as an anti-type. Wherefore are there so many divisions? I am not speaking of outward uniformity. The onycha, the stacte, and the galbanum could never change their nature; they all retained the varied characters given to them by the God of nature; but to be formed into incense, all had to be bruised, and some spices needed more strokes of the hammer than others; and yet it was not accepted as incense until bruised, and bruised to powder. So also, there can never be expected unity in a Christian congregation, or a Christian church, or unity upon a large scale, until every one is rendered *contrite* under the hammer of the high priest. Then will be unity,—and a blessed unity it will be; then the unity will present a sweet savour before the Lord.

This subject presents, finally, a word to the unconverted. If the high priest was not permitted to enter within the tabernacle made with hands, into the holy of holies every day, but once only in the year, was not this to teach Israel to inquire,—"How shall I dwell in His presence for ever? If the high priest can only once a year go in, and that for a few moments, how shall I dwell in the presence of that glory of heaven? How shall I be enabled to look upon God and live? What will my eternal state be? I must leave this house of clay; I must depart, and rise to appear before the Lord, and how shall I appear before him? How shall I dwell in His holy presence?" This, doubtless, must have been the solemn lesson given to Israel, impressed upon every soul apart. How then shalt thou, O brother man! with thine infirmities, with thy corruptions, with thy sins, how shalt thou appear before the holy, holy, holy Lord God of Sabaoth? If Nadab and Abihu, coming with strange fire, were smitten down by the glory of the Lord, thinkest thou, O sinner! that thou shalt be accepted with thy strange fire before the judgment seat of God? Think, think on thy folly. Think, whether thine own heart must not sentence thee; whether thou must not condemn thyself when thou comest to inquire, "If God be a holy God, how shall I dwell in his presence?" What, then, was the remedy given to Israel? The only remedy was, the high priest with his offering. This is the remedy of God's providing, and

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this is the only remedy that He will accept. Is there any thing more daring than for a man to say, "Although God has appointed a way and a means for my acceptance, yet I cast this from me, I require it not, I can go before Him as I please, and ultimately I shall be happy among the rest of mankind, for He cannot cast me into hell." Whatever may be the doom of the heathen, it will be more tolerable for them in the day of judgment than for thee, O man! who hearest of the salvation of the Lord, and who castest this salvation from thee, for no other reason but that thou mayest indulge thy fleshly lusts, and live unto thyself and not unto God. Whatever may be the doom of the heathen, we repeat, it will be more tolerable even for Sodom and Gomorrah in the day of judgment than for thee, O man! who hearest of such a high priest, of such dying love, of such an atonement, and of this interceding love before the Lord, and castest them from thee, and sayest within thy heart, "I need not such redemption as this!" Thou makest God a liar, and art daring enough to despise that in which all the saints of the Lord delight.

This subject speaks to the house of Israel. If in the days of old, the day of atonement was set apart, because Aaron was not capable at all times of going into the presence of God, although Israel needed that he should, and God was teaching them to long for a high priest, who could present the sinner continually before the throne of grace, ah, men and brethren! what think ye, will your condition be, seeing that ye despise that great high priest, who alone can bind up the sinner within his bosom, and present him blameless before the throne of God? O think, men and brethren! on your awful state. If Aaron could be but a few moments in the holiest of all, shall ye be there for ever? Consider, whether the observance of a day of atonement now can be of any value before the Lord? What avails it for you to say, "We have no high priest, we have no altar, we have no mercy seat!" True enough, ye have not, but it is on account of your sins ye are driven away from it. And, now, with this additional guilt and burden of sin upon you, and without a high priest and without an altar, and without an atonement, how can you expect to be accepted before the Lord? Ah, brethren! have ye forgotten the covenant made with our father Abraham? Have ye forgotten that the whole of the covenant was embodied in that blessed seed of whom Isaac was but a type? Ye continually go back and cry unto God to remember Isaac, to remember even the righteousness of Jacob; but what is the righteousness of Jacob? Was he not a sinner, a manœuverer, a deceiver? And if God had not interposed on his behalf, where would he have been? How was he saved? Through grace alone; and it is grace that will save you, and nothing else. No keeping of a day will save, and no repetition of prayers, a whole day will save, and no sacrifice of fasting will save. I beseech you, therefore, to consider your latter end. I beseech you to think of the wonderful mercies that we enjoy by faith in the Lord Jesus Christ. Oh that God would incline many a heart to come and to think on the wondrous story of the cross, and of the death of that "Lamb of God that taketh away the sin of the world." O that you would think on the wonderful dying love of Jesus, who offered himself, without spot, to God, the just for the unjust, that we might be brought unto Him!

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The ECHO will usually contain—ESSAYS designed to promote unity and brotherly love amongst Evangelical Protestants throughout the world; and to awaken the sympathies of British Christians on behalf of their less privileged Continental brethren—SKETCHES, Historical and Biographical—INTELLIGENCE of the movements of Societies, Churches, and individuals, for the spread of pure religion on the Continent; of the counter movements of the Papacy, and of the sufferings of foreign Protestants for conscience' sake—BRIEF NOTICES (Critical and Analytical) of Foreign Works and Translations. This last department will be confided to the care of an eminent German minister of Evangelical sentiments; and will thus furnish the more educated portion of the religious public with a monthly mirror of foreign literature, and enable the guides of youth to substitute, for the flimsy tale or pernicious novel, works which will strengthen and regale the intellect, as well as nourish the piety of their youthful charge.

Sir Culling Eardley Smith, Bart., the Rev. R. H. Herschell, the Hon. and Rev. Baptist Noel, the Rev. J. Sherman, and Dr. Pye Smith, have, amongst others, expressed their cordial sympathy in the proposed periodical, and permit their names to be used as concurring in the objects contemplated by its publication.

*** Foreign works or translations sent later than Dec. 15, cannot be noticed in the January number.

ADVERTISERS—especially foreign authors and publishers, and the scholastic profession—will find the Advertising Sheet of the ECHO an eligible medium of publicity.

JOHN SNOW, 35, Paternoster-row.

JEWS BENEVOLENT FUND. While the spiritual benefit of the Jews occupies, and deservedly occupies, the attention of a large portion of the Christian public, the extent of their temporal destitution is considered by comparatively few. While there is a lively apprehension of the evil of seeming to hold out a bribe to the Jews to make a hypocritical profession of Christianity, there is, perhaps, two little anxiety lest the name of Christ should be dishonoured, through the indifference of Christians to the temporal wants of his brethren according to the flesh; and it is scarcely to be expected that a Jew should believe our professions of regard for his soul, if we show ourselves utterly careless of his bodily wants.

The number of destitute foreign Jews in this country is already very great, and is yearly increasing. Those who do take their case into consideration, know that the curse, long since pronounced by God, has come upon them to the uttermost; that they pine away in strange lands "in hunger, and in thirst, and in nakedness, and in want of all things." (Deut. xxviii. 48.) And shall those who profess to love the Lord Jesus Christ behold this unmoved? The excellent Philo-Judean Society has long sought out and relieved a portion of this destitution; but as its operations are confined to females, a large proportion of the individuals to whom we allude do not come within its range.

With the view of alleviating, in some measure, the temporal distress of the children of Abraham, "The Jews' Benevolent Fund" was established, some years since; and it has been instrumental, not only in relieving the immediate pressure of want, but by timely aid has, in many instances, prevented deserving Jews from falling into a state of abject poverty, and enabled them to maintain themselves. Its funds are now exhausted, and the approaching winter will greatly multiply the claims upon it. The managers of the Fund, therefore, appeal to the Christian public, in the full confidence that their appeal will not be in vain.

Subscriptions and donations to "The Jews' Benevolent Fund," will be received by the Treasurer, John D. Paul, Esq. 217, Strand, and at the Office of "The Voice of Israel."

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THE VOICE OF ISRAEL is published on the 1st of every Month, and may be obtained of all Booksellers and Newsmen in the Kingdom.

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THE VOICE OF ISRAEL.

קול ישראל

CONDUCTED BY JEWS WHO BELIEVE IN JESUS OF NAZARETH AS THE MESSIAH.

"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—Isaiah. xlix. 6.

No. IX. WEDNESDAY, JANUARY 1, 1845. Unstamped 3d. Stamped....4d.

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A NEW YEAR'S GIFT.

The voyager who traverses the pathless ocean, and the traveller who crosses the dreary desert, pursue their weary course, uncheered by those friendly waymarks that in civilised countries inform them how far they have proceeded on their journey, how near they are to the desired resting place. The heart of the homeward-bound pilgrim leaps with joy, his limbs are nerved with new strength, when he beholds from an eminence the distant spire of his native town; or if his path lie through the gloomy forest, or lonely valley, the humble mile-stone tells him how much of his task he has accomplished, encourages him to hold on a little longer, and then *rest*, that boon which comprises all that the weary desire, shall be his.

To the Christian travelling through the wilderness of this world, the stated seasons that mark the lapse of time are as waymarks to tell him that he is approaching his home. To him the departed year is nothing more than an additional portion of his journey achieved; he looks back over "all the way that the Lord hath led him;" views its joys and its trials with a grateful heart; and beholding how goodness and mercy have hitherto followed him, is able to "thank God and take courage" in the prospect of the years yet to come.

Far different are the feelings with which the man whose home this world is, views the fleeting years, as one after another they roll into the abyss of the past. To that dread gulf they are ever bearing away his youth, his friends, his projects, his enjoyments; and if the coming year bring new friends, and new enjoyments, these too shall be borne along the same irresistable stream, and his eyes shall behold them no more. What a painful contemplation is the flight of time to the worldling! How agonising to mark the fast falling sands of that time-glass, with the ebbing out of whose last grain, all that he has known and loved, and cherished, sinks into oblivion, and is to him as though it had never been! Can we wonder that he seeks to escape from this fearful thought by plunging into the crowded haunts of business, or the flowery mazes of pleasure?

In this country where so much of evangelical truth is spread abroad, there is a large middle class between these two extremes, who are, in theory at least, equally removed from the bright hope of the real Christian, and the gloomy and fearful void of the worldling. The home of their affections, it is true, is here; but they are so often reminded that they must leave this home, that they are forced to look out for another abode of some sort; and they therefore have an abstraction they call Heaven, into which they look forward, with no great complacency it must be confessed, to removing at some indefinite period. To this class also, the flight of time, and the approaches of age, are far from agreeable: they have laid up for themselves treasures of one kind or another on earth; their hearts are there; and they cannot bear the thought of leaving this cherished home, to go to that distant, shadowy, unreal, abode which they think it decorous to profess to look forward to. Is this the case with any one who peruses this page? O reader! art thou one of this class? And dost thou call this miserable make-shift for eternity—*Christianity?* Judaism is at the least as good as this. Was it to procure thee such a mockery of hope that the Son of God suffered, and died, and rose again?

One of the striking results of vital Christianity is, the interest it gives to life. In an unconverted state men live isolated, either as individuals, or as groups. The most successful family circle, the widest social connection, what are they in the view of eternity? Branches lopped off from the tree, which are green for a little while, and then wither away. But the Christian is ingrafted into that tree of life, which, though now sometimes chilled and checked in its growth by the cold atmosphere by which it is at present surrounded, is destined ere long to flourish in a renovated world, under the beams of the Sun of righteousness; and while nourished by "the root and fatness" of the parent stem, each little leaf contributes its part not only to the beauty, but to the growth of the whole.

But if the feeling that he is part of a great whole be strong in every Christian, it is especially strong in him who views the providential dealings of God with man, not as a succession of cycles, but as one grand scheme progressively developed, tending to a definite end; in relation to which all circumstances and events are either directly conducive, or are temporary obstacles;—things "that let until they be taken out of the way." To a world whose history was to consist of cycles of similar events, producing analogous results, revelation need have taken no other form than that of an authentic narration of the past; experience would have been a sufficient teacher, and the "wisdom of the ancients," derived from an inspired source, would have guided their posterity through every emergency. True it is, that some portions of the world's history are of this nature; sin will ever produce suffering; and they are wise who take the warning afforded them by past events. But from the time of Moses until that of John, God's most emphatic teaching has taken the form, not of history, but of prophecy. And how should that teaching be otherwise, which is to nourish a life of faith?

To assert that the use of prophecy is simply to prove that God is true, after the predicted events have come to pass, is not only to suppose, that He needlessly multiplies proofs where one would suffice, but that He sometimes uses means which are inadequate to the end proposed: since past experience demonstrates that those who have not diligently and prayerfully studied the prophecy before it came to pass, are not in a condition to recognise the fulfilment when it actually takes place. The rejection of Jesus Christ by the great majority of the Jewish nation, ought at once and for ever to silence those who presume to say that we are not called upon to study unfulfilled prophecy. By assuming it as a rule, that the fulfiment of a

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prophecy must of necessity be recognised when it takes place (which is necessary to their notion that the sole end of prophecy is to demonstrate the truth of God), they virtually exonerate the Jews in their rejection of Christ; who, in defence of their unbelief, might turn upon such expounders of scripture, and say: "We believe with you, that when a prophecy has been fulfilled there can be no mistake about it—it will be palpable to every one; but this was not the case when Jesus appeared, and therefore we do not believe him to have been the promised Messiah."

If the opponents of the study of prophecy met us with argument only, the encounter would be short, and the victory certain; but they wisely follow the maxim of the schools, and betake themselves to raillery as the most effective weapon against the serious arguments of its advocates. If you tell them that Christ our Redeemer "shall stand in the latter day upon the earth," they make no objection, provided you admit that it shall not be for a thousand years and more; but if you hint the possibility of His second coming taking place before the period of the church's millenial glory, then grave doctors suddenly become facetious, conjure up some ridiculous picture, and ask if you expect this or that absurdity during the millenium. It is indeed a melancholy fact, that many who have advocated the study of unfulfilled prophecy, have indulged in dreams as wild as their adversaries could feign for them. But is this peculiar to prophecy? Is there any truth of scripture that has not been perverted and misrepresented? Is it never to be received as an axiom, that the abuse of a thing is no argument against it; but must we go on reiterating this truth from generation to generation?

Among the more grave objections to the study of prophecy, the erroneous and presumptuous calculation of dates deserves to be noticed. We highly disapprove of dogmatically fixing a period for that which it is evidently the purpose of God to leave in some degree of uncertainty: "Watch, therefore, for ye know neither the day nor the hour when the Son of Man cometh." But we believe there is a great deal of misconception on this subject in the minds of many Christians. They seem to have an idea that all calculation in regard to "the time of the end" is sinful. But have they any warrant in scripture for this notion? "Here is wisdom. Let him that hath understanding count the number of the beast." (Rev. xiii. 18.) Now whatever this may mean, or however unsuccessful hitherto have been all attempts to elucidate its meaning, it is certainly quite the reverse of a prohibition against such enquiries. We consider the calculation of dates a very subordinate part of the study of prophecy: but dates have been revealed by the Holy Spirit; and we believe that into all the Holy Spirit's revelations it is our duty reverently to enquire.

Those who have given comparatively little attention to what has been written on the subject of prophecy, are surprised at the diversity of the dates assigned for the commencement of the church's millenial glory; while those who are more deeply read on the subject, are astonished at the wonderful coincidence. With a few individual exceptions, the whole amount of the difference in the calculations of the numerous writers, of all ages and of all countries, is but thirty years. In different periods of political excitement, it is true, there have been those who, like the fifth-monarchy men of the 17th century, conceived the event to be near their own times; but of the students who have calmly made the calculation in their closets, there are scarcely any who have fixed it earlier than the year 1836 of the Christian era; nor (with the exception of a very few who from love of round numbers fix the year 2000) are there any who make it later than 1866 or 1867. When it is known that these calculations are made from different data, and by men entertaining opposite opinions on the nature of the millenial glory, the measure of coincidence is surely much more remarkable than the degree of discrepancy.

Alas! what a world is ours! We cannot venture to promulgate truth otherwise than clad in complete armour; and the man of peace, who seeks only disciples or fellow-students, is forced to encounter foes. We set out with the intention of presenting our readers with a New-Year's gift, and instead of moving swiftly along the path on our pleasant errand, we have been delayed in our progress by the necessity of removing many obstacles out of the way. Thus, instead of arriving at the end of our journey while it is still high day, and enjoying the pleasure we promised ourselves with our Christian friends, in reviewing the past, and anticipating the future, we come, faint and weary, when the day is far spent, and have only time to present our gift, without being able to point out its many uses. Happily it is no *bouquet* of fading blossoms, that might be injured by the delay. We bring not the gay wreaths of poetry, nor the stately flowers of science or philosophy; we offer something that is still more needful in the obscure and intricate paths through which the Christian has often to journey. The gift we present, is, "a light that shineth in a dark place;" (2 Peter i. 19) which the Lord hath provided for His church during this dispensation of trial and pilgrimage. All who avail themselves of this "candle of the Lord" will be guided safely even in the darkest night of perplexity, when those who have trusted to "sparks of their own kindling" shall be left in obscurity. Most earnestly do we urge upon Christians the study of prophecy; we cannot find words adequately to express our sense of its importance. "The day of the Lord cometh as a thief in the night;" "as a snare it shall come on all the inhabitants of the earth." But ought it to come as a thief to the Lord's people? Nay: "But ye brethren, are not in darkness, that that day should overtake you as a thief." (1 Thess. v. 4.) Can this with any truth be said to those Christians who join the world in ridiculing the notion that the church is to know her Lord's purposes before they come to pass? Who insist that her standing is no higher than that of the servant, who "knoweth not what his Lord doeth!"

The man of the world perceives the rapidity with which the events of this earth's history are developing themselves; the infidel journalist enters on the new year with the expectation that it is to bring forth momentous occurrences: and shall the Christian be found in the ranks of the ignorant mass who say, "All things continue as they were from the beginning of the creation?" Let it not be. Take the lamp of prophecy, the "light that shineth in a dark place," and its clear and steady ray will enable you calmly and intelligently to contemplate every event that may occur. When, in the providence of God, events are permitted that disappoint the Christian's fondest expectations, you will know, that the present dispensation is limited and incomplete; the time of the conversion of all nations truly shall come; but the present is only a time of "taking out from among the Gentiles," a people for the Lord. If Satan break in, and pull down and destroy the work of God's people, you will know that his wrath is great, "because he knoweth that he hath but a short time." When the hearts of others are "failing them for fear, and for looking after those things that are coming on the earth," you shall be able to "look up, and lift up your heads," knowing, that your redemption draweth nigh." (Luke xxi. 26, 28).

EMANCIPATION OF THE JEWS AT HAMBURG.

By intelligence from Hamburg, dated 22nd November, we learn that the senate and council of elders at Hamburg have just declared in favour of the emancipation of the Israelites That which principally has induced the two chief legislative bodies to accord this act of justice, is the immense sacrifices that the Jews of Hamburg have made to aid the numerous sufferers at the fire which occurred in May, 1842, in addition to the spirit of charity and patriotism by which the Israelites have, for so long a succession of years, shown themselves to be animated. In truth, it is an acknowledged fact, that five-sixths of the Hebrew population of Hamburg (that is to say, all who are themselves in the slightest degree above want) contribute, by annual gifts, more or less considerable, towards the relief of indigent Christians; and that there is not a single establishment, or association of public utility, that has not among its members a considerable number of Jews. The emancipation of the Israelites among us will be complete, with the exception that the Jews will not be eligible for members of the senate. But this, in any case, would be impracticable, for all the solemn and official acts of that body are intimately connected with religious ceremonies, of which no person could partake who does not subscribe to the established religion of the state, which is protestant, (according to the confession of Augsburg); so that, even Christians of other sects, are, in fact, similarly excluded from the legislative assembly.—*Jewish Chronicle.*

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JEHOVAH IS ELOHIM.

(From the Auferstehung.)

Many books have been written upon the etymology, the vowels and pronunciation of the word *Jehovah*, יהוה. According to its derivation from *háyá* (היה) *was*, *hoveh* (הוה) *is*, and *yih-yeh* (יהיה) *shall be*, it designates God as the Creator (of the past), God as the Governor (of the present), and God as the Judge (of the future): hence the One in a Threefold attribute. Tradition teaches the same in the following manner:—God, it says, is Truth, *Emeth*, אמת, or the mark (seal) of God is called אמת; for this word which is formed of the first, middle, and last letters of the alphaphet, designates eternity, viz., the past, present, and future. An inscription in the temple of Isis, in Egypt, was similar to this, "I am all, that is, was and will be." Moses could certainly choose no better expression for the eternal, unchangeable Being, than יהוה, derived from *being*. No people, no sage of the highest antiquity, had the idea of a God so pure, so little anthropomorphistic as Moses, and no legislator ever equalled him in likewise preserving this purity of idea among his nation. They dared not render Jehovah perceptible to the senses by the representation of an idol, nor have we ever conceived the Divinity in the spirit of our great leader. Elohim declares himself to Moses with the emphatic name יהוה, and says, "I appeared unto Abraham, unto Isaac, and unto Jacob, as God Shaddai, but by my name יהוה I was not known to them." (Ex. vi. 2, 3.) By this we may judge of the *special meaning* of this most significant word, which we are not to pronounce according as it is written. The spirit of Mosaism does, upon the whole, commend itself better to the heart and imagination than to the understanding of foolish people. Besides this, our ancestors considered יהוה as a national God, peculiarly theirs; their exclusive creator; deliverer, and protector; which idea is more confusive than it is instructive. It is true that they diligently inquired into the signification of this name, recognized the traditional sense of the word יהוה, defined and explained it by the solution of אב בן, ורוח הקדש, (Father, Son, and Holy Ghost);* but what was at first recognized as a truth, though it was with good reason judged a sublime doctrine and incomprehensible to every one,† that was afterwards entirely denied, and for the only reason, *because we will not have it so.* Now Moses proclaims to us in the last hours of his life, (Deut. iv. 39) "Know ye therefore this day, and consider it in thine heart, that *Jehovah is the Elohim*, יהוה הוא האלהים in heaven above and upon the earth beneath, there is none else." We have partly shown the sense of these words according to the Jewish interpretation; but it is not sufficient merely to glance at the truth, and then turn one's back to it: it deserves the more to be followed, as the Zohar teaches: *it is now time, and permission has been given from above to speak.** After the Zohar thus declares himself to have become of age, he says, in agreement with the Jewish doctrine already cited, "Jehovah is explained by the plural Elohim, because God is Three One."† It is further observed in Zohar (chap. 3, p. 63, 1)—Rabbi Eliezer sat with his father R. Simeon, and said, since, as we have been taught, Elohim everywhere indicates *rightcousness*, how can Elohim sometimes be read instead of יהוה, which everywhere indicates *mercy*, as is the case when Adonai Jehovah come to stand together? He replied—"It is thus written, (Deut. iv. 35) Thou shalt know and rehearse it in thy heart, Jehovah is the Elohim, יהוה הוא אלהים. Come and see the mystery of the matter: there are Three degrees in God, and each degree is to itself, though together they are but One, all united in one union, and not diverse one from the other."‡

The Talmude Kidushin (10) informs us upon the subject:—Formerly *they instructed every one in the name of twelve letters*; § but as the mockers increased, it was merely delivered to the modest priests, who decently declared it to their colleagues.‖

The Talmud gives us as a general rule:—Only such ought to be instructed in the name of twelve letters who are modest, humble, middle aged, dispationate, sober, not self-willed. Whosoever knows and observes this, is beloved in heaven above, and pleasant below upon earth. He is respected of men, and inherits two worlds, the present and the future.¶

* The Talmud says, (Kidushin, 10.) "The sages only explained the Nomen Tetragrammaton to their disciples, once or twice a week." שם בן ארבע אוהות חכמים מוסרין אותו לתלמידיהם פעם אחת בשבועה ואמרי ליה פעמים בשבועה ·

† "They recognized in the Holy One, blessed be he, that he is the truth, therefore they desired him not." ודעין בהקב"ה שאמת הוא לפיכך לא כזבו לו Talmud Joma, 7.

* איהו שעתא למפתחו בהא רזא .. דבעינא לגלאה בתר דאיתיהיב רשו עלאה למימר ·

† תרין אינון וחד דאשתתף בחון ואינון תלת וכד הוון תלת אינון חד ·

‡ תא חזי רזא דמלה ג' דרגין אינון וכל דרגא ודרגא בלחודוי וא'ע"ג דכלא חד ומתקשרי בחד ולא מתפרש דא מן דא ·

§ אב בן ורוח הקדש ·

‖ ת"ר בראשונה שם בן שתים עשרה היו מוסרים אותו לכל אדם משרבו הפריצים היו מוסרים אותו לצנועים שבכהונה והצנועים שבכהנה מבליעין אותו בנעימות אחיהם הכהנים ·

¶ שם בן שתים עשרה אין מוסרין אלא למי שצנוע וענוו ועמד בחצי ימיו ואינו כועס ואינו משתכר ואינו מעמיד על מדותיו וכל היודעו והזהיר בן והמשמרו בטהרה אהוב למעלה ונחמד למטה ואומרו מוטלת על הבריות ונוחל שני עולמות הע"הז והע"הב

JUDGE NOAH'S LECTURE ON THE RESTORATION OF THE JEWS.

The following abstract of a lecture by Judge Noah, taken from the *New York Evening Express* of Oct. 29th, 1844, will be perused by our readers with much interest. The Judge's lecture affords an excellent illustration of a most anomalous state of mind, that we believe to be by no means uncommon amongst our brethren at present; a condition in which, if we are to take their words as the exponent of their opinions, we must understand them to believe that Christianity is neither true nor false!

The Tabernacle, in Broadway, was well filled last evening, notwithstanding the extremely inclement state of the weather, to hear the long promised lecture of Mr. Noah, on the restoration of the Jews.

A very fine choir commenced the exercises with the following hymn, most admirably executed.

"Jerusalem! my glorious home!
Name ever dear to me!
When shall my labours have an end,
In joy and peace, in thee?
Oh! when, thou city of my God,
Shall I thy courts ascend,
Where congregations ne'er break up,
And Sabbaths have no end?

"There happier bowers than Eden's bloom,
Nor sin nor sorrow know;
Blest seats! through rude and stormy scenes,
I onward press to you!
Why should I shrink at pain and woe,
Or feel at death dismay?
I've Canaan's goodly land in view,
And realms of endless day."

Mr. Noah said, that he had long been anxious for an opportunity of appearing before his countrymen and fellow-citizens in behalf of a venerable people, whose history and extraordinary sufferings had filled the world with awe and astonishment, to ask that justice should be done to their motives and character, and every possible aid extended towards them in accomplishing the fulfilment of their destiny, and restoring them to the land of their forefathers. He asked where could the work of regeneration commence with a better prospect of success than in a free country and a liberal government—where could we plead the cause of the children of Israel with greater confidence than in the cradle of American Liberty—where ask for toleration and kindness for the seed of Abraham, if we find it not among the descendants of the pilgrims. Mr. Noah referred to the aid which had been extended by this country to South America—to the Greeks—to the cause of Africa—to the Indians,—and if those nations had claims on our sympathies, how much more powerful, he thought, were the claims of that beloved people on whom God had conferred so many signal blessings. He then proceeded to take a brief view of the history of the Jews from the time of Abraham down to the capture of Jerusalem by Pompey; and then he referred to the birth of our Saviour, and the extraordinary events occurring at that period. As there is peculiar interest in his view of that remarkable and providential occurrence, we transcribe from our notes his remarks on that advent.

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To comprehend and fully understand the peculiar situation in which the Jewish people were placed at that important crisis, we must endeavour, if possible, to place ourselves in their position. A nation once powerful, rich and happy, prosperous and independent, the conquerors of every neighbouring power, living in the midst of luxury and civilization, enjoying a happy and equitable code of laws, with wise kings, gallant warriors, a pious priesthood, and great national prosperity, suddenly assailed by powerful Pagan nations, allured by a love of gold, and tempted by the hope of plunder, contending year after year against fearful odds; their enemy strengthened by fresh levies, while their own resources were exhausted, finding themselves at length gradually sinking, a weak, decayed, defeated power; the once glorious and famed people, abandoned by hope, and almost deserted by Providence, their Temple, their pride and glory, wrested from them, and the beams of the setting sun, falling on the helmet of the Roman centurion, keeping guard near the Holy of Holies!

In this distracted position, and at this period of unexampled calamity, Jesus of Nazareth found the Jews at the commencement of his ministry.

Corruptions, the natural consequences of great misfortune, had crept in amongst them; a portion of the priesthood forgot the obligations due to their high order; hyprocrisy and intrigue had reached the high places, and Jesus appeared amongst them the most resolute of reformers.

Denouncing the Priests and Pharisees, preaching against hypocrisy and vice, prophecying the downfall of the nation, and thus attracting followers and apostles by his extraordinary and gifted powers, he became formidable by his decision of character, his unceremonious expression of opinion, and the withering nature of his rebuke; he preached at all times and at all places, in and out of the temple, with an eloquence such as no mortal has since possessed, and to give the most powerful and absorbing interest to his mission, he proclaimed himself Son of God, and declared himself ordained by the Most High, to save a benighted and suffering people as their Saviour and Redeemer. The Jews were amazed, perplexed, and bewildered at all they saw and heard. They knew Jesus from his birth; he was their neighbour; they knew his father Joseph, and Mary his mother, his brothers, James and Judas; he was in constant intercourse with his brethren in their domestic relations, and surrounded by their household gods; they remembered him a boy, disputing, as was the custom, most learnedly with the doctors in the temple; as a man pursuing to the age of thirty, the modest and laborious calling of his profession; and yet he proclaimed himself as the Son of God, and performed most wonderful miracles; was surrounded by a number of disciples, poor, but extraordinarily gifted men, who sustained his doctrines, and had an abiding faith in his mission; he gathered strength and followers as he progressed; he denounced the whole nation, and prophecied its destruction, with their altars and temples; he preached against whole cities, and proscribed their leaders with a force, which even at this day would shake our social systems. The Jews became alarmed at his increasing power and influence, and the Sanhedrim resolved to become his accuser, and bring him to trial under the law as laid down in their code. (Vide Deut. xiii.)

In reflecting deeply on all the circumstances of this, the most remarkable trial and judgment in history, I am convinced from the whole tenor of the proceedings, that the arrest, trial, and condemnation of Jesus of Nazareth, was conceived and executed under a decided panic. That he proclaimed himself Son of God, that he declared he had been delegated from the Father to enter upon his mediatorial character, that he was a prophet, and the promised Messiah, was understood and admitted by all his friends and disciples; but still it has appeared to me throughout that there was not sufficient testimony to come under the special and distinct provisions of the law. The parables and figures of the Hebrew language, and the oriental mode of expression, frequently cloud and embarrass the real meaning intended to be conveyed. Jesus uniformly acknowledged the unity and omnipotence of God. To him he prayed as our Father in Heaven, whose name was hallowed, whose will was to be executed on earth; he disclaimed any intention to alter the Mosaic law, but confirmed and observed every part of it. The title of God was a title of power and dominion, and frequently was conferred by the Almighty himself on earthly rulers. "See I have made thee a God to Pharaoh" as God supreme said to Moses. Son of God, was a title frequently conferred on those of distinguished piety and learning, and on those possessing the emanations of divinity, and this title the Apostles themselves carry out in their writings.

"The Son," "My Son," not the Father; the humanity, not the divinity; the Image of the invisible God, not the invisible God himself; and as Paul said, there is one God, and one mediator between God and man. Could the Almighty delegate a mediatorial character to any one on earth? Who can doubt it? God said to Moses, "Behold, I send an angel before thee to keep thee in the way; provoke him not, for he will not pardon your transgressions, for my name is in him; my spirit is in him." It was not, therefore, altogether on the charge of Jesus having called himself Son of God, that the Sanhedrim accused and condemned him; political considerations, mingled themselves and in a measure controlled the decision of the council, and this is demonstrable from the declaration of Caiphas himself, as stated in the Gospel—"Better that one man should die than the nation should be destroyed."

It was the sedition, and not altogether the blasphemy, the terror and apprehension of political overthrow, which led to conviction; and this political and national characteristic was mantained throughout: it was that consideration which induced the Jews to urge upon Pilate a confirmation of the sentence. It was the charge of assuming the prerogatives of Cæsar, not the name of the Divinity, which overcame the well founded objections of the Roman governor, and crucifixion itself was a Roman and not a Jewish punishment. The opprobrious insults heaped upon the master, came from Roman soldiers, and that mixed rabble, which even in our day desecrate all that is held sacred.

I place these most absorbing events before you, my countrymen, not to contrast things sacred with those which are profane, but that you should understand the exact position of the Jews at that time; their painful situation, their prostrate condition, their timidity, their hesitation, without even a ray of hope; a people so venerable for their antiquity. so beloved and protected for their fidelity, on the very threshold of political destruction.

It is not my duty to condemn the course of our ancestors, nor yet to justify the measures they adopted in that dire extremity; but if there are mitigating circumstances, I am bound by the highest considerations which a love of truth and justice dictates, to spread them before you, at the same time, to protest against any entailing upon us, the responsibility of acts committed eighteen hundred years ago by our fathers, and thus transmit to untold generations, the anger and hatred of a faith, erroneously taught to believe us the aggressors.

The Jews, my friends, were but the instruments of a higher power; and in rejecting Jesus of Nazareth, we have a great and overwhelming evidence of the infinite wisdom of the Almighty. Had they acknowledged him as their Messiah at that fearful crisis, the whole nation would have been gradually sunk under the Roman yoke, and we should have had at this day Paganism and Idolatry, which with all their train of terrible evils, and darkness and desolation would have spread over the earth. But the death of Jesus was the birth of Christianity; the Gentile church sprang from the ruins which surrounded its primitive existence; its march was onward, beset with darkness and difficulties, with oppression and persecution, until the Sun of the Reformation rose upon it, dissipating the clouds of darkness which had obscured its beauties, and it shone forth with a liberal and tolerant brightness, such as the Great Master had originally designed it. Had not that event occurred, how would you have been saved from your sins? The Jews in this did nothing but what God himself ordained, for you will find it written in the Acts of the Apostles:—"And, now

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brethren, I know that through ignorance ye did it, as did also your rulers!"

While the Almighty raised up, enlarged, and extended the Gentile church, gave to it power and dominion, he threw the mantle of his divine protection over his chosen people, and has preserved them, amidst unheard of dangers to this very day, numerous as they have ever been, but still distinct as a nation, preserving the Abrahamic covenant, walking in his statutes, and obeying his commandments; the same people whom he had brought out of Egyptian bondage, and to whom he had given the land of Israel as an inheritance for ever, and who is now leading us back in peace and happiness to repossess our ancient and promised land.

* * * *

Within the last twenty-five years, great revolutions have occurred in the East, affecting, in a peculiar manner, the future destiny of the followers of Mahomet, and distinctly marking the gradual advancement of the Christian power. Turkey has been deprived of Greece, after a fearful and sanguinary struggle, and the land of warriors and sages has become sovereign and independent. Egypt conquered and occupied Syria, and the fierce Pasha had thrown off allegiance to the Sultan. Menaced, however, by the superior power of the Ottoman Porte, Mehemet Ali was compelled to submit to the commander of the Faithful, reconveying Syria to Turkey, and was content to accept the hereditary possession of Egypt.

Russia has assailed the wandering hordes of the Caucasus, England has had various contests with the native princes of India, and has waged war with China. The issue of these contests in Asia has been marked with singular success, which evidently indicates the progressive power of the Christian governments in that interesting quarter of the globe. France has carried its victorious arms through the north of Africa. Russia, with a steady glance and firm step, approaches Turkey in Europe, and, when her railroads are completed to the Black Sea, will pour in her Cossacks from the Don and the Vistula, and Constantinople will be occupied by the descendants of the Tartar dynasty, and all Turkey in Europe united to Greece, will constitute either an independent empire, or be occupied by Russia, who, with one arm on the Mediterranean, and the other on the North Sea, will nearly embrace all Europe. The counter balance of this gigantic power will be a firm and liberal union of Austria with all Italy and the Roman States down to the borders of Gaul: but the revolution will not end here. England must possess Egypt, as affording the only secure route to her possessions in India through the Red Sea; then Palestine, thus placed between the Russian possessions and Egypt, reverts to its legitimate proprietors, and, for the safety of surrounding nations, a powerful, wealthy, independent, and enterprising people are placed there, by and with the consent of the Christian powers; and, with their aid and agency, the land of Israel passes once more into the possession of the descendants of Abraham. The ports of the Mediterranean will be again opened to the busy hum of commerce, the fields will again bear the fruitful harvest, and the Christian and the Jew will, together on Mount Zion, raise their voices in praise of Him, whose covenant with Abraham was to endure for ever, and in whose seed all the nations of the earth are to be blessed.

This is our destiny. Every attempt to colonize the Jews in other countries has failed: their eye has steadily rested on their beloved Jerusalem, and they have said, "The time will come, the promise will be fulfilled!"

The Jews are in a most favorable position to re-possess themselves of the promised land, and organize a free and liberal government. In Poland, Moldavia, Wallachia, on the Rhine and Danube, and wherever the liberality of the governments have not interposed obstacles, they are practical farmers. Agriculture was once their only natural employment. The land is now desolate, according to the prediction of the prophets, but it is full of hope and promise. The soil is rich, loamy, and every where indicates fruitfulness; and the magnificent cedars of Lebanon show the strength of the soil on the highest elevations. The climate is mild and salubrious, and double crops in the low lands may be annually anticipated. Every thing is produced in the greatest variety; wheat, barley, rye, corn, oats, and the cotton plant, in great abundance. The sugar cane is cultivated with success; tobacco grows plentifully on the mountains; indigo is produced in abundance on the banks of the Jordan; olives and olive oil are every where found; the mulberry almost grows wild, out of which the most beautiful silk is made; grapes of the largest kind flourish every where; cochineal is produced in abundance on the coast, and can be most profitably cultivated. The coffee tree grows almost spontaneously, and oranges, figs, dates, pomegranates, peaches, apples, plums, nectarines, pine apples, and all the tropical fruits known to us, flourish every where about Syria. The several ports in the Mediterranean, which formerly carried on a most valuable commerce, can be advantageously re-occupied. Manufactures of wool, cotton, and silk, could furnish all the Levant, and the islands of the Mediterranean, with useful fabrics. In a circumference within twenty days' travel of the Holy City, two millions of Jews reside. Of the two and half tribes which removed east of the trans-Jordanic cities, Judah, and Benjamin, and half Manasseh, I compute the number in every part of the world as exceeding six millions. Of the missing nine and a half tribes, part of which are in Turkey, China, Hindostan, Persia, and, on this continent, it is impossible to ascertain their numerical force. Many only retain the strict observance of the Mosaic laws, rejecting the Talmud and commentaries; others in Syria, Egypt, and Turkey, are rigid observers of the ceremonies.

Reforms are in progress which correspond with the enlightened character of the age, without invading any of the cardinal principles of religion. The whole sect are, therefore, in a position, as far as intelligence, education, industry, undivided enterprise, variety of pursuits, science, and love of the arts, political economy, and wealth, could desire to adopt the initiatory steps for the organization of a free government in Syria, as I have before said, by, and with the consent, and under the protection, of the Christian powers. I propose, therefore, for all the Christian societies, who take an interest in the fate of Israel, to assist in their restoration, by aiding to colonize the Jews in Judea; the progress may be slow, but the result will be certain. The tree must be planted, and it will not want liberal and pious hands to water it, and, in time, it may flourish and produce fruit of hope and blessing.

The first step is to solicit from the Sultan of Turkey permission for the Jews to purchase and hold land; to build houses, and to follow any occupation they may desire.

The Jews are at this day the most influential persons connected with the commerce and monetary affairs of Turkey, and enjoy important privileges, but hitherto they have had no protecting influence—no friendly hand has been stretched forth to aid them. The moment the Sultan issues his *Hatte Scherif*, allowing the Jews to purchase and hold land in Syria, subject to the same laws and limitations which govern Mussulmen, the whole territory surrounding Jerusalem, including the villages of Hebron, Safat, Tyre; also Beyrout, Jaffa, and other ports of the Mediterranean will be occupied by enterprising Jews. The valleys of the Jordan will be filled by agriculturalists from the north of Germany, Poland, and Russia. Merchants will occupy the sea ports, and the commanding positions within the walls of Jerusalem will be purchased by the wealthy and pious of our brethren. Those who desire to reside in the Holy Land, and have not means, may be aided by these societies to reach their destined haven of repose. Christians can thus give impetus to this important movement, and emigration flowing in, and actively engaged in every laudable pursuit, will soon become consolidated, and lay the foundation for the elements of government and the triumph of restoration.

* * * *

Mr. Noah paid the following tribute to WOMAN. It is no less beautiful and eloquent than it is deserved, and much as we regret the present necessity of excluding the greater part of his discourse, we could not think of omitting this:

"In the appeal I have made to my

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fellow citizens this evening, let it not be supposed that I mean to exclude from a participation in the great and good work, the beloved friend and companion of man; second in creation, but first in zeal and true religion. Their agency is ever of the highest importance in good works. When surrounded by the excitements of the busy world, intent on gain, and eager in the pursuit of fortune, when the mind is wholly engrossed in temporal objects, then, in the watches of the night, and the stillness of the morn, the wife wakens the husband to a sense of religious delinquency; and by calm admonition gradually, but imperceptibly, leads him into the path of duty and high moral obligation. Like the woman in the evangelists, who freely and happily used her box of precious ointment, all that she says and urges in the fulfilment of the most sacred duties, drops like oily balsam upon the heart, soothes while it influences, and subdues while it controls. Jew or gentile, women are ever the pillars of the church."

We quote the following as a forcible and striking passage:

"Above all, you that believe in the predictions of your apostles; you who believe in the second coming of the Son of Man; where is he to come to? When is he to come? By your own showing, to Jerusalem, to Zion, to the beloved city of hope and promise; he is, according to your own evangelists, to your own belief, to come to the Jews, and yet you would convert them *here*; you strive to evangelize them in the face of all that is sacred in the promises of God and the predictions of his prophets, that they shall occupy their own land *as Jews*. In your zeal, you forget the solemn, emphatic, brief declaration of your Redeemer, which you should remember as the shades of darkness draw around you, and the light of morning breaks upon you—

"Salvation is of the Jews!"

THE FIRST PRINTED EDITION OF THE WHOLE HEBREW BIBLE, AND THE FIRST HEBREW PRINTERS.—The first printed edition of the whole Hebrew Scriptures was executed by Abraham Ben Chaim, at Loncino in Italy, in the year 1488, in two volumes folio, ornamented with initial letters and words, from engravings in wood. The printer was a Jew, of a family which came originally from Germany, and established themselves at Loncino, a town in Lombardy. They were the first Hebrew Printers.

A Correspondent of the *Archives Israelites*, mentions with indignation, that some of the Continental Journals have reported, that the Central Consistory of Paris, have a project in view, of changing the celebration of the Jewish Sabbath from Saturday to Sunday.

The Journals announce, that a Meeting of German Rabbis will soon take place at Frankfort-on-the-Main, to discuss the interests, and the new requirements of Jewish worship.

NOTICE TO CORRESPONDENTS.

We beg W. S. to accept our best thanks for his kind efforts to circulate the "Voice of Israel." A few such friends, making it known in their respective circles, by sending single copies to various persons, would materially aid, not only *us*, but the cause we have at heart.

We have received some severe animadversions from W. B. D. on the paper on Matt. xxiv., contained in last number. We take this opportunity of stating, once for all, that on the subject of unfulfilled prophecy, we consider it right to permit the utmost freedom of discussion that is consistent with due reverence for the Word of God. It is often by the collision of different minds that truth is elicited.

Received:—J. T. W.; Oxoniensis; W. S.; and G. R. B.

BOOKS RECEIVED.

The Glory of the Redeemer in his Person and Work. By Octavius Winslow. JOHN F. SHAW, Southampton Row.

Seligmann and Nathan. B. WERTHEIM, Aldine Chambers.

The Day-Star.—No. 2. GALLIE, Glasgow.

We have received for the Jews' Benevolent Fund:—

Mrs. Burls, Edmonton ..	£5	0	0
Mrs. Bevan	1	0	0
John Bond, Esq.	2	2	0
Samuel Gurney, Esq.	25	0	0
John Allcard, Esq.	5	0	0

For the Destitute Jews at Mogadore:—

Collected by a Friend....	£1	5	0
Ridley H. Herschell	1	1	0
Miss Fargues	0	10	0

Orders for stamped copies, to the Publisher, must be accompanied by pre-payment, which may be made in POSTAGE STAMPS.

THE VOICE OF ISRAEL,

WEDNESDAY, JANUARY 1, 1845.

THE JEWISH ENQUIRER.—No. 3.

(Concluded from the Voice of Israel, No. 8.)

It is not without a certain kind of fear that I enter now upon an account of that blessed work, which, as I humbly trust, the Spirit of GOD began in me.

When I had thus been refused baptism, I returned home with a heavy heart, and urged the next day, my teacher to tell me, why he had not admitted me into the outward church. He showed me in few, but impressive words, how little knowledge I had as yet of my own sinfulness, and how little I could consequently have *experienced* of the grace of God; my head might be convinced, but this could as little warrant my admission into the church, as it could procure me a heavenly inheritance. This went deep into my heart. To *know*, and still perhaps to perish! What, if death were just now spreading his wings over me? I hear the moving of my watch; behold, how one minute drives the other, and one hour the other; and one week, and month, and year, the other! Every moment, as it passes, carries me in its flight nearer to the grave, nearer judgment, nearer hell, if I be unconverted. Oh! brethren these are all well-known truths; but they cease to be *notions*, they become *fearful realities*, as soon as God's Spirit applies them to the heart.

I went home, and prayed. Here was another epoch of my life. I prayed till my heart grew warmer and warmer, and I felt what it was to pray. By-and-by God's sun began to shine into my heart, and I beheld something, both of the dreadful depths of my depravity, and of the glory of Jesus on the cross, exalted a prince and a Saviour. At that time my heart appeared to myself like a glass of clear fountain water, examined with a microscope: the same water, which was formerly thought so pure, is now seen to be full of little insects; a little world, moving and stirring about. So also with me, pride, vanity, and unbelief, had never appeared to me so dreadful, till the Spirit of God held before me the command of a just and holy Jehovah. "For I was alive without the law once: but when the commandment came, sin revived, and I died."

My anxiety for a new heart grew till the blessed Jesus began to send me some answer. It would be needless to try to describe my feelings at that time. I am only thankful that I was led to write down, every evening, some of my thoughts, which I carefully preserve, as a refreshment to my soul, when sometimes near to despair. How happy was I then in my first love! I forgot *all* around me. I laid aside my once so cherished studies, and gave myself wholly to the reading of God's word, and prayer, with the exception of some time, which I devoted to the reading of some parts of the excellent book of that eminent *father in Israel*, Dr. Keith.

I submitted now quietly to the refusal of baptism, knowing, that the Lord would send it in His own good time. And so He did; and that, through the instrumentality of a person, from whom I could have least expected it. As students generally, and poor ones especially, I had shared in the use of my little room, with a young Rabbi, who having finished with great eminence, his Talmudical studies, gave now his whole attention to other sciences, which we hence prosecuted unitedly. Many a night we sat together on our narrow bedside, reading together, and drawing with profound delight, from the broken cistern of an unhallowed literature. Many an evening, we had after a hard day's work, leaned together at the window, exchanging our thoughts, desires, and cares. Thus, the band which connected us became stronger and stronger. My friend had sometimes visited my teachers, but standing on the verge of infidelity, he had kept aloof from the invitations of the gospel. He could not but observe the change of mind which was going on in me: no more did we unite in study, or the exchange of feeling; sometimes, though I tried to conceal it,

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he found me with my face covered with my hands, as if praying; he also saw me continually reading the New Testament. All this excited his doubts about me, to which he gave finally utterance, and which I answered frankly, by telling him, that I was convinced of the truth of Christianity. Amazed, he could not understand how I had not yet publicly professed Jesus and after having explained all, and having once more solemnly, in the presence of Jehovah, questioned me, he bade me follow him. Silently we went through the streets, to my beloved father in the Lord, whom my friend questioned harshly, about my being not yet admitted into the church, since I was surely a Christian. In consequence, a day was appointed for conversation with me in reference to that holy ordinance.

When again returned home, my friend explained to me, what I could easily understand; how, on account of his relations, he could no longer live with me in the same house, though his love to me, (as he had shown a short time before,) would remain unchanged.

The next evening, I made the first, and indeed, not the easiest sacrifice to my faith, by leaving that little beloved room, which had witnessed so many transitions in my life.

My friend visited now my house only late at night, or very early in the morning, in order, not to be observed.

Soon after, I was publicly admitted into the church; having before made all my Jewish acquaintances aware of it. General was the expression of sorrow among all of them; who, (I am happy to say,) never regarding me as a man, who acted against his conviction, treated me always after with the very same esteem, which I had enjoyed before. I cannot attempt to describe the feelings, which agitated me on the day of my baptism. My evening thoughts of this day being as follows:—

"He that has a voice, let him lift it up to heaven, loudly praising. He that has a tongue, let him speak with it of the wonders of our God; he shall not want words, nor shall he lack sounds, for God is with him, and in him. Let him, who desireth joy, come to our Lord, and let him, who seeks after pleasure, hasten to his Messiah. For in Him alone there is delight, in Him alone is salvation, in Him alone is eternal life."

I became now, in every respect of the word, a child; my pleasures, my whole trust, was in my Father; relying upon him, I went boldly forward making joyfully my profession, and defending my belief against all attacks. That was a time of happiness: no remorse was following me, no care was troubling me; all round me was spring, because in me there was now spring. The place where I lived had for centuries not been visited by true gospel preaching, which was carried there only by my beloved teachers. Hence (for they taught me nothing but Christ) it is explainable how ignorant I was of the unhappy divisions in the Christian church, of which I became first aware when betaking myself to the university. I was asked, whether I was a predestinarian or not; not whether a believer or not, but whether a Reformed or Lutheran. The love to Jesus, his kingdom, and my poor blind brethren, which had animated my teachers to leave their home, and to seek for perishing souls, I imagined to be generally prevailing in that country from which they came, and I thought it a Paradise on earth. Poor child that I was, I saw at present only two classes of men; those few who were disciples of Christ, forming a true union through faith, and the others all standing without. I knew Jesus and his body, the church: and the devil and his body, the world. No trials from false friends had as yet overtaken me: I had no idea, as yet, of those fair-speaking, backbiting, all-sweet, and all-hating creatures who too often call themselves Christians. Alas! I was soon to be mournfully disappointed; and instead of being comforted by all who professed Christ, I was soon left to the comfort which Jesus alone, offers. But I will rather be silent on this point, as it calls forth too many bitter recollections.

The first fortnight passed thus in the richest and purest delight, when I was called upon to behold, every day, new beauties in my Redeemer. Some like-minded men, who were looking forward to the same ordinance which I had already received, together with our pastors, formed a flock of men whose happiness was unmingled and undisturbed. I find it is impossible to speak about the patriarchal simplicity and the strength of the bond which united us: we were in fact one family, whose head was Jesus Christ himself. Soon I was called upon finally to select the calling in life which I would follow. I trust I was guided by the Lord to decide on the ministry, with a view to the missionary work; the preparation for which, I trust, will soon give place to the office itself. My thoughts on it were, at that time, as follows:—

"Since the time of my conversion, I calmly observe every day bringing me nearer to death. I have merely one desire before I depart, one which I cannot suppress, one which God has put into my heart, and which will not expire even with my last breath; that is, to be in the service of my Saviour—to win souls for the kingdom of heaven from my outcast brethren; and thus to be in God's hand the weak instrument to collect, perhaps, some of the lost sheep of the house of Israel. This is my daily prayer, and I am sure that the Lord will, in his unspeakable grace, open a way for it, seeing that I pray in the name of Jesus for it. When I have attained that, then I will die joyfully in the Lord, for I know that my Saviour liveth, and sitteth at the right hand of God," and shall give me a place in "the new Jerusalem."

But of this and many other circumstances, (from reasons easily to be understood) I cannot speak any more; suffice it to say, that the Lord *has* opened a way, and that till the time that I entered upon my professional studies, I exhorted publicly and privately all to come and to receive Jesus freely offered in the gospel. On a missionary tour to my native place, I met with the first persecution, both from my own relatives and the world. But the Lord held me up, and gave me in his unbounded mercy a soul for my hire, which, by its wonderful conversion and consistent profession under great trials, formed afterwards one of the brightest ornaments of the Saviour's church. A heavy trial awaited me also here. Before my baptism I had not informed my parents of the step I was about to take, knowing too well their disapproval of it; and here not wishing to offend them more than necessary by direct disobedience to their express command. Sinful fear had kept me silent as to the step I had taken; but now I was obliged to write to them concerning it. Well may the reader imagine with what feelings I did so. But I had made it a matter of much prayer; and to my surprise and delight, some time after, I was restored, not only to their love, but enjoyed their confidence more than ever. The Lord has been also pleased to bless some of my weak labours in his vineyard; and my friend, the young Rabbi also was stirred up to an earnest enquiry, the results of which, after so long an interval begin now, by the instrumentality of more efficient labourers, to appear.

Quickly these six months, the happiest of my life, passed away, and a new relation began. Since that the Lord has been pleased to discipline me by more or less chastisements and trials, of which I cannot speak. But if the Lord *leads* only, what matters it *how?* We know that he leads to *green pastures*, and to *quiet* waters (perhaps in tears and sorrows); and here we might well say, that the least in the kingdom of heaven is greater than even John. My defence is of God, who preserves the upright in heart. In Thee "our fathers trusted; they trusted and Thou didst deliver them." If God is for us, who may be against us? yea, if the whole world rise, if a host encamp against us, still he will stand at our right hand, lest we be greatly moved. He will hide us in his pavilion at the evil time, fill our cup, anoint our heads with oil, and make us to shout aloud for joy! Blessed be his holy name for ever.

Let us now beware, brethren, lest we write or read to our own condemnation; for this brief and imperfect narrative will testify against us, if we believe not. Oh! may God grant that we all may meet at the *right* hand of Jesus, where there is fulness of joy for evermore.

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THE PERPETUITY OF THE LAW OF MOSES.

To the Editor of the Voice of Israel.

Sir,—Will you allow me to ask your opinion, or the opinion of some of your readers who have studied the subject fully, and *without prejudice*, on a point which is of the very highest importance in the Jewish question?

It is quite plain, from the New Testament:—

1.—That neither the ceremonial, nor the moral law, is able to save either Jew or Gentile; but that both can only avail to condemnation.

2.—That the ceremonial law is not binding on Gentile believers, with the exception of the three points specified by the Council of Jerusalem; which, indeed, rather form part of the moral law, being all binding on the Noachidæ; and that those Gentiles who observe the law of Moses, as necessary to salvation, by showing that they consider Christ insufficient to save, and by adding to his salvation something which is not commanded them, are sinning against God, and shutting themselves out from the benefits of Christ; and

3.—That the moral law, though having no power to save, *is* still binding on the Gentiles; and, indeed, that the object of Christ's salvation is to enable men to keep it; but

4.—I think it is by no means clear, that *Jews* who believe are thereby absolved from observing the law of Moses. Paul kept it: all the thousands of Jews who believed at Jerusalem were zealous for it; it was intended as a national distinction, which distinction, without it, becomes lost, and that prophecy void: "Lo, the people shall dwell alone, and not be numbered among the nations." And why should such a national distinction disturb the unity of Christ's body any more than the national distinctions of other nations, or the difference of dress between males and females, or the difference of station between masters and servants?

But, if Jews are to keep the law, then must they also form a separate congregation (at least frequently); for they ought to keep the Sabbath as the Sabbath, as well as the Lord's Day as the Lord's Day; they should observe all the distinctions commanded in the law, which can be observed in a foreign land—and keep the feasts—which are to be, some of them at least, commemorative of Christ's death, &c., *retrospectively*, as they were before his coming *prospectively*. In old time, when a Jew became a Christian, he did not cease to be a Jew; why should he now? Let those who teach Jews to cease to be Jews consider earnestly whether, while they are on the one hand bidding them to obey God, by believing in Christ, they are on the other hand bidding them disobey God, by neglecting his commandments.

I am aware that this view is likely *most deeply* to offend the Christian Church; but, *if it be true*, it must be *very important* (I had almost said *vitally important*); and let the offence be borne; let us have truth, though we have offence with it. It is surely no light thing to be striving to denationalize the Jews, and so far making void the word of God. And, moreover, *it must be in vain*; for *it is fighting against God*. God has said, "The people shall dwell alone;" it is in vain for man, or any societies of men, to say, "The people shall *not* dwell alone."

If you think the question, as I do, one of primary importance, pray let us hear your views on it without fear of man. For, indeed, it is a question in which God's honour is closely concerned.

But, at any rate, I am sure no one can say it is *wrong* for a Jew to observe the law of Moses; why, then, do we find no converted Jews, or, at any rate, so few, observing it, when it must enable them to gain an entrance, and a hearing, among their brethren after the flesh so much more readily? I am, Sir, Your obedient Servant,

A Clergyman of the Church of England.

P.S.—May I ask your insertion of this, even if contrary to your own views; for, whatever view be true, the discussion of the question must, at any rate, do good.

THE TERMINATION OF THE MOSAIC ECONOMY, AS DESCRIBED BY A MODERN JEW.

Dr. D. E. De Lara, in his address at the opening of the new Synagogue in Manchester, thus speaks of the dispersion, and present ecclesiastical state of the Jews;

When Israel ceased to be an independent people, and became dispersed amongst the nations, a shadow of royalty, power, and political nationality, was preserved amongst them, under the rule of the princes of the captivity, men eminent by their station, learning, and piety. When, in consequence of the modifications, changes and revolutions that took place some two thousand years ago, in the religions of the nations around them—changes in which the worshippers of God could feel no interest—revolutions with which they had no concern, and modifications that could not affect the faith of Israelites, persecutions arose against the Jews,—as cruel as they were universal, and altogether unparalelled in history, though they might easily have been foreseen; these princes became extinct, and their rule, this remnant of politico-religious union was annihilated. The different bodies of Israelites, consisting in some regions of many thousands, in others of a few families, dispersed here and there over a vast surface, either not being able or not daring to communicate with each other, on the affairs of the common cause, were obliged to enact such ecclesiastical regulations as the circumstances in which each small or large body was placed, enabled it to enact. Hence arose so many what are called congregations; who submitting to the rule in ecclesiastical matters of a Haham or Raab, (of whom there might be one, as in France; two, as in this country; or many, as in Germany, Holland, and elsewhere): and to that of Elders or Wardens, chosen by each congregation from amongst its own members, in matters of a local nature, or church government,—became so many distinct religious bodies or congregations independent of each other, yet perfectly agreeing on all religious points, and governed by different codes of local regulations, perhaps slightly, but even if so, only slightly differing from each other, according to the peculiar circumstances of each congregation.

JEWISH RATIONALISM.

The following passage is quoted, with approbation by Dr. De Lara, from Maimonides, whom he describes as "the second Moses," and "the Prince of Logico-Theologians."

"When a man is so deeply penetrated with higher feelings as to consider himself bound to perform noble and heroic deeds—to deliver a people, or even a single individual, from the hand of the oppressor, or rather to become a benefactor to a number of individuals; we call such a state of mind the spirit of God, and speaking of such a man we say that he has received the spirit, that the spirit rests upon or dwelleth within him." How very different indeed from the popular notions of inspiration, Holy Spirit, &c.

How very different indeed!

Dr. De Lara says further to the congregation in Manchester:

Your religion is founded upon the obedience to and observance of positive laws, laid down in language so plain, so explicit, so totally free from all equivocation or mystification, that there cannot exist two opinions on the meaning of the words, and thank God it is altogether free from dogmas, doctrines, or superstitions. *It is not founded upon belief at all.* The man who commands belief must be aware that what he wishes to be believed is either false or absurd: and Moses was too wise a legislator to exact what he must have known was not in the power of man to perform; he knew that belief is not under our control, and hence that neither merit can attach to belief, nor sin to disbelief.

Is there no sin in disbelieving God? And was not our father Abraham's faith "counted to him for righteousness?" (Gen. xv. 6). Yet amid all its error, there is a great truth announced in this passage: true faith is beyond human control: "Not of yourselves, it is the gift of God." (Ephesians ii. 8).

OFFICE OF CHIEF RABBI.

The contest for the office of Chief Rabbi, which has just terminated in the election of Dr. Adler, has occasioned some strange revelations as to the religious state of the modern Jews, of which the following extracts from "A few Words to the Committee," are specimens:—

Speaking of the public institutions, is is said:—We perceive large houses, whose external appearances lead us to favourable expectations of their usefulness; but how grievously are we deceived, when investigating the workings of these asylums; since in all these institutions, with but a solitary exception, the very appearance of the pupils gives evidence of the neglect of their parents, and the indifference of their masters. They are nearly all dressed in torn or dirty clothing, while their hands and faces exhibit signs of the most shameful uncleanliness. Though we do not desire any display of rich or gaudy attire, we, nevertheless, expect that the most humble garb can have the appearance of tidiness and neatness. No one can deny, that neglect such as this will be productive of the very worst results in the after-life of the child, for the carelesness of his own person, will lead to a general neglect of all his requirements and duties.

The aim of the instruction is simply the teaching to read Hebrew, and also translate the Bible; that is to say, the pupil is made to read a verse from the Hebrew Text, and its translation out of an English Bible. Should the pupil be asked as to the Commandments or the articles of the Creed, he will be astonished at such unsolvable enigmas being put to him. Thus is it with the religious instruction; and, as to the other branches, they are confined to reading and writing the language of the country, which only a few of the talented pupils attain an incomplete knowledge of. In arithmetic, subtraction is the climax which they reach. Geography, history, correspondence, the principles of natural history, chemistry, and botany, are hidden and mysterious sciences. Furnished then with such a prodigious store of learning, the pupil is dismissed from these houses of tuition and sent forth to the world, as well prepared to battle through the difficulties that beset a struggler on the rugged paths of life. No wonder then, if afterwards he exhibit coarseness of manners, excess of his passions, and indulgence in dissipation and other vices, to which he must fall a victim, when his teacher has neither inculcated in his

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mind confidence in the Almighty, nor a becoming humility of the heart, thus rendering him, in time of adversity, a prey to despair—and, in prosperity, exposing him to the gulph of profligacy and haughtiness. [On the subject of public worship, the author says]:

Are not the most beautiful prayers read over too rapidly, (הלליה נשמה) without the required devotion, in order that a longer time may be reserved for others of slighter importance, which are embellished by fantastic modern airs. Is real devotion apparent where the attention of a congregation is captivated by the sweet notes of the choir in the new and fanciful tunes, not seldom taken from fashionable operas; while during the most sublime prayers they enter into conversation, and exchange opinions about the performance of the leader. Must the congregation not become tired by the protracted Meshebirachs, occupying, as they do, such a considerable time; and, are not the offerings of the rich trumpeted forth before the open Thora? Is not all this sufficient to account for the Synagogues being so scantily filled throughout the year; and what must become of Judaism, while such shameful misrule be permitted to prevail? It must fall to ruin, unless some man appear in time to avert these evil consequences.

London possesses, besides these institutions, a sort of Hebrew University, Beth Hamedrosh, designed for training young Theologians. I need not waste time in descanting on the importance and utility of this institution, when I announce the fact, that it has never yet produced a single distinguished person, which is fully proved by the very circumstance that we are obliged to seek a Rabbi abroad.

He must be a hero in mind, and the characteristics of such are:—a calm, grave, mild, and consistent disposition; a penetrating understanding; a comprehensive and quick conception; a rational, reflecting, and discreet judgment; and an extensive and skilful experience in government.

In the practice of his function he should despise all worldly temptation; who fills faithfully a spiritual and divine office, cannot be rewarded by temporal remuneration,—the holy cause itself must be ample requital for his great and fatiguing labours; in his inmost heart he must feel his divine vocation constantly inspiring him to active exertions.

THE ORIGIN OF THE NOTION THAT THE JEWS REQUIRE HUMAN BLOOD FOR THEIR PASSOVER.

A letter from Cairo in the *Debats* says, "A complaint against the Jews of Cairo, similar to that made some years back against the Jews of Damascus, has just been brought to a termination here Last Easter a young Christian, named Michael Baheim, suddenly disappeared, and as he had last been seen entering the Jews quarter it was in consequence rumoured that he had been assassinated, in order that his blood might be spread over their unleavened bread. A complaint was lodged in form by the young man's mother."

To most persons it is the occasion of surprise that any one can seriously entertain the absurd notion that the Jews could wish to employ human blood in the celebration of the Passover, and it is imagined that the charge cannot have been brought against them either in Damascus or in Cairo with any feeling of sincerity on the part of their accusers. But we apprehend that a little attention to the fact, that in former ages animal, and in some cases human, sacrifices were offered up, coupled with the fact that the Jews have not abandoned the doctrine of sacrifice may serve fully to account for the opinion which has been entertained respecting them.

The extent to which offerings of blood, and in some cases human sacrifices, were presented by the ancients has been very fully illustrated by the pen of Dr. Biesonthal, of whose labours we shall avail ourselves in the illustrations we are about to give.

From the remotest ages blood has been considered, not only as something essential to, but as being actually the seat of life. Nothing certainly is more natural than this hypothesis. The simple, sensual, or uncultivated man of the primitive world, sought the cause of surrounding phenomena in mere physical objects. He confounded life with its concrete, substantial solid appearance; he discovered easily the importance and necessity of the blood. When he observed, that any great loss of blood, was followed by weakness of the body, and that after a still greater loss of blood death unavoidably took place, he naturally concluded, that the source of life, nay life itself, existed in the blood. The notion that life existed in the blood is clearly expressed among the Jews; with that nation it stands as an *ethic* and religious dogma. (Vide Levit. xvii. 11.) "For the life of the flesh is in the blood." (Deut. xii. 23.) "Only be sure that thou eat not the blood, for the blood is the life, and thou mayest not eat the blood with the life," &c. &c. We find many similar passages in the Old Testament.

The blood has been considered by the heathen, the most valuable offering which men could bring to their gods as a propitiatory offering.

As an inhabitant of the east, when about to approach his sovereign, takes with him some of his richest treasures as an acceptable offering, so man considered it his duty to provide himself with an offering worthy of the acceptance of the Being he adored.

Now, since blood has been considered the most valuable present by which to propitiate the gods, it was very natural to conclude also that the sacrifice would be of a greater value, and the more acceptable as the creature whose blood was shed was of a higher order. That this is not a mere supposition may be inferred from the fact, that there is no instance of a nation sacrificing an animal of an inferior degree, or such a one as it considered ugly or ignoble.

In the paganism of many nations (we may name the Egyptians) animals of a low degree have been worshipped; but they have never been deemed worthy of being sacrificed. The negro sacrifices to the snake, his idol, animals of all kinds and men; but he never sacrifices the snake to any other idol. He worships the hideous, but he does not think that he propitiates his divinity by offering it as a sacrifice.

What then would appear to man so valuable a sacrifice as man himself? Human sacrifices can be traced to the remotest antiquity. Iphigenia was sacrificed to ensure to the Greeks a favourable voyage. Achilles sacrificed near the burning pile of Patroclus twelve young Trojans. In Rome men were bound hand and foot and thrown into the Tiber; which sacrifice was afterwards changed by the advice of Heracles, by plunging into the stream figures made of clay. The inhabitants of Pamassa, in Calabria, sacrificed a virgin every year, in consequence of an oracle of the Pythian god. The same oracle commanded the Ionians to sacrifice every year a fine young man and a virgin to the Artemis Triclaria The Messenian Aristomenes sacrificed 300 men at once. There were sacrificed even men to Jupiter Latiaris, according to an ancient custom.

Whilst the altars of Rome and Greece were dripping with human blood to a late period of these flourishing states, the other nations did not remain backward in their zeal to shed human blood, so that we may affirm that the whole earth was stained with it.

With some few exceptions these sacrifices have passed away, but the record of them remains impressed on the minds of all people, the tradition has been handed down from remote ages to the present time. It is every where known that at the Passover, blood, the blood of the paschal lamb, was shed; it is every where known that no material change has taken place in the theology of the Jews on the doctrine of sacrifices: and hence seems to have arisen the absurd notion of which they have recently been the unhappy victims.

But if the children of Israel ask why they are permitted thus unjustly to suffer, we would urge them to remember that day when the true Messiah was rejected, and when their forefathers cried out "His blood be on us and on our children." The true paschal Lamb has been slain, our Passover has been sacrificed for us; let every Israelite examine his claims with humility and desire for truth, and soon shall he unite in keeping the Christain "feast, not with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." Then will the God of Abraham "grant unto us that we being delivered from our enemies may serve him without fear in holiness and righteousness all our days."

PERSECUTION OF MR. STERN.

The following statement from an esteemed correspondent we have much pleasure in presenting to our readers, illustrating as it does the force and the progress of truth among our brethren of the house of Israel; while it furnishes also an affecting instance of the persecution which must be expected by those who venture to depart from the "vain conversation received by tradition from their fathers." We give the statement of our correspondent and his observations, for the most part in his own language:—

Mr. Stern, a Jewish teacher, and as such a member of the honorable Jewish synod in Bavaria, (called together by the state, in 1835, to decide upon certain points important in respect to future emancipation) as he could not subscribe to some of their assertions, (of which one was the non-existence of a Trinity in the Pentateuch) boldly expressed his dissent. By this he drew their hatred and persecution upon himself. They seized on some of his apparent trangressions of the ceremonial law, deposed him and condemned him and his wife to death. The latter part of the sentence being of course incapable of execution, he was *merely* driven, with his wife and his children, after having been for 25 years a teacher, into misery. Being compelled to leave his country he went to Frankfort on the Main, where he started a newspaper, in order to defend his principles against the attacks of his assailants.

With Mr. Stern we desire to express our greatest sympathy as a man and as a brother, according to the flesh. Suffering, when not contracted by real guilt, deserves our deep commiseration, and friendly aid. Mr. Stern, our brother also according to the flesh, is a most interesting person. He is not possessed of a complete acquaintance with the truth, but the light is gradually spreading over his mind, and he is willing to suffer for the truth as far as he has received it. And now we cannot but stretch our hand over the sea and countries which separate us, and say to him:—Brother, our heart shall be with you, and we will not cease to pray for you. We Jews are exiles, we have no country, many of us no home, no friend, and many of those who have found Jesus have no family. Our brethren condemn and flee us. Christians, alas! too often suspect us, as if they were waiting to see us fall; we have *very few* real, hearty welcomes, much trial, sorrow and grief. Oh, brethren, believing brethren of the house of Israel, let us then look to another home; *let us join hands* and gather round the mercy seat of Jesus, our High Priest, and let us, looking forward to His salvation, seek *together* the things which are above, even where Christ Jesus sits at the right hand of the Father. And let us now *unite* in giving a cordial welcome to our fellow sufferer, who is (as we trust) to be *purified* by fire, and let him, though in a distant country, still be nigh to our hearts and prayers. Mr. Stern's character stands blameless in the world. He has fulfilled all his relative duties, and even the feelings of the bitterest enemy could not find any fault in his life, except the said two breaches of the talmudic law, which (though he defended himself to the satisfaction of every impartial judge) still brought about his deposition. As to his present religious feelings as uttered in his newspaper, we find him, though always in his

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own manner, a zealous defender of the Old Testament Trinity, waring against modern and Talmudical Judaism and protecting proselytes from attacks. His literary attainments are of a high order. He seems to be an eminent Hebrew and Rabbinical scholar, and well versed in philosophy and the literature of Germany.

Does not the case of Mr. Stern confute the calumny which has been so often raised against converts from Judaism to Christianity?

Miss Grace Aguilar has written a book of hollow words, which *she* calls "the Spirit of Judaism;" and Mr. Isaac Leeser gave a preface to it. There he tells us that, (page 8) "The Jew embraces Christianity, if at all, by his desire for some tangible advantages, which his change is supposed to bring, or from a mere ignorance of the principles of his own belief." Thus far Mr. Isaac Leeser, of Philadelphia. Now, the learned judge before us, by these words, condemns all Jews who have ever become converts from the time of the outpouring of the Spirit at the day of Pentecost till now; these all are according to him deceivers or deceived. His censure charges Christianity itself with being either a city of refuge for every deceit, or a monstrous absurdity to delude the ignorant. But has he ever inquired what Christianity is? Has he ever read impartially and with a desire after truth the New Testament? If not, how can he judge? But we ask those who thus impugn the motives of converts from Judaism to consider the case of Mr. Stern. He was not in "ignorance of the principles of his own belief," for he was for 25 years a teacher of those principles under the sanction of the Jewish Chief Rabbi. He has gained no "tangible advantages," for he has been in his declining age, with his wife and children, thrown upon the world.

Would not Mr. Leeser do well to remember the language to which he has given his recommendation. Miss Aguilar says, in the book to which he has written a preface (p. 18), "our duty to our fellow men which the retrospect of our history inculcates is simply CHARITY; charity in its widest sense, perhaps in its most difficult performance. Charity to the peculiar tenets of others." We are obliged to Mr. Leeser for being the editor of these noble sentiments, and we should be more so if he would practically exemplify their power.

AN IMPORTANT DISTINCTION.

To THE EDITOR OF THE VOICE OF ISRAEL.

SIR,—The difficulty in understanding our Lord's prophecy (Matthew xxiv), which is experienced by an "Oxford Graduate," may, I think, be entirely overcome, if attention be paid to the following points. At the outset we must carefully mark the twofold nature of the questions addressed by the disciples to our Lord, and his twofold reply. Their first question (v. 3) is, "when shall these things be?" obviously alluding to the doom pronounced upon the temple in the preceding verse. Their second question is quite distinct,—"what shall be the sign of thy coming, and of the end of the world?"

In answer to the first question, our Lord proceeds to mention certain signs which had a most conspicuous fulfilment at or before the time of the destruction of Jerusalem. These signs reach, I conceive, to v. 20, where a mention of the great "tribulation" (commencing at the epoch in question, and extending to the time of the second Advent, except in so far as God has mercifully been pleased to *shorten* these "days of vengeance") acts as a transitional link to introduce the signs of our Lord's "coming" to judgment, including of course those contained in v. 29. These signs form the answer to the *second* question of the disciples. We are now in a condition to understand the exact force of our Lord's declaration. "This generation shall not pass away until all *these* things (referred to in the first question) are fulfilled; but of *that* day (referred to in the second question) knoweth no man, &c."

For a full explanation of this memorable prophecy I would refer your correspondent to the "Elements of Prophecy," by the Rev. T. R. Birks—an invaluable work which can scarcely be too widely circulated, or too carefully studied.

Your correspondent also inquires, are "Matthew xxiv. 33; James v. 8, 9; Rev. i. 1; to be explained by 2 Pet. iii. 8, 9?" There can, I think, scarcely be a doubt that Matt. xxiv. v. 33, refers to the signs immediately before the second Advent, and which (as the budding of a fig tree) the generation of believers then alive are required to mark. St James, v. 8, 9, merely inculcates the duty of constant watchfulness, being evidently impressed, like St. Paul and other apostles, with the idea that the great day was much nearer than it really was; a partial ignorance which is precisely in accordance with our Lord's intimation addressed to these selfsame apostles, "it is not for *you* to know the times and the seasons." The opening verse in the Revelation asserts that, "these things must shortly come to pass," not in allusion to the signs enumerated, Matt. xxiv. 33, but in contrast to Daniel's prophecy (xii. 4) which was said to be "sealed up to the time of the end." The fulfilment of the things noted in the Revelation was to commence immediately, hence the injunction, xxii. 10, "seal not the sayings of the prophecy of this book, for the time is at hand." The words of St. Peter, 2 Ep. iii. 8, 9, "that one day is with the Lord as a thousand years, and a thousand years as one day," occurring as they do in marked connexion with a reference to the day of judgment, and the "creation," and "dissolution" of the heavens and the earth, afford a divine key of inestimable value for solving various difficulties which must otherwise have remained insuperable; but I do not think they are designed to apply specially to the passages cited from St. Matthew and St. James.

I am, Sir, your obedient servant,
A LAYMAN.

THE CHEVALIER DRACH AND THE DAMASCUS CALUMNY.

The Chevalier Drach has recently published a very curious work, entitled, "The harmony between the Church and the Synagogue;" from which we shall from time to time give extracts to our readers. For many of its absurdities and false statements the Chevalier is not answerable. He knows Christianity only through the perverted medium of Popery; and cannot be expected to describe it otherwise than it there appears to him. But for his harsh and unkindly spirit towards his brethren according to the flesh, he is answerable. It was with the utmost indignation we read the following note, in page 79 of his work:

"The assassins of Father Thomas at Damascus, convicted of their crime, were delivered from the vengeance of the law by the united efforts of the Jews of all countries. A deputation of distinguished Israelites went from France to the East to solicit from the Pasha of Egypt the pardon of the culprits. Money has played the chief part in this affair."

We do not charge the Chevalier with wilful falsehood; he may have heard such a statement, and may believe it; but the statement itself is atrocious and false. We have been in Damascus, which we presume the Chevalier has not; and while there, were at some pains to make enquiry on the subject. We have heard every particular stated, not only by the Jews, but by Europeans of different nations; not only by the many who treat it as a groundless calumny, but by the few who, not much to their credit, believe it, or affect to believe it; and our solemn conviction is, that among the many false accusations that have been brought against our brethren for the last thousand years and upwards, there is not to be found a more genuine lie than this.

We wonder the Chevalier did not bring forward, in order to substiantiate his charge, the appalling fact of the bones. Perhaps he is ignorant of it; we will therefore relate it for his particular behoof.

In the house of one of the "culprits," after a minute search, some bones were discovered; rather deficient in quantity, it is true—evidently not the whole skeleton. But what of that? Bones are bones; and were it but the bone of the fore-finger, this would serve as an index to shew that a man was in the case. These bones were carefully collected, carefully sealed up, carefully examined, and found to be—the bones of a turkey! We hope the Chevalier will insert this "condemning proof" in the next edition of his work.

ON THE APPROACHING ELECTION OF THE JEWISH CONSISTORIES IN FRANCE,

And the Nomination of a Chief Rabbi of the Central Consistory.

Having given our readers a general view of the state of feeling among our brethren on the Continent, they will now be prepared to understand and feel interested in the statements of the Jewish journals. The following remarks on Jewish worship, and on the election of a Chief Rabbi of the Central Consistory of France, are translated and abridged from the *Archives Israelites.*

Since the convocation of the great Sanhedrim, in 1807, there has been no event so important to the French synagogue as the approaching meeting of notables for the purpose of electing the members of the Consistories, and filling up the vacant seat of the Chief Rabbi of the Central Consistory.

The Consistory has not only to represent the religious interests of the Jews before the authorities; it ought also to watch that the abuses which have been introduced into our worship in evil times may gradually disappear, and that it may always be conducted with the greatest possible dignity. Then as to the Chief Rabbi, he ought to be a distinguished theologian; in order to be able to abolish measures that are consecrated by long usage, and adopt ameliorations that are rejected by a mistaken zeal, he must possess an erudition that is never at fault; he must know at once what is allowable, and what is not allowable. The Talmud said long ago כח דהתירא עדיף.—"The power to permit is more valuable than the power to forbid;" and the prohibitions have often no other reason than that of being חוקות הגוי "customs of the heathen."

With men who, without ceasing to consider our *faith* as of the utmost importance, are nevertheless, in regard to ceremonial observances, attentive to the exigencies of the times and of civilization, a favourable revolution may be accomplished in our worship. But if everything is to be rejected on account of its being "customs of the heathen," or some reason of this kind, is it not to be feared that indifference and defection will go on increasing? In our opinion, the *statu quo* in this matter is fatal.

The writer then proceeds to show that innovations in Judaism have not been so much dreaded in former times; and instances the discontinuance of polygamy, against which Rabbi Gerson pronounced an anathema in the 12th century; the introduction of females into the synagogue by

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initiation; the custom of delivering a discourse on faith and morality in the vernacular tongue, instead of a long casuistical dissertation in a barbarous language; and several other comparatively modern usages; against which, he says, no objections have been made. He then proceeds as follows:

We think that every candidate for the situation of Chief Rabbi of the Central Consistory, ought to subscribe a programme, containing something like the following points:—

1st. The Talmud cannot be appealed to, when it gives explanations conformable to the state of science in its own time, and in opposition to the knowledge we now actually possess.

2nd. Our prayers certainly breathe sentiments of submission to God, sentiments concerning His greatness and His goodness; but being composed in different times, they ought to be reviewed by a commission of Rabbis and other Hebraists, named by the Central Consistory, and under the superintendence of the Chief Rabbi, in order to lop off what is not fit to be recited in our days.

3rd. The service ought to be abridged, and rendered more imposing by every thing that can augment its splendour (*en relever l'eclat*) which is compatible with our faith. Preaching should be more and more diffused.

4th. Alsace, the residence of the great majority of the Israelites of France, ought to be the object of the Chief Rabbi's peculiar attention. A Consistory which does not act according to the views of the Central Consistory, which maintains incompetent or fanatical delegates, ought to be dissolved.

One or other of these two things must take place: candidates will be found who will fulfil all the desired conditions, and subscribe to this or a similar programme, and from amongst these must the Chief Rabbi of the Central Consistory be chosen; or if the Chief Rabbis and Communal Rabbis agree in rejecting such a programme, then the Central Consistory ought frankly to say to the minister, ('minister of public worship,') "We have not found a man fit to occupy the place of Chief Rabbi of the Central Consistory; we ask you, therefore, to prolong the vacancy until 1850, and to authorise the employment of the funds appropriated to this situation, in aid of the expences of the Rabbinical school, which shall be transferred to Paris. It is better to leave things in *statu quo*, than to make a useless and inefficient appointment.

Our poor brethren are "labouring in the fire, and wearying themselves for very vanity." (Habak. ii. 13) "The year 1850!" Who can tell what changes may take place ere then?

VIEW OF THE TALMUD.

(From the Auferstehung).

F. Eisenberg, even in his first published writings "On the State and Religion, with especial consideration of the position of the Israelites in the so-called Christian Germanic States," which is the best thing that ever was written on the subject, and contains a real treasure of learning and practical information, expresses himself thus on the Talmud: "The Talmud is a colossal and ancient structure, in which are a number of lurking places, dark labyrinths, and secret chambers of all kinds. The building has long been uninhabited—only night birds that shun the light have made their nests in it, and they seek by their hideous cries to overpower the songs of the birds of spring. Whoever, desiring quiet, should wish to chase them out, must not venture within the building; the light-shunning inhabitants would quickly raise a still more dreadful cry, and flutter from one hiding place to another, and never could he gain possession of them. The only way to ensure peace would be to attack the building from without, and to shake it to its rotten foundations. One could then dislodge the strange guests, and still have the advantage of securing from the ruins much material fit for use in raising a new edifice."

Further on comes the following statement, pp. 172, 173. "A large number of Rabbinical and Talmudical teachers cannot deny the character of the times in which they were written, and seek to modify their inhuman tendency, by giving them a new interpretation, with the spirit of our days, but with the most palpable contradictions. The Talmud went before the effort after national independence, and its precepts bear the stamp of national weakness. Through the efforts of the Israelites of the present day after emancipation, the authority of the Talmud is made of none effect. The sayings of the Talmudist will nowhere be given as the emanation of the Spirit of God; and their authority is a bare doctrine which arose in the infancy of the nation, as is known to every scholar of the time."

The Talmud contains histories, it is true, but in nowise divine traditions. The notion *traditio divina* is, strictly speaking, quite foreign to the Mosaic religion.

THE SUFFERING JEWS IN MOGADORE.

We desire to call the attention of the benevolent to the sufferings of our brethren in Mogadore. Many of our readers have, doubtless, read the accounts in other journals. For the sake of those who have not, we give the following extracts:

The British vice-consul writes, under date of September 28th, 1844:

"On the very first day of the bombardment, even within two hours of its commencement, that portion of the town set apart for the especial residence of the Hebrews, was at once the scene of indiscriminate outrage and pillage, even by the very men who had been called in especially to afford it protection; and this, while, to a great extent, respect was paid to other portions of the city. This was too strongly proved to me by a Moor whom I had despatched on the first afternoon of the attack, to bring me news of the condition of the town and its inhabitants, and who further reported that the Jews' town was completely ransacked and devastated; bazaars, shops, and markets entirely pillaged. As to what had occurred to the inhabitants of it individually, he could not tell; but we can well imagine from previous knowledge of the habits and propensities of the barbarous tribes of the country: from this, and what I afterwards gleaned, it appears that great numbers must have fled in despair from the horrible treatment which they met with from the hands of the Kabyles, when the latter came to pillage and plunder the town; but alas! they appear to have fled to the country and hills from bad treatment, only, if possible, to experience ten times worse; and those who were obliged to remain, from age and sickness, were either at once killed, or must have since, in all probability, died of starvation.

* * * * * * * *

"Mr. Y. L., who, with his family and many others, had taken refuge at Mr. Joseph Elmaleh's house, called out to Mr. Lucas (one of my clerks) to know how we had fared during the sacking of the town. He was in the utmost distress of mind, and stated that two of his children were lost or murdered, and every one of the Jews and Jewesses had been most barbarously and grossly insulted, stripped nearly naked, and plundered of every thing they possessed; and his own appearance, covered only about the middle with a piece of canvass, bore testimony to the maltreatment. But yet these poor sufferers had not drank the dregs of the bitter cup,—the monsters returned at about 4 o'clock, P.M., and visited them again, when the same dreadful scenes were repeated, and the inmates endured a second time almost unheard-of outrages. To escape the fury of the mob, they fled from their houses, running out of the town, shrieking and crying, to take refuge at the village of Leerbek, about a mile distant, where they were again subjected to ill-treatment, and men, women, and children, stripped of the few clothes on their backs.

"It is scarcely necessary for me to multiply statements so similar to each other; from the wretched and sickening story which they tell, to portray either the sufferings of the Jews, or their strong demands upon the sympathies and charity of an enlightened and religious public. When it is recollected, that, not only has Mogador been the scene of unwonted and brutal outrage, but that, in all probability, the Jews of the capital of Morocco, and numerous other places, have been subjected to like treatment, and that the few who may have escaped from most immediate misery or death, will have these for some time staring them in the face, few will be inclined to withhold from the latter any assistance which it may be in their power to afford."

One of the sufferers, after giving an account exactly corresponding with the above, concludes as follows:

"I cannot as yet tell you how many have been slaughtered, who were lying without any one to bury them. All of us, even those who were once in affluence and comfort, are now reduced to poverty; and let it not be imagined that any of us have a penny left, not even a habitation to return to, for the Arabs destroyed to the very doors."

What can we add to these harrowing details? Dear Christian friends! Inasmuch as ye show kindness to these, Christ's brethren according to the flesh, for His sake, ye do it unto Him.

REVIEW.

Seligmann, on the Leaven of the Gospel in a Jewish Family; and Nathan, on the Power of Love and Truth. B. WERTHEIM.

These are two authentic Narratives from the pen of a beloved brother, translated from the German, and presented to the English reader, in a neat and cheap form, by Miss Lloyd. The first story, gives an account of the conversion to Christianity, of five members of a Jewish family, three brothers, and two sisters; three of whom were soon after called into their heavenly rest. This narrative, strikingly exemplifies the work of the Holy Spirit upon the heart; in the case of these members of the family, who were first converted, there was little of outward instrumentality. Amiable, and well-educated, these young persons, early began to seek something more satisfying than the vain pleasures of this world; and were ere long, led to search for a better rest for the immortal soul, than any thing that modern Judaism can offer.

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The second Narrative is the history of a poor young Jew, who, being thrown into prison, on a false accusation, was there brought to the knowledge of the truth, as it is in Christ Jesus, by the perusal of a New Testament, the only book he could find in the prison. Many of the incidents in his history, are as romantic as fiction; but from our personal knowledge of our dear brother, who narrates it, we have no doubt whatever, of its being all strictly true. Our readers will find this little volume, well worthy of their perusal.

ADVERTISEMENTS.

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The number of destitute foreign Jews in this country is already very great, and is yearly increasing. Those who do take their case into consideration, know that the curse, long since pronounced by God, has come upon them to the uttermost; that they pine away in strange lands "in hunger, and in thirst, and in nakedness, and in want of all things." (Deut. xxviii. 48.) And shall those who profess to love the Lord Jesus Christ behold this unmoved? The excellent Philo-Judean Society has long sought out and relieved a portion of this destitution; but as its operations are confined to females, a large proportion of the individuals to whom we allude do not come within its range.

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THE VOICE OF ISRAEL.

קול ישראל

CONDUCTED BY JEWS WHO BELIEVE IN JESUS OF NAZARETH AS THE MESSIAH.

"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—Isaiah. xlix. 6.

No. X. SATURDAY, FEBRUARY 1, 1845. Unstamped 3d. Stamped....4d.

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OUR EDITORIAL REMARKS.

As we particularly wish this notice to be read, we put it at the commencement, instead of placing it among the notices to correspondents. We have received various complaints that we do not make this and the other remark, or insert a formal refutation of the doctrinal errors contained in our quotations from the writings of unbelieving Jews. If we are to quote from them at all, we must, as a correspondent complains, publish "Unitarianism and unbelief;" and we do not conceive a running commentary on each article to be the best way to meet these errors. If Judge Noah's lecture had contained a defence of his unbelief in Jesus as the Messiah, it might have called for an immediate and formal refutation; but the mere enunciation of such unbelief does not seem to call for a special remark in his case more than in that of any other unbelieving Jew.

The Jews believe that Jesus of Nazareth was a mere man; we believe Him to be "God, blessed for ever," (Rom. ix. 5,) and yet truly man; God manifested in humanity. The Jews, at least those of the present day, expect their Messiah to be only a man; we feel that not the Jews only, but a groaning world, filled with sin and misery, needs a deliverance such as no mere man could effect. These are the great points at issue between us; points which we trust we never lose sight of, and which we hope more and more to develope. There is no false opinion brought forward by our unconverted brethren that shall not be effectually taken up and refuted; but we conceive, that were we to do this with each article separately, we should fill our pages with constant repetition, and weaken the effect of the whole. Our own doctrinal opinions are well known to our readers; surely, therefore, it is not necessary for us to enter our dissent against opinions that are known to be diametrically opposed to our own. We never intended to allow Judge Noah's lecture to pass without remark; he is one of a class with whom we mean to deal, ere long.

DEBATE ON THE ALTERATION OF THE JEWISH LITURGY,

At the late Meeting of Rabbis at Brunswick.

We lately endeavoured to make our readers acquainted with the movements of our brethren, the Jews, and the state of mind and feeling that obtains among them at present. We can suppose some of our readers, saying: "All this is very well; but we should like your brethren to speak for themselves; we would rather see the originals, than your copies of them, however faithful we may believe these to be." Our brethren also, though we think without reason, may allege that we have misrepresented them to the Christian public; that we have shown every thing through a medium of our own, and thus have distributed light and shade in such a way as to hide the good, and make the evil appear more prominent.

We shall now, therefore, let the Jews speak for themselves, by giving a detailed account of that portion of the debates in the late meeting of Rabbis at Brunswick, that refers to the alteration of the Jewish Liturgy.

In our sixth number we gave a general account of the meeting. The report of the debates did not appear in the Foreign journals for some time after. The editor of the *Algemeine Zeitung des Judenthums* complains loudly that the debates have been very imperfectly reported; he says they are only "meagre extracts, vapid sediments, which the secretary snatched during the heat of the debate." This we readily believe. We will grant that the eloquence has evaporated; that the subtle argumentation slipped through the secretary's fingers. The speeches may have been adorned with the highest excellencies of rhetoric and ratiocination; but with it all, they would still present the same melancholy picture of the vague, unsettled, doubting state of mind, that prevails at present amongst educated Jews. How effectingly does it remind us of the prediction of the Holy Spirit uttered by Moses: "The Lord shall smite thee with madness, and blindness, and astonishment of heart; and thou shall grope at noonday as the blind gropeth in darkness!" (Deut. xxviii. 28, 29.)

We now proceed to give the debate on the subject of the Liturgy, which we have slightly abridged from the *Algemeine Zeitung des Judenthums*:—

Ecclesiastical Counsellor, Dr. Maier, mounted the tribune, and explained his project for improving our Liturgy.

He proposed, that a commission be appointed, who shall communicate their views on the following points, to the next assembly of Rabbis:—

1. Whether it is necessary to use the Hebrew language in the worship of God; and, if not necessary, how far it appears expedient to do so in the Israelitish congregations of Germany?

2. How far the dogma of the Messiah, and that which stands connected with it, must be taken into consideration in the prayers?

3. Whether the repetition of the 18 Benedictions be necessary; and whether the *Mussafim* * (מוספים) ought to be retained?

* The *Mussafim* are additional services, that probably were originally used at a different time, but have by custom become joined to the ordinary prayers.

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4. In what manner the reading of the *Torah* (law), and the calling up of the *Torah*,* may be arranged, so as to cause least disturbance, and further the general devotion and edification?

5. In what manner can the blowing of the trumpet, and the waving of the olive-branch be arranged, so as to be less offensive to good taste?

6. Whether it appears that an organ may be allowed in the Synagogue?

Frankfurter.—We have already had, in this meeting, through the putting forth of important questions, opportunity to bear witness to the moral intent of our coming together. The manner in which these questions were proposed, gives us a high testimony with others, and a higher still in our own hearts. It has exhibited that, in our problem, we are conscious in the answers we undertake to give, of the strong courage of conviction,—manly daring—faith in the victory of truth, in spite of all enmity and jealousy of the same.

There lies now a question before us, which will give us the opportunity to show whether our religious convictions live in us as dear and as powerful as our moral convictions do.

I need not now solicit attention to the importance of the present proposition.

Let us examine its contents; that which we decide, when, not doubtingly, but unanimously, we propose for a commission to prepare an improved Liturgy, suitable to these times, and supported upon a religious foundation.

We declare:—That the whole liturgical form of the Synagogue needs re-modelling.

Truly, an important decision! But with limitations we dare not make it, else we merely cover over a wound, and plaster a deep cut.

Let it then be understood, that we are considering the reformation of the Liturgy, and the establishing an order for worship in the Temple and at home.

People will here and there cry out, at these words, "You are bold—this is not called for." They will loudly complain, that we are usurping much; laying our hand upon that which for some thousand years has been fixed by אנשי כנסת הגדולה (the men of the great Synagogue). Men will pronounce sentence upon our numbers and merit. We know this, and know also, whither this so-called holy timidity has led. Matters would stand differently, and stand better,—if men had built, instead of looking at the decay. It would have been well, had that been sooner acknowledged, which now the highest necessity teaches and enjoins upon us. The times demand earnest men, who shall discern the problem and solve it at this day, as that honorable convocation solved it formerly. We for our times, as they for their's.

* We have already explained (page 61) the sale of the *Mitzvoth*, or privilege of reading the chapters in the law. Each chapter is not actually read by the person who makes the purchase; but he, or some one appointed by him, is called up by name, beside the reader, to read it by proxy, or have it read to him.

We are not coquetting for man's favour. Are we seeking renown and honour for ourselves? Religion herself urges us to the pious work. The fountain of religion, from whence we draw strength for our endeavours; the loud voice of time warns us; the future, on which we are thinking, directs us, and will thank us, if we listen to the voice of God more than to man's voice.

Bodenheimer.—The present proposition is indeed most important; but first, we must establish what are our articles of faith: for it is only after this is done, that a prayer-book, which shall be valuable as a Liturgy, can be formed. There remains the greatest uncertainty upon this matter; even Maimonides contradicts himself.—Chisdai gainsays him; and again, Abarbanel contradicts the latter. Let a commission be appointed for this purpose. But truly necessary is the desire to revive religious feeling in families—a book through which this may be accomplished must soon be prepared, and it must be in the German language.

The prayer-book, which is needful for the worship of the Synagogue, must be in the Hebrew tongue; not because we may not pray in German, but because it must be a general bond of union for all Israel.

Solomon.—

על ראשון ראשון ועל אחרון אחרון :

"The first, first; and the last, last."

The principal proposition must first be established, as to whether the proposal of Dr. Maier is of importance.

The necessity of fixing a public form of worship, has always been deeply felt in Israel; and this necessity has invariably been met.

A public service was introduced after Israel had made the golden calf; and the necessity of having an outward form of worship could not be mistaken. Samuel's great care was directed to this, as well as to establishing the schools of the prophets. Solomon, whose views were still more liberal, while he entered into alliance with the surrounding nations, built to the Lord a splendid temple for divine worship. What was it occupied Ezra and Nehemiah after Israel's return from the seventy years' captivity? The public worship of God. What do I mean by this? That prayer, that worship, must not be simply for children, for youth, for the multitude, but for the select among the people; for men—for enlightened men. Yes, I repeat, nothing is more important for the people, than a care for God's service. How is it, for example, in my congregation now, compared with earlier times; how has it become better? Through our place of worship, a religious regeneration has been effected among hundreds. Many families who hitherto have wavered, now stand fast in the God of Israel.

Bodenheimer wishes a book for the devotions of the people. Good! Only let it be soon! Every hour earlier is so much gained! But I must contradict what the honourable speaker said about the Hebrew characters. The worship of letters is still idolatry! I am against the opinion that the Hebrew tongue only is holy. Woe to us, if there be no other bond of union for Israel than a language; that bond were long since severed.

We have another bond which unites us as a whole. It is the doctrine revealed by God, which binds us to Him and to Israel. It is the great duty imposed upon us by this revelation which binds us to God, to Israel, and to mankind. "The letter killeth, the Spirit makes alive." *

Klein.—Agreed that a language is not the bond that binds Israel together; and was in favour of the whole proposition.

Hertzfeld.—Made some general observations on the importance of the proposition, and then proceeded:—

The necessity of the Hebrew tongue in prayer, cannot be proved by any one. I fully acknowledge the innate value of it; but the time required to learn this language is not at the command of all; and in the present state of instruction, it is impossible to retain the Hebrew as formerly. Then, it will be asked, in the places of worship among the Jews, shall there not only be German, but also French, and English used in prayer? Yes! to this there is no objection.

In regard to the doctrine of the Messiah, I consider the Commission will have to decide, whether it is to be mentioned in the prayers.

With regard to the 18. Benedictions, I would by no means reject them; but it is necessary to modify them in many places, such as, השיבה שופטינו †,ראה בעניינו ‡, ולמלשינים §.

The men of the Great Synagogue have no right to bind us down to their forms of prayer. Prayer lives in the feelings, and the feelings follow no lawgiver, at least none so far removed from our present sentiments.

As to the fourth proposition, the קריאת התורה (the reading of the law). I ask:—Is this to be limited to the Pentateuch? If not, then the question must be solved, whether in this case, under *Torah* are meant also the Prophets and other sacred writings?

K. R. Maier.—The doctrine of the Messiah certainly must be taken into consideration, since it is found in so many places in the prayer-book. The proposition put forth by Bodenheimer to prepare a prayer-book only for domestic and private worship, is not allowable; because public and private worship must go hand in hand.

* 2 Corinthians, iii. 6. The speaker quotes verbatim from Luther's New Testament.

† "O look upon our afflictions, and plead our cause," &c.

‡ "Restore our Judges as aforetime, and our councillors as at the beginning," &c.

§ "O let the slanderers have no hope, all the wicked be annihilated speedily, and all the tyrants be cut off quickly," &c.

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The employment of the same book for public and private worship, will make the prayer-book be held in higher esteem.

Again: The necessity for retaining the Hebrew tongue in the prayers needs no discussion when we examine it in a practical point of view; for it is certain, that in those congregations which are ripe for the German worship, it is much wished to let part of the prayers be in Hebrew.

Herrheimer.—I consider also the making a separate book for public and private worship not allowable. Through the use of one book for every season of worshiping God, family worship, now so much neglected, will be again roused and reanimated.

Jolowieg. — I shall vote for the remodelling of the Liturgy; but think the religious state of the people should be taken into consideration. We must ask, what the people feel? and how they think and speak? We are Germans, and must pray in German.

Dr. Hess.—Let us distinguish the different points. For example, whether the Hebrew tongue is necessary in Israelitish worship.

This may be considered by a commission.

The other part concerns the contents of our prayer-book; that what we do not believe, may be taken out of it. We must particularly reckon upon חשיבה שיפטונו (*Restore our Judges, &c.*)‡ *See Note, p.* 82.

What Bodenheimer's remarks relate to, is form or matter,—upon which already enough has been spoken.

What Maier remarked with reference to a prayer-book for all seasons is important. What was once sacred and weighty may not lightly be given up. I am in favour of Bodenheimer's proposal for a commission to draw up a confession of faith, that shall establish what the meeting considers as the essence of Judaism; and what relation they consider the ceremonial bears to the purely moral therein. Through this alone shall we gain a sure foundation for the debates.

The Debate was here adjourned for half-an-hour. When it was resumed,

Herr Cahn spoke.—He felt himself richly rewarded in being able to take part in the debate. Even the country congregations desire a reform in worship. We must first clearly discern how far the authority of the Talmud ought to be acknowledged.

We were speaking yesterday upon the revision of the fourth part of שולחן ערוך* We must also consider the revision of the three other parts. The President remarked, that this was a separate question. The speaker joins with those who support the proposition, but is against the idea, that the Hebrew tongue is a bond; at best it is only a national bond, not a religious one. Yet, he wishes it retained, that the study may not be quite driven from the schools, the scriptures being in Hebrew.

Formstecher.—Some one spoke of prayer, both as to matter and form. Both depend upon a confession of faith; therefore, the latter must be fixed first of all.

Hirsch.—Whilst the first proposition of Dr. Maier simply concerned the appointment of a commission, we have to-day begun to debate upon the contents of his proposition. Such a digression from the subject should not take place: let our position be earnestly and consistently proved before we answer any questions. I do not agree with Bodenheimer in regard to a confession of faith. We have none in the usual acceptation of the term: that is, that we shall and must believe what cannot be acknowledged nor understood. But without such a confession, can a prayer-book be made? The commission must decide upon and prove this. I am also for retaining the Hebrew language, because Judaism knows no distinction between clergy and laity. With the banishment of Hebrew from the house of God, this language will become generally neglected; and then will naturally follow the distinction between clergy and laity, happily now not existing. This may not be.

Holdheim. — The present debate is important in one point; viz., That the leading idea in forming a commission should be clearly avowed. One particular, that the Hebrew tongue is a bond of unity, must be rejected. This language is a national bond, not a religious one. The more the language of the country is adopted in the worship of God, so much the more intelligent will worship become. It is most essential to give up the oblation-prayer (opfer gebet) and the personal setting up of the Messiah as a political king. So long as we believe that we cannot keep the law in its totality until the former state is re-established, our religious position is an anomaly. This belief is however that of the Talmudists: מהרה יבנה בית המקדש, &c. (*Hasten to build Thy holy house, &c.*) We can and we may in prayer desire a restoration of the ancient sacrifices, even though a bloody sacrifice is much striven against in the present times. What is said of a Talmudical Judaism is altogether an illusion. The learned have decided that the Talmud has no authority in doctrine or practice. They will not acknowledge it; but they set themselves above the Talmud. The question is, Who gives us the right to alter the Liturgy? On that they have decided. The אנשי כנ׳ הג׳ (*Men of the Great Synagogue*), had authority only for their own times; and what they ordained was then suitable. We have the same authority for our times, if we declare truly what the times require. As to constraint upon doctrine, and a confession of faith, I wish to explain myself. Every Jew is by birth bound to be a Jew. Judaism is inalienable, and depends not upon the declaration of any doctrine whatsoever, with this, or the other explanation of it. I would farther suggest that the mind of the German congregations be ascertained in regard to the 18. Benedictions.

Maier.—This cannot be the object of the preparatory commission, which is chosen to project a Liturgy. For the rest, it is delightful that the meeting acknowledges the high importance of the proposition.

Goldmann.—Maier thinks the only defect of the times is an imperfect Liturgy. Israel has been suffering for 2000 years. We have only to maintain the venerable sound of the sacred language. Formerly wherever the Jew came, he heard שמע ישראל (Hear, O Israel, &c.) In our times it is different. But this is the fault of the teachers, who have no regard for religion. Our youth must first learn Hebrew, then Latin. In this respect the temple is no assistance. The Polish synagogue effects much more, as I have seen in Leipzic. There let a man only see how the pious Polish Jew, equally out of the synagogue as in it, conducts himself, as, edified and blessed, he comes to his house, on Friday evening, singing his שלום עליכם (Peace be upon you.) The temples, on the contrary, in spite of their excellent arrangement, are visited only by the irreligious. The temples are convenient, the Polish synagogues are religious. Our prayers are very good, we must only endeavour that they be understood.

Salomon.—I also feel the deepest reverence for the old things, and would speak for them unconditionally were the description of them true, which is made by the worthy speaker. Truly there are in a Polish synagogue, notwithstanding its irregularities and inconveniencies, pious and God-fearing men; but I ask, first, does their piety arise from disorder and inconvenience? From their cries and uproar? From the dead Hebrew letters? Secondly, Are there none amongst those who frequent the old synagogues who are worthless and ungodly men? Who will be persuaded by the Rabbi Goldmann, that all who in the old synagogues cry out, with eyes raised to heaven, with gestures and grimaces, "Lord! Lord!" do the will of God, or walk in his ways? Alas, I know many, who, as Goldmann describes them, introduce the Sabbath with the greeting, "Come in Peace;" and yet who, a minute after, ill-treat wife and children, and raise squabbles and contention; many, who on this same holy Sabbath, indulge themselves in much evil. And yet Goldmann will recommend to us that decaying service as a pattern! Is the gentle and holy spirit of the Hebrew tongue met with in all those who use it in prayer, and because they do so? (Salamon proceeded to describe the good effects produced in the temples of Hamburg and Leipzic, as seen in practice, and then continued.) It were well that our youth should learn Hebrew, that they may understand the bible and prayer-book in the original. But besides taking into account that the female sex will go away unedified, when shall the time be found for acquiring the necessary knowledge? I ask, how are there so many Rabbis?

* The arranged table or code of laws.

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our time, who have not gone as far as their predecessors in Hebrew and Talmudical learning? Because they study Greek and Latin, and must do so; the times require it, their office demands it. And our children, who are not bringing up for Rabbis, shall they learn only Hebrew, and abandon that knowledge which is necessary, when they can, and ought to pray in their mother-tongue?

S. Adler.—A question has been raised upon six points, which a commission is to consider. From the proposal to fix articles of faith I must draw back. Then, as to whether we shall pray in Hebrew or not? No one must be more orthodox than orthodoxy itself. The Talmud allows every language in prayer. The קדושה, the קדיש, and many other prayers, are not Hebrew, but Chaldee. Ezra has already afforded us information upon the subject of divine worship, and he began to translate the *Torah*. We should not make an entire change suddenly. I would propose that the quotations from scripture should be in Hebrew, with a German translation; and that all the rest be in German. I would farther propose that all prayers which can be proved as having been used in the temple service, should be retained in pure Hebrew. As to what concerns a belief in the Messiah, this is a source of many disputes. We know not why! The sacred writings do not speak explicitly on the subject, therefore every one may and must form his own ideas upon it; and the prayers may preserve the indefiniteness of the bible. The belief in the Messiah may be expressed in the prayers, but we need not always pray for this time. In regard to the sacrifices *(opferkultus)* all may likewise remain indefinite. As to לולב and שופר, * which it requires, some skill to prevent becoming absolutely ludicrous, we may ask, whether it is not above all desirable to establish the whole ceremonial in a form suitable to the present times. But what right have we to do this? It is the right of tradition to modify for time and place the bible ceremonial. But again, it will be asked from whence comes to us this right? Maimonides alone is the author of this opinion. The free will of the people acknowledged the Talmudists, and the free will of the people will also acknowledge us. We also are Talmudists; we may claim the same right. Then as to the sixth point, the organ, I ask, does the organ suit the Jewish worship? If that be affirmed, there is no doubt that the organ is allowable.

Holdheim.—The question is not whether שופר and לולב † are to be discarded, but whether they are to be improved for public worship, or only left for private worship.

Maier wished to bring back the debates from this digression. All these questions belong to a second commission, which will make use of the preparatory work of the first.

Herzfeld expressed his desire partially to retain the Hebrew language in public worship.

A. Adler.—The spirit of man has been enriching itself for 2000 years. For our religious necessities, the Hebrew tongue is too poor. Let the Germans speak German, and the French speak French. As to the doctrine of the Messiah, men confound a personal Messiah with a national one. Only the latter is to be rejected; the former should be preserved: the idea of a Messiah should be retained in the prayers.

Holdheim.—I also am only against a political Messiah, not a personal one.

Schott.—We may freely pray in our mother-tongue. But the Hebrew should, as the sacred language, be retained in the most sacred of all things, the worship of God. It is also necessary that every one should be able to read the sacred writings. I hold every resolution which is against the authority of the Talmud, as untenable.

Maier.—We must care for the present necessity so long as it is possible to satisfy it.

Hess.—Why has Holdheim asked for the voices of the meeting upon the synagogue order introduced by him?

Holdhiem.—I have asked the opinion of the meeting for the satisfaction of some in my congregation. I hope, however, that in two years my congregation will have advanced so far, that they will consider a still farther progress necessary.

Philippson.—We must in the choice of the Commission know what every individual in it thinks of the subjects to be treated of. The great schism which prevails in Judaism is not to be overlooked. To one party a revised form of synagogue worship will not give satisfaction; and with the others there are interminable difficulties in introducing a new form. Even those who are most in favor of a new one, have still at times a hankering after the old. Our calling is to mediate between the two. We must start from some practical point, and labor for the future; but it must be upon the foundation of past times. Religion is an idea in the heart of man; in worship the idea comes forth in a form. The worship of an appointed religion must always retain a historical form.

The Hebrew tongue must therefore remain side by side with German nationality; and thoroughly penetrate it. We wish to be Germans as well as Jews. Every nation has its mission in the history of the world; the Jews also have their mission. They are the religious people. For this mission a peculiar language is necessary; the Hebrew is completely a religious language.

Sobernheim.—Public worship is not the expression of individuals, but of the synagogue. Therefore must the teachers, and the religious views of the synagogues, be consulted. Many among the prayers are fitting neither for the synagogue nor for the times. The idea of the Messiah must be retained, but not a political Messiah.

Heidenheim.—The peculiar position of the people must be more considered. We are to reform for them, we must therefore unite ourselves with past times.

Ben Israel.—The six questions will call for many others.

The president proposed to close the debate, which was fully exhausted, in order to decide upon the preparatory questions.

The majority decided that the debate was concluded. Shall a Commission be named, and upon whom shall the choice rest?

It is to consist of five members. The following were chosen:—

Dr. Maier, who had ..	20	votes.
Herzfeld	11	—
Rabbi Bodenheimer	13	—
Holdheim	10	—
Solomon	8	—

The length to which this article has extended, forbids any remarks at present.

* The blowing the trumpet and waving the olive branch.

† Ibid.

MELCHISEDEC KING OF SALEM.

To the Editor of the "Voice of Israel."

Sir,—At p. 65, col. 1, of No. viii. of the "Voice of Israel," the passage "Then a very mysterious person appeared, Malchi Zedek, king of Shalem," &c., reminds me to ask what the Jews think of Melchisedek. Was he *the Messiah himself?* In a work entitled "Patriarchal Theology," by the late Rev. T. T. Biddulph, of Bristol, I remember once reading a chapter, in which it is contended that Melchisedek was no other than the Messiah.

To prove this, much stress is laid on the 7th chapter of Hebrews, *e.g.*, *verse* 3. "Without father, without mother," &c., "*abideth*, a priest continually, *μενει ιερευς εις το διηνε͂κες.*" It is also contended, that verse 4 should rather be translated "Consider how great this *person* is," as there is no "*man*" in the original, nor *verb*; but the verb immediately preceding "*abideth*" is in the the *present* tense. *θεωρειτε δε πηλικος ουτος* Again in *v.* 8, "of whom it is witnessed that *he liveth ὁτι ζῃ*" It is also hinted that, John viii., 56, may have some reference to the interview with Abraham.

I should be glad to know your opinion on this subject.

I remain, Sir, your obedient servant,

6th Dec., 1844. Oxoniensis.

P.S. In the *Apocryphal* book of Ecclesiasticus c. li., v. 10, is a remarkable passage. "I called upon the Lord, *the Father of my Lord*, that he would not leave me in the days of my trouble."

From the foregoing letter it must be evident that our correspondent desires to know the opinion of the Jews regarding the person of Melchisedec who met Abraham returning from the slaughter of the kings (Gen. 14, 18, &c.), in order to see whether their opinion supports that of the author of the "Patriarchal Theology," who contends that he was the *Messiah himself*. This likewise proves that his own mind is as yet undecided as to which opinion he ought to adopt. But, as we consider the subject of much greater importance than many others may be inclined to think, as will be seen in the

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sequel, we shall first try to satisfy our inquirer upon the opinion of the Jews, as that which is of the least importance in this subject.

As far as our own knowledge goes, we are not aware that either tradition or any of the Rabbis give the least cause for supposing that they considered Melchisedec to have been the *Messiah*; but rather that he was *Shem*, one of the sons of Noah (comp. the Targum Jonathan, and Jerusalem, and the Midrash Agadah), and they calculate by Gen. xi. 10, that he may have been alive at the time of Abraham. To Shem they ascribe the theological tradition of what Noah had learned from the first of men. That he communicated it to his children, and by his means the true religion was preserved. They even think that he established an academy upon Mount Tabor, where Rebekah is supposed to have gone "to enquire of the Lord," (Gen. xxv. 22,) as the Targum Jonathan gives it וְאַזְלַת לְבֵי מִדְרָשָׁא דְשֵׁם רַבָּא (and she went to the school of Shem the great).

Could we be sure that this knowledge of the person of Melchisedec was really obtained by tradition from the time of Abraham, and that it is not the offspring of some heated imagination, or the speculation of some inquisitive mind propounded as a tradition after the lapse of ages, there is neither anything extravagant nor incredible in the matter itself; and it might far better pass as truth than the vain speculations of Gentiles who would make him out to be either Ham or Enoch. But however much these propositions manifest the unsanctified minds of their authors, who desire to reveal more than the Scriptures themselves, they are, in our belief, less obnoxious than that opinion which makes Malchisedec to be the *Messiah himself*, because it runs counter to divine revelation and its principles.

This want of discrimination of truth has been attended with very fatal results as early as the third century, when, in consequence of it, a certain Theodorus, a banker, disciple of Theodorus, a currier, was seized with the strong delusion, called the heresy of the Melchisedecians.—Vide Epiphan. Haeres. lv., and Theodoret. Haeret. Fab. lib. ii., cap 6. Those heretics affirmed, that Melchisedec was a heavenly power, superior to Jesus Christ, since Malchisedec was the intercessor and mediator of the angels, and Jesus Christ was so only for men. That Jesus Christ was but the copy of Malchisedec according to that of the Psalmist (cx., 4), "Thou art a priest for ever, according to the order of Melchisedec." They took literally what St. Paul says, that Melchisedec had neither father, mother, nor descent. For another sort of Melchisedecians see Calmet's Dictionary under *Malchisedec*.

The importance, then, of the subject induces us to enlarge upon it, though we, likewise, intend to study all possible brevity for the convenience of our limited space.

It remains, therefore, for us to show, why Melchisedec who met Abraham cannot have been the *Messiah or Christ*? To this we reply,—

1. Chiefly because the Scriptures of inspiration do not declare him to be such. For this we believe to be the surest ground to stand upon in any doubtful case.

2. If we suppose him to have been Christ himself, unless we likewise suppose that he was then incarnate, and as such reigned upon the earth, which supposition needs no refutation, we must admit him to have been a mere accidental apparition in the form of a man; but not in reality *King of Salem* (Jerusalem). This would be contrary to the words of the apostle, who, in Hebrews, chap. vii., when he says expressly v. 1, "This Malchisedec, king of Salem," he thereby indicates that Malchizedec and Salem were, in reality, proper names: for else he would have quoted them immediately as appellatives without the interpretation of the second verse.

3. Because, under that supposition, Christ would have been a priest according to *his own order*, or in other words, he would have been a type of *himself!*

4. It is evident that Christ's priesthood only began with his ascension, when he carried his own blood within the veil, "For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth he should not be a priest, seeing that there are priests that offer gifts according to the law," &c. (chap. viii. 3. 4). But according to the above supposition, Christ would already have been a priest at the time of Abraham.

The like inquiries and their results can only be accounted for in a want of apprehending the true purpose of revelation in the Scripture. There are two principles which must not only be understood, but also truly believed and borne in mind, if we desire to read the word of God profitably. These are, first, that "all scripture is given by the inspiration of God;" and secondly, that it is given not for the purpose of gratifying the curiosity of men, but that it may be "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect and throughly furnished unto all good works" (2 Tim. iii. 16, 17). God, then, is the author of the scriptures, though holy men of old have written them. —Comp. 2 Pet. i. 20; 2 Sam. xxiii. 2.

If we, then, find the life of any man described in scripture, it is God who is the biographer, who, doubtless, neither gives too much nor too little of the circumstances of that man, according to the measure of instruction to be derived from the character described. If then we wish to derive the profit intended by the description, we have to look, not for what is not, but for what is described; for were this profitable for us, God in his goodness would not have left us ignorant of it in his revelation.

This, we feel assured, will hold good throughout the study of scripture. But to return to our subject, and by way of elucidation we propose the following question. Since we have proved, and we trust, satisfactorily proved, that Melchisedec was not the Messiah, we ask, did Moses, when he wrote of him, know who he really was, if not the Messiah? If we say he did not, then surely there was no tradition in his time, and the most plausible attempt to discover it after him, must either prove vain, or must at least leave us in uncertainty. But if we say that he did know, the question naturally suggests itself, why did he not tell us? This the faithful believer in the inspiration of scripture alone can answer, viz., that the spirit of God did not permit him to do so. If the question be then directed against the spirit of God, and it be asked, why did He not permit Moses to reveal that mystery to his readers? We reply that the Wise Biographer so drew up the life of Melchisedec that it might remain a standing type, and as such a prophetic declaration, till the reality should have *in part** come in, and the mystery be fully explained by Himself through the apostle, in the epistle to the Hebrews, to all those who, in perfect reliance wait upon Him. But, alas! how few there are who use that reliance in order to draw that knowledge from the source where alone they can obtain it.

As we have inadvertently overstepped the bounds of our space, we trust, if the Lord will, to resume this subject in a subsequent number, under the title of "The Melchisedec priesthood," in order to meet the remainder of our correspondent's questions.

To the Editor of the Voice of Israel.

Dear Sir,—Your recent visit to the East, as well as your particular interest in the Jews and the Jewish missions in those parts, will enable you to give me the most faithful and satisfactory information respecting the *Sephardim*, of whom above 500,000 are scattered about in the shores of Africa, Syria, Turkey, and the Ionian islands. I have been led to suppose, that although these very people seem, in God's providence, the most leading objects in the great work of Israel's future glory, little or nothing has been done as yet with regard to preparing them for the reception of the Bridegroom, or no efficient measures have been taken in order to seek and find out the remnant, according to the election of grace, which I firmly believe there is even at this present time.

Will you favour me then with all you know on the subject in your next number of the "Voice of Israel."

I am, dear Sir,
Your humble and obedient Servant,
Jan. 15, 1845. Λεῖμμα.

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* We say *in part*, not as regards the person of Christ, but as regards the world, who yet lingers to acknowledge him.

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THE "VOICE OF JACOB," AND THE TEMPORAL RELIEF FUND OF THE LONDON JEWS' SOCIETY.

Our readers will bear us witness, that we are not forward to attack our cotemporary, *The Voice of Jacob;* we overlook much that is uncourteous and contemptuous in its expressions towards converted Jews, because we have something better to do than to bandy words with it; but we cannot suffer its recent remarks on the Temporal Relief Fund of the London Jews' Society, to pass unnoticed.

In the January number of the "Jewish Intelligence," the following statement is made:—

"The remarkable feature of the present preaching of the gospel, is, that it is blessed especially to school masters, students of the Talmud, candidates of the Rabbinic office, or to persons engaged in petty trade, all of whom are, therefore, dependant upon Judaism, or the Jews for their support, and whose means of livelihood are cut off suddenly and totally, as soon as an inclination to Christianity is perceptible to their brethren. If traders, their credit is gone, and they can trade no more; if learned in the Talmud, their learning is utterly useless amongst the gentiles. They who a few hours before were in possession of respectability and the certain means of obtaining bread for themselves and families, suddenly find themselves mendicants, doomed by an imperative necessity to subsist on a precarious, and often an ungracious charity; or, together with their families, to perish from absolute and hopeless want."

To meet this emergency, the London Society propose to establish a Temporal Relief Fund. One would imagine that no man of common humanity could see any thing to object to in this; that no man of common sense could see in a mere provision against starvation, an inducement held out to apostacy. Yet the editor of *The Voice of Jacob* sees nothing in this but a scheme to buy proselytes; and suggests that "any well paid missionary could produce, in any given time, with the same outlay, and from the same walk of life," more converts from the Anglican Church to Unitarianism, Romanism, or Mahomedanism, than the missionaries of the Jews' Society produce converts from Judaism to Christianity.

Truly the editor of *The Voice of Jacob* reckons apostacy a cheap commodity! Truly he esteems it a more agreeable thing than we do, to be dependant upon gentile charity, when he thinks the prospect of a pauper allowance sufficient to induce a Jew to sell his conscience! We thank him, in the name of our brethren, for the high compliment he thus pays our nation. And is it really true, that the poor among Israel are so shamefully neglected by their brethren, as to be ready to sell themselves to the gentiles for the bread and the water of affliction? We know, that in London, indeed, there is neglect, gross neglect, of the poor foreign Jews; but we were not aware it had quite come to such a pass as this!

In reply to the assertion, that "no reputable Jew, who despises the price of his apostacy, is to be inveigled," which in plain English means, that no Jews in a respectable station of life, are converted to Christianity,—we state, that on the Continent there are many such, and even in this country there are several; but, unhappily, in most cases, these lose entirely their Jewish feelings, and soon cease to be known as Jews at all. But while making this statement, we frankly admit, that a large proportion of those who are converted, have been brought into poverty and distress previous to their conversion. And why? Because "Jeshurun waxed fat and kicked;" because in a time of outward prosperity their hearts are set on the things of a present world, and they forget God; and so it has always been with our nation; God has needed to chastise us with poverty and bondage before we cried unto Him in sincerity.

We ask the editor of *The Voice of Jacob*, whether it be not strictly true, that the resources of a Jewish tradesman are cut off the moment he is suspected of inquiring into Christianity? We do not ask him to confess, what we nevertheless know to be true, that he immediately becomes the object of a systematic persecution; but we ask this simple question: "Could any Jewish shopkeeper in Houndsditch continue to carry on his business there, among his brethren, after it was known that he was an inquirer into Christianity? We know the answer must be, No. And, seeing it must be so, is it reasonable to complain, because some benevolent persons wish to prevent him from starving? Will nothing less than the man's death by hunger satisfy you?

We have as thorough contempt for conversions from interested motives as the editor of *The Voice of Jacob*, or any one else can have. And lest the tempting prospect of being brought into a state approaching to starvation, and being by charity kept living on the brink of this precipice, instead of actually falling over it, should (as not our contemporary only, but even some Christians apprehend), entice Jews to make a false profession of Christianity, we will here lift up a warning voice, and tell them, if they expect much of worldly honor or profit by professing the faith of Christ, they will find themselves mistaken. "In the world ye shall have tribulation." You may pretty surely reckon upon poverty; you may certainly count upon contempt. You will have to serve a long apprenticeship before Christians have much confidence in your honesty: and even after you have served such an apprenticeship, you will ever and anon meet with Christians, who, with all their love for Jews in the abstract, cannot overcome their prejudices against Jews as individuals; who, with a vast amount of veneration for the Jews in the Bible, treat the Jews in flesh and blood with supercilious haughtiness. If ye care not for the salvation of your souls, for communion with God through our Lord Jesus Christ, and for the bright prospects of the world to come, we can promise you few of the good things of this world, as an inducement to embrace Christianity. "But," it will be said, "we can name some who have gained in their outward circumstances by a profession of Christianity." True, you can name them, because they are the exceptions and not the rule; you can name them for this very reason, that they are few in number.

Finally, we ask the editor of *The Voice of Jacob*, and our brethren in general, whether they mean to assert that Christianity is such a palpable falsehood, that no honest man can believe it? We know that the answer will be, that one born a Christian may believe it, but that one born a Jew cannot. No one is born a Christian: "Except a man be born from above he cannot see the kingdom of God." (John iii. 3.) "If any man be in Christ he is a new creature; old things are passed away, behold all things are become new." (2nd Cor. v. 17.) It is not baptising a Jew that makes him a Christian; it is passing from a death in sin, to a new life in righteousness.

With the other matters objected to in the same article in *The Voice of Jacob*, we do not intermeddle; we have as little sympathy as the editor himself, in many of the details that are given regarding proselytes; details, which we must take the liberty of saying, had far better not be laid before the public.

Edict of Justinian relating to the Language in which the Scriptures should be read in the Synagogue.

Soon after the destruction of Jerusalem by the Romans, the Jews were scattered through various countries, and associated with nations whose languages were widely different from their own. Obliged in their civil and commercial intercourse to adopt the speech of the people among whom they dwelt, the Hebrew so far ceased to be their vernacular tongue, that the Hellenist, and other Jews, preferred the Greek and other versions of the scriptures, even in their synagogue service. But in the reign of the Emperor Justinian, A. D. 552, there arose disputes on this subject. Some contended that the law ought to be read in a language understood by the people, many of whom were but imperfectly acquainted with the Biblical Hebrew. Others insisted that the language in which the law was originally written was sacred, and maintained that the Holy Scriptures ought not to be read in any other. The decision was referred to the Emperor, who ordered that the scriptures should be read in the language of the country, whether Hebrew, or Greek, or Latin, or any other. In the use of Greek versions, he recommended the Septuagint, though he did not forbid the use of others. He also prohibited the use of the Mishna, or *second edition*, as it was called, *because it did not belong to the body of the scripture, nor had been delivered by the prophets, but was merely the invention of men, who had nothing divine in them, and who spake only of earth.* And lest those of authority among the Jews should frustrate the design of this edict, he denounced corporeal penalties against those Rabbins who should, by anathema or other censures, endeavour to prevent the people from reading the scriptures. This edict of Justinian, however, was but transient in its influence; the Jews obstinately adhered to the practice of reading the scriptures in Hebrew in their synagogues; a practice which still continues to be universally adopted.

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NOTICE TO CORRESPONDENTS.

Two subjects of inquiry have lately been started in our columns, to both of which we beg to direct the attention of our correspondents. The one is, the question proposed by a correspondent in Liverpool: "*What are the criteria by which we are to judge, whether a passage of prophecy is literal or spiritual?*" The other is the question proposed by a clergyman of the Church of England respecting the perpetuity of the law of Moses. Both subjects are very important; and being likely to encounter strong prejudices, call for a dispassionate consideration and calm discussion by the members of Christ's church. We therefore invite the opinions of Christians on both topics.

We must again remind our correspondents, that the questions to which they request answers, would in most cases require, at least, a *column* of reply to make the answers intelligible, and this we cannot spare. Some we may take up shortly; if we pass over others, our correspondents must kindly bear with us. Many of their questions regard little matters of philology, which they will find explained in the most ordinary Hebrew grammar.

We really do not know any book possessing the characteristics J. T. H. requires.

Received:—Rev. J. H. B.: Lemma; Rev. S. A. Bradshaw; a Jew in Christ; J. A. H.; Rev. P. S.; an Israelite indeed; an attentive Reader; Philalethes; J. T. H.; גברה; A Son of Prince Abraham: W; W. B. D.; Eunomus.

BOOKS RECEIVED.

The Silver Trumpet, a Pamphlet. By Octavius Winslow.

Zebulun found for the Jews of England.

A casual Dialogue between a Christian and an Israelite.

We have received for the Jews' Benevolent Fund:—

S. S.	£0	10	0
Mrs. Bergman	1	0	0
Mrs. Dowswell	0	5	0
J. R.	0	10	0

Orders for stamped copies, to the Publisher, must be accompanied by pre-payment, which may be made in Postage Stamps.

Several friends who ordered the "Voice" *at the commencement, have omitted the payment. Such will this month receive a coloured envelope, and we hope the hint will be attended to.*

THE VOICE OF ISRAEL,

SATURDAY, FEBRUARY 1, 1845.

THE JEWISH ENQUIRER.—No. 4.

We cannot present the Jewish Enquirer, No. 4, to our readers without a few words of affectionate exhortation to our dear brethren. They repeatedly state, that it is only ignorant and uneducated Jews who embrace Christianity. Absurd as this assertion is, it is so often repeated that it passes current with many, who have neither opportunity nor inclination to inquire into its truth. Through the kindness of our beloved brother, who has yielded to our urgent entreaties, not only to give us an account of his conversion, but to give it with his name, we are enabled to show our dear brethren of the house of Israel, that one of the master-minds of the day, one who is not only the greatest poet that Holland has produced, but is equally renowned as a philosopher, a theologian, and a politician; this man brought up in hatred and contempt of Christianity, has been brought by the force of truth, and the power of Divine grace, to be a humble disciple of the Lord Jesus Christ. O brethren! Ought ye not to enquire whether ye be not rejecting the truth of God, to your own condemnation?

You request of me, dear brother, some account of my conversion to the Christian religion, and to the faith in Jesus Christ; and I cannot refuse to tell the things which the God of our fathers has wrought in my soul. I will cheerfully join my testimony with that of my brethren, both by nature and in grace, who endeavour to instruct others and to teach their hearts by retracing the ways of God towards them in his providence and his grace.

To set his dispensations towards me in a clearer light, I must refer to many long past events. A son of Israel is constantly reminded that his personal history is closely linked with that of his fathers. I must then crave indulgence for prefacing my account with some particulars respecting my parentage, which I derive from one of the Jewish families that have for several ages dwelt in the Spanish peninsula. Some of my ancestors in that country professed Catholicism, first by compulsion; and afterwards, (a case by no means uncommon in the history of our people in Spain and Portugal) from conviction, or, at least, in sincerity. Humanly speaking we might still have inhabited that country, and professed the Romish faith; but one of the members of our family, Canon Tresonis, of the collegiate church of Oporto, gave up, in consequence of his doubts on religion, his office and his country to return to the Synagogue of his ancestors.

We learn from various biographical works* the history of Gabriel (*Judaic* Uriel) da Costa (Latin a Costa) who with his younger brothers was circumcised at Amsterdam, where, after falling into complete infidelity, his life ended very unhappily. It is from one of these younger brothers, Joseph da Costa, that I take my descent, by the direct male line. My family belonged during two centuries to the Spanish and Portuguese synagogue in Amsterdam, where it enjoyed all the privileges which Holland then presented to my nation in its exile and tribulation. My father, who shared in the sentiment of devotedness to the house of Orange, so common amongst the Jews, and who was therefore very inimical to the revolution, educated me in the same principles. He was a very upright man, and gifted with a large share of good sense; and my education was to him an object of the most affectionate care and solicitude. His religious principles were by no means those of a strict Jew, although he maintained a decorous respect for the outward ordinances of religion. My mother was much more inclined to the religious observances of modern Judaism.

From childhood my mind had been partially influenced by a sort of religious instinct, a vague desire to know and serve God, whilst I was, at the same time, involved in doubt and uncertainty, both as to Revelation itself, and with regard to the ordinances, and the oral traditions of the Rabbis. At times I strenuously addicted myself to the devotional use of the prayers, the rites and commandments of my religion; at others, I relapsed into doubt, and gave way to a distaste for all these outward observances. The scoffing and irreligious philosophy of the 18th century inspired me with horror; and my attention was earnestly directed to the acquiring of an intelligent conviction respecting the existence and government of God, and the immortality of the soul. But the books I consulted in my search into these high interests failed to afford me satisfaction. Their arguments were not of sufficient weight fully to convince me of their truth, nor did their reasonings fix me in complete incredulity. Materialism alarmed, distressed, and shocked me. But the subtleties of Plato, of Mendelsohn, and others, could not reach my heart, nor warm it. My mind was at that time far from being convinced of the historical fact of Revelation, or of the veracity of the Old Testament, of Moses, and the Prophets. And although in the midst of this uncertainty, I still clung to the great recollections of my nation, from a feeling of natural pride; my commerce with unbelievers, and my study of philosophers, had wrought in my mind so far as to exclude the idea of an immediate and positive revelation. I had formed a sort of deistical system, in which were mingled rabbinical and Mosaic principles. I looked upon Jesus Christ as a light proceeding from Israel for the illumination of the Gentiles: meanwhile the vanities of the world and sin ruled in my daily life. Such was the state of my mind when in the providence of God two events occurred which had a marked influence on my future course.

My father, perceiving my inclination for study, destined me to the career of jurisprudence, a pursuit which, though formerly closed to the Jews, had been partially opened to them since the revolution of 1795. From the age of 13 to 15 years (1811—1813) having attended regularly the Latin classes in my native city of Amsterdam, I began a course of lessons with the Professor of Antiquities and Literature, a man of learning, and possessed of a highly refined taste. His historical lectures gave him ample opportunity for asserting and setting in a conspicuous light the truth and high authority of the writings of Moses, and he earnestly vindicated those records from the sophisms and fallacies of Voltaire, and the other sceptics of the age. The idea of a *positive revelation* was now awakened in my mind; I began to believe in the divinity of the Old Testament, and this great truth gradually developed, was to me as a beacon amidst doubt and obscurity. Revealed religion, the divine authority of the Bible, is an historical fact.

My study of the Bible history was soon followed by enquiries which originated

* *Exemplar Vitæ Humanæ*, printed at the end of the *Colloquy of Limborch with Prabio*, Bayle, *Dict. Historique*, art. — *A. Costa*. Wolf, *Bib. Rabbin*, &c.

Amica a Platio ad Judæo — Orobio.
Dom Balthasar Orobio de Castro

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partly, I must own, from national pride. In the midst of the contempt and dislike of the world for the name of Jew, I had ever gloried in it. I began, therefore, to study the history of our families, and of our nation, in Spain and Portugal, in respect to its theology—its poetry—its attainments in science—its political and diplomatic position, taking a general review of its prosperity and of its astonishing calamities. Throughout their history, both ancient and modern, I perceived something so extraordinary as to be quite inexplicable, unless we view the Jews as the subjects of remarkable privileges, and of as remarkable downfal; of a special election of God, and of an enormous crime on the part of the elect people. It was thus that the consideration of modern Judaism prepared me for the knowledge of that religion, which alone is the solution and the fulfilment of the pure and divine Judaism of the Old Testament.

Another circumstance in my life tended to my further enlightenment. The perusal of the ancient classics, the political events of 1813 and 1815, even the study of the history of my fathers according to the flesh, awakened in my soul the faculties of poetry. As a youthful poet, I was presented by a learned Hebraist of our nation to the greatest of our Dutch contemporary poets, the celebrated Bilderdyk (who died at the age of 75 years in 1831.) He was a remarkable man in all respects, and one whose political and religious convictions, and originality of mind and character, had armed all this present age, at least in his own country, against him. Misunderstood, persecuted, banished (in 1795), harassed by all sorts of misfortunes, he had found from his youth, strength and consolation in the gospel of Christ. Attached in heart to the truths of the confession of the Reformed Churches, he had besides early perceived the glorious future, announced by the prophets to the ancient people of God, and how their conversion to the Messiah, crucified by them, would be one day to the nations at large like life from the dead. From thence arose a particular attachment to Israel for their fathers' sake, and for the love of Christ, who sprung from Israel according to the flesh. Very naturally, I felt strongly drawn towards this extraordinary man. I became his disciple, and also his intimate friend for 18 years to the day of his death. It is to him, under the hand of God, and through His adorable grace, that I saw the light which led me to the Christian religion, and to the faith in Jesus, my Saviour, and my God. Not that Bilderdyk ever sought to make a proselyte of his young disciple. With a wisdom which I can attribute to nothing but the direction of the Almighty, he rather endeavoured not to sway my mind by the influence which his superior intelligence gave him over me. He only endeavoured to render me more of an Israelite than is consistent with the wisdom of the present age. He spoke to me of the Old Testament; he directed my attention to the prophecies, to the promises given to the fathers, to the portions of revealed truth, preserved even in the traditions of the Rabbis (Messiah Ben David and Messiah Ben Joseph, &c. &c.) Especially he tried to make me feel that the true Christian shares in the hopes of Israel in regard to a glorious reign of Messiah upon the throne of David; and that on the other hand, (it is thus that he expressed himself in a piece of poetry which he addressed to me in 1819), the sincere Jew is a Christian in hope.

Soon the hand of God led us further on. It was in 1820. Bilderdyk and I were engaged in a deeply serious conversation on the things of God and of truth. In the ardour of discourse he happened to say to me, that the ancient Jews themselves had acknowledged a plurality of persons in the ineffable unity of God. That God seeing himself, contemplating himself, reflecting himself, begot his Son from all eternity; and that the Son is He whom Christians adore in the person of Jesus Christ crucified.

Then did my eyes perceive the first rays of new light. I began to read the New Testament; I read that unspeakably sublime and blessed Word (John i.6—14), "In the beginning was the Word, and the Word was with God, and the Word was God, and the Word was made flesh." I began to feel an abhorrence of sin, for which the Saviour himself manifested in the flesh, had suffered the death of the cross. I perceived the fulfilment of the prophecies of Isaiah xi. liii. lxi., and in Psalms xxii. cx. &c. &c. I adored—I believed; and by degrees this faith operated upon my conscience and my practice. Religion was no longer merely a sublime speculation, or a great national interest; I found that I must become the property of Jesus Christ, that I must live to Him, and by Him. Twenty years have elapsed since that period. Shame in the sight of God and before men befits me in recording so holy an obligation. But He who called me from the midst of darkness is faithful. He will not suffer me to quit this life without having truly glorified him with my lips, and in my life, by the faith which alone saves. During the early days of my convictions I had, though with some hesitation, opened my mind on the subject, to my friend Capadose. We soon entered into a full discussion of it—and our conversations were more and more directed to the great questions of the truth and salvation; we read and examined together. A third inquirer into the Scriptures and the truth in Christ, was soon after joined with us. God gave me, in 1821, a wife whose choice from the first communication we had together on this all-important subject, was in accord with my own. By a remarkable providence of our God, Hannah Belmonte, my cousin, betrothed to me in 1820, had been (through a train of family circumstances) brought up in a school of Christian young ladies. Having been admitted to share their religious instructions, she became acquainted with the catechism of Heidelberg, and had heard the blessed name of Jesus before I did. From the time I imparted to her what was passing in my own mind, she became to me a beloved sister in Christ, as well as a faithful companion in the trials of life, and in the search after eternal life through faith in our great God and Saviour. Together with our friend Capadose, we were baptized the 20th October, 1822, at Leyden; and the Lord afterwards added to us three other members of our family. We kept up a good understanding, and uninterrupted communion of feeling with my mother-in-law Belmonte, and her eldest daughter, Esther; though we were far from anticipating the happy change and renewal of heart and life, which quickly developed itself. By the Divine blessing, a conversation that my mother-in-law and I had together, one evening, was made the means of arousing her to a serious concern for the salvation of her soul, and this example was soon followed by her daughter. Both displayed great eagerness for Christian instruction, and shortly after they openly confessed the name of the Lord Jesus, and were baptized by the venerable and pious Pierre Chevalier (pastor of the Walloon church in this town)—and who is now with them before the throne of the Lamb.

Our mother, then aged sixty-eight years, survived her baptism two years, a period which she devoted almost entirely to prayer and studying the Scriptures, especially the New Testament, her previous reading having been confined to the most frivolous publications. Perfect peace was the portion of her latter days, and her last words were, "Come, Lord Jesus!" Her daughter Esther, who afterwards married the worthy son of the Walloon pastor, our intimate friend and brother, Mons. J. Chevalier, after a most edifying course of devotedness to her Lord and Saviour, died in her confinement in June 1840. Her soul also reposes in peace in the bosom of Abraham, and in the full fruition of His presence who redeemed her with his blood.

Another member of our family, who had become a disciple of Christ, and had been baptized some time after us (but quite independently of us), had preceded our dear sister in death; delivered from the depths of sin by the healing grace of the Lord, he had found pardon and eternal life through the new and living way of the blood of Christ. After having studied theology, he was about to assume the pastoral charge of one of our churches, when he was called to his rest.

To God the most holy, be thanksgiving and praise for his unspeakable mercies in life, in death, and throughout all eternity. Amen.

ISAAC DA COSTA.

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STATISTICS OF THE JEWISH POPULATION.

The following statistics of the Jewish population will be interesting to our readers. They are gleaned from a much more full account recently published by M. Bernouilli, Professor of History in the University of Basle.

The total number of Jews scattered over the world, is variously estimated; some writers limit them to four millions of souls, while others reckon them at five, at six millions, and upwards. If we admit that the number of Jews out of Europe is equal to the number of those who inhabit this portion of the globe, the sum total must be at least six millions, as we cannot reckon the European Jewish population as less than three millions.

The numerous differences which present themselves between the movements of the Jewish and Christian population, are worthy of attention.

In the Prussian states, the Jewish population, from 1822 to 1840, increased from 144,737, to 194,558. If we subtract from this number 410, gained by the annexation of Wendel, the increase is, 49,411, or 34 per cent.; while the increase in the Christian population during the same period was only 27 per cent.; the excess of the Jewish population being thus one-fourth above the Christian.

The excess of births rose during these eighteen years as follows:—

		per cent.
The Christian population,	2,435,319, or	21, 14.
The Jewish ditto, ...	42,044, or	29, 05.

Notwithstanding this excess of births on the Jewish side, it appears that the proportion of births among the Jews is smaller than among the Christians. The mortality also is less among the Jews. The proportion of births and deaths annually is as follows:—

The Births are;

Among the Christians, equal to a 25th of the population.

Among the Jews, equal to a 28th of the population.

The Deaths are;

Among the Christians, equal to a 34th of the population.

Among the Jews, equal to a 46th of the population.

At all the different periods of life there is less mortality amongst the Jews.

In a population of 100,000, there are dead-born children:—

Among the Christians, ...	143
Among the Jews, ...	89

The annual number of illegitimate births in the Prussian states, are:—

Among the Christians, ...	36,396
Among the Jews,.....	113

which amounts to a 13th *of the whole births* for the Christians, and only a 52nd for the Jews, or about four times less.

Although the Jews form but a small portion of the whole population, the statistical results they offer, are so strikingly different, and at the same time so much in their favour, that one ought to consider them as inherent in this people. It would be desirable to ascertain, whether the results in regard to them are the same in other countries, as well as to inquire what are the causes that conduce to these favourable results.

The great difference in the mortality is certainly the most remarkable fact; and we must seek for the cause of this difference in the mode of life peculiar to the Jews. The Jews are not considered to possess more vitality than others; and it would be equally wrong to suppose, that their lives are more free from trouble. It is an undoubted fact, that their mode of living is different from that of other people.

The author proceeds to state, that he does not conceive the Jews avoid engaging in agricultural or mechanical labour from any innate dislike of work; but owing to the necessity of keeping their Sabbath, in addition to the Lord's-day of the Christians, with whom on this account, they compete at a great disadvantage. On this account they choose professions that require intellectual activity, rather than those that demand physical strength.

From this they derive not only a peculiar mode of life, but at the same time a mode singularly favourable to the preservation of life in all its stages. The children of the lower classes are born in more favourable circumstances. Their mothers are not subject to hard labour, and can thus attend more to their own health, and that of their infant offspring. And while the men are less exposed to danger than the labouring class among the Gentiles, they live much more in the open air than the industrial classes.

It is not on account of having two successive days of leisure that the Jews enjoy a prolonged life; in those countries where a great number of holidays are kept, we do not find that people live longer. It is because they employ those days of leisure differently, and live with more sobriety, rarely indulging in spirituous liquors. To these good habits their isolated position and religious customs greatly conduce.

THE COMING OF ELIJAH.

It is a remarkable fact that a belief in the re-appearing of Elijah "before the great and dreadful day of the Lord," (Mal. iv. 5.) has always been so strong among the Jews, that it is a custom unto the present day, when a devout Jew mentions a city or country, for him to add, יעמד על אלידהו "May it stand until Elijah," that is, until the coming of Elijah. Our readers may see an instance of this in the print of Dr. Adler, the newly elected Rabbi, which is to be seen in many of the print shops in the City. After the words "Great Britain," they will find the letters, "י" ע" א" the contracted form of the above sentence, being the initial letters of the words that compose it.

LECTURE III.—The Messiah, as revealed in the Law, the Psalms and the Prophets.

By the Rev. H. Highton, M.A.

I have already, in my previous lectures, gone through the Scriptures of what we call the Old Testament, with the view of showing that there is there revealed a second person of the Godhead, called by the incommunicable name of God, and acting as the minister or representative of the first person of the Godhead. I now proceed to another class of arguments which prove the plurality of the persons of the Godhead. The principal of these is, that the Hebrew word meaning God, is itself a plural word, implying thereby, as we contend, a plurality of persons in the Godhead. And yet more than this, the word is not merely of a plural form, but it is coupled with verbs and adjectives of the plural or singular number indifferently. A fact more strikingly confirmatory of our doctrine of the nature of God could scarcely be imagined; for exactly as we declare, that God is in one sense a unity, and in another sense a plurality, so we actually find that the word Elohim, which means God, is used indifferently either as a plural or as a singular. For let it not be forgotten that Christians equally with Jews declare that it is nothing less than blasphemy to deny the unity of His being; though in the unity of that being we believe there is comprehended a plurality of what we call persons. But as I spoke at some length in my first lecture as to the connexion between the unity and plurality, and then showed that it is no self-contradiction or absurdity to assert at once a unity of being and a plurality of persons, I shall not say more of this at present; but I will merely remark, that it is a most extraordinary and instructive fact, that we find the *plural* word Elohim, or God, most usually, though not always, coupled with a singular verb or adjective. Thus, in the very first words of the Bible, how exceedingly striking it is to find it written, "In the beginning God created the heavens and the earth." *God* in the *plural, created* in the *singular* number. I think the truth of our doctrine of the plurality of persons in the unity of God never flashed more strongly on my own mind, than when I first read that first verse of the Bible in the original Hebrew.

But lest from the constant use of the word Elohim with the singular number, we should be led to suppose that God is in no sense a plurality, it has pleased Him, by the inspiration of His Holy Spirit, to cause that it should be sometimes used with a plural verb or adjective. I will mention some of the clearest passages in which it is so used, that you may be enabled to refer to them in the Hebrew. You will find it used with a plural verb in Gen. xx. 13. "And it came to pass, when God caused me to wander from my father's house, &c.; and again, in Gen. xxxv. 7. "And he built there an altar, and called

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the place El Bethel: because there God appeared unto him." And with a plural adjective in Josh. xxiv. 19, and again in Deut. v. 26 (in the original Hebrew; v. 23).

But we have not merely the plural use of the word Elohim to mention in this part of the argument; we have some very distinct passages, still more directly implying the plurality of persons. There is a very remarkable place of the kind in Eccles xii. 1, where it is said, "Remember now thy Creator in the days of thy youth." In the original Hebrew the word is in the plural, and if translated literally, would be, "Remember now thy *Creators*, &c. Now, according to our doctrine, this is perfectly intelligible, for we believe and declare that God made all things by the instrumentality of the second person of the Godhead, so that each of these persons of the Godhead may, with propriety, be called man's Creator; but, according to the Jewish doctrine of the unity of God, the unity of person, as well as unity of being, I cannot at all see what explanation of the use of the plural word could possibly be given. And in connexion with this expression of Solomon about man's *Creators*, it is a very remarkable circumstance, that in the account of the creation of man, given by Moses, in the book of Genesis, the plural is also distinctly used, for it is there recorded, Gen. i. 26, "And God said, let *us* make," &c., or "*we* will make," &c.; so that Moses as well as Solomon very emphatically declares that the great Creator of man consists of more than one person; for whom could God have been addressing, when He said, "Let us make," &c. I know that, in order to escape the obvious conclusion to be drawn from the passage, it has been asserted that God was here addressing and taking counsel with the angels; but this explanation cannot in any degree bear the test of an accurate examination of the passage; for is there the slightest ground for supposing that the angels took any part in the creation of man, when God said, "Let us make?" or shall we say that man was made in the image and likeness of the angels, when God said, "Let us make," &c. in *our* image?" Surely not, for Moses expressly adds, v. 27, "So God created man in his own image, in the image of God created he him; male and female created he them?" But there are some other passages which we ought to examine, where God in the same way speaks of himself in the plural number; thus in Gen. iii. 22, "And the Lord God said, Behold the man is become *as one of us*, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat and live for ever," &c. There are no words which I know which could more distinctly assert the plurality of persons in God than these, where he says, "one of us." How M. Leeser, of Philadelphia, the editor of the *Occident*, which is the American Jewish Magazine, in his sermons on the Messiah, explains this passage as spoken to the angels—"one of us," meaning Himself and the angels;—but never can I believe that the Great Everlasting Creator would thus put Himself on a level with the created angels, and say "*one of us*." Surely, unless He really meant what we assert Him to mean, and in the word "*us*" intended to include the Great Uncreated Angel, the second person of the Godhead, he would either have said to the angels, "Behold, man has become as one of you," or else have said, "Behold, the man has become like me, to know good and evil."

There are two other passages which I shall quote, to the same purpose; one is in Gen. xi. 7, speaking of the tower of Babel, "Go to, let *us* go down, and there confound their language, that they may not understand one another's speech." You see here again, God speaks in the plural number, and says, "Let *us* go down." The other is in Isaiah, vi. 8, "Also I heard the voice of the Lord, saying, "Whom shall I send, and who will go for *us?*" Here we see exactly the same thing continued, God speaking of himself at once as a unity and a plurality, "Whom shall *I* send, and who will go for *us?*" And surely, here again, we cannot say that Isaiah went to execute any purpose of the angels, or in any way as their messenger, but simply and merely as the messenger of the Lord of Hosts himself.

But before I leave this part of my subject, it may be as well to notice some of the other answers and objections which have been made to some of the arguments which I have here urged. In the first place, Jews have answered to the argument drawn from the plural form Elohim, that there are several Hebrew words which have a plural form, but a singular number; and they have quoted, as a proof of this, the words "maim," meaning water; "shamaim," meaning heaven; and "panim," meaning the face or surface of a person or thing. But if we examine these words we shall find, that though *apparently* they may have a *singular* meaning, yet, in *reality*, they have a *plural* or collective one; thus, for instance, "maim" water, means a collection of waters, forming one collective whole; and thus again, "shamaim," heaven, is also, in reality as well as in form, of the plural number, meaning what we call in a similar way in English, "the heavens;" comprehending all the various regions which are included under that title; thus, for instance, there is one region of the heavens which is formed by the atmosphere of our earth, and which is the region of the clouds and winds and rain; again, there is the region of the heavens above the atmosphere of our earth, in which the sun and moon and stars move in their several courses; and again, there is the region of the heavens, which is more especially the dwelling-place of God and of the angels, which is emphatically called "the heaven of heavens" by Solomon, who says, "the heaven of heavens cannot contain God." And in the same way exactly "panim," meaning the face or surface of a person or thing, is a plural, and means all those distinct parts of a thing which are turned towards the eye of the spectator, and in that way may be said to form one whole. Now, if we apply the very same rule and the same analogy to the word Elohim, and make it to mean a collection as it were of more than one person, forming together one great individual God, we shall find that this is exactly what we Christians maintain the character of God to be.

Again, it has been objected to the argument drawn from the plural form of the word Elohim by M. Leeser, and the objection was repeated by a Jew who spoke to me on the subject after my last lecture, that the word Elohim has a plural form, because God is, as it were, a concentration and collection of all the power which there is in the universe. I answer that this explanation of the word is in itself indeed admissible; but why have we not as good a right to assert that the word is in a plural form because God is, as it were, a collection and concentration of more than *one person*, as Jews have, to assert that it is that form, because he is a concentration of all *powers*.

And again I answer, that although this explanation gets rid of the argument derived merely from the *form of the word*, it can serve by no means to explain those passages where God speaks of himself as *we* or *us*, nor again of the passage of Ecclesiastes, which speaks of *Creators* in the plural number.

HAVE THE RABBIS A RIGHT TO MAKE REFORMS IN RELIGIOUS MATTERS?

(Extracted and Abridged from the "Archives Israelites.")

The introduction of reforms in the Liturgy, and in other parts of worship, is a subject that much occupies the Jewish press; the Rabbis, who, by their position and influence, might direct these reforms, are the most obstinate opponents of reform. They consider the Talmud as a second revelation, at which it is unlawful to aim the least blow; we must, therefore, try to convince them, on the authority of this book, that they are in error; and that in following the decisions of this commentary, they may, without wounding their consciences, undertake useful reforms, conducive to the interests of religion.

When reforms are proposed, these are their reasonings:—"Like you," they say, "we desire reforms; but this book, which we consider as sacred, takes from us the power necessary to authorise them. Does not this book prescribe to us as a principle, that a Beth-din (Council of Judges) cannot change that which a preceding Beth-din has established, unless it be superior in number and in knowledge?" Our Rabbis are too modest to attribute to

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themselves this superiority, and consequently they remain in a hurtful *statu quo*. To this argument we shall oppose another taken from the Mishna, Treatise *Rosh Hashanah*, ch. ii. § 9.

"Rabbi Gamaliel (Chief of the Sanhedrim at this period) sent to tell Rabbi Joshua (who disagreed with him on the subject of fixing the Day of Atonement) saying:—'I order you to appear before me on the Day of Atonement, according to your computation, with your staff and purse of money in your hand.' R. Akivah went to him, (R. Joshua) and found him grieving; he then said to him,—'I can prove that all that Rabbi Gamaliel has done is well done, for it is said,—"These are the feasts of the Lord, holy convocations which *ye* shall proclaim;" either at their proper time, or not at their proper time, *their* ('that is, the Rabbis') convocations are to be considered as holy festivals.' When he (R. Joshua) came to R. Dosah ben Arkenaz, the latter told him, 'If we are to re-investigate the decisions of the tribunal of Rabbi Gamaliel, we must also re-investigate the decisions of all the tribunals of justice which have existed from the time of Moses till the present day; for it is said, (Exodus xxiv. 2) 'Moses, Aaron, Nadib, Abihu, and seventy elders, went up to the Mount.' Why were not the names of the elders also specified? To inform us, that any three men in Israel that form a Beth-din, are to be respected in an equal degree with the tribunal of Moses." Then did R. Joshua take his staff and money, and went to Libna, to Rabbi Gamaliel on the very day in which the Atonement would have been, according to his computation; when Rabbi Gamaliel rose, and kissed him on his forehead, saying,—"Enter in peace, my master and disciple! My master in knowledge, and my disciple, since thou didst obey my injunction.'"

From this passage, (the authority of which, and the principles on which it is founded, are incontestible, since they emanate from the Chiefs of tradition) it is evident, that the existing religious authorities may make decisions without enquiring about those of their predecessors. Let the Rabbis first recognise their rights, and afterwards it will be easy to understand the manner in which reforms are to be effected.

[*We particularly request the attention of our readers to the following passage.*]

Let us remember that it was because they would not submit to the excessive bigotry of the religious leaders of that day, that some young enthusiasts, who only wished greater liberty in the exercise of worship, were driven to form a little sect, which, being increased, separated itself from the synagogue; and availing themselves of the morality inculcated in the sacred Scriptures, establishing themselves, so to speak, on the foundations of an ancient religion, they quickly extended themselves more and more. Without entering into the hidden designs of Providence, we may be permitted to think, that but for the rigidness of Caiphas and his council, the half of the globe would have been Jews at this day.

[According to these French philosophers, if Caiphas had yielded a little to the Reform movement of the first century, we should now have had Judaism occupying the place of Christianity; while Judge Noah says, that had the Jews not rejected Christ, they would have lost their nationality, and the Christians could not have been saved from their sins! How well the Holy Spirit taught Peter, the Christian Jew, to reconcile these *ifs!* "Him, being delivered BY THE DETERMINATE COUNSEL AND FOREKNOWLEDGE OF GOD, ye have taken, and BY WICKED HANDS have crucified and slain," (Acts ii. 23.) And again: "Those things which God before had shewed, by the mouth of all his prophets, that Christ should suffer, He hath so fulfilled." (Acts iii. 18.)—ED.]

IGNORANCE OF PROPHECY AMONG MISSIONARIES TO THE JEWS.

The following letter has been sent us by an esteemed correspondent, and we consider his remarks highly important. We do not know the special instances to which he alludes when speaking of missionaries to the Jews. We know that Dr. McCaul and others of the principal missionaries in connection with the London Society, are fully aware of the importance of showing to the Jews that God is faithful in all His declarations, whether He threaten judgment, or promise mercy.

TO THE EDITOR OF THE VOICE OF ISRAEL.

Sir.—You will perhaps permit "a layman" who feels the most lively interest in all that concerns the destiny of the Jews, to draw the attention of your readers to the deplorable ignorance of the prophetic scriptures which is betrayed by too many of those who undertake to carry the glad tidings of salvation to the exiled people of God.

All who are conversant with the elder prophets must have felt the truth of a remark made by the Bishop of Ripon, at the last meeting of the "Society for promoting Christianity among the Jews," viz., "No one who studies deeply and devoutly the sure word of prophecy respecting the future fate and fortune of the Jews, can be otherwise than advanced in Christian edification, *especially as it must bring more strikingly before him the future advent of the Saviour in glory:*" and yet this great and prominent truth seems to be continually overlooked by our missionaries, if we may judge from the reports of their proceedings that are published in the "Jewish Intelligence," &c. A constant objection of the Jews to the reception of Jesus as the Messiah seems to be the failure of those oft-repeated predictions of earthly blessedness which are everywhere associated with Messiah's advent and reign; and how is this objection to be met except by the doctrine of the pre-millenial coming of our Lord as synchronising with the restoration of Israel, and the commencement of the millenial sabbath? Being myself deeply impressed with the truth as well as simplicity of this doctrine, I rejoice to see that you have drawn attention to a little work in which it is ably expounded, viz, Mr. Watson's "Shiloh's Sceptre." May I be permitted also to recommend to your readers two other works on nearly the same subject, that have still more recently appeared, viz., "The Four Prophetic Empires, by the Rev. T. R. Birks," and "Horæ Apocalypticæ, by the Rev. E. B. Elliott." The prophecies of Daniel and St. John have certainly never before received such full elucidation as in these invaluable works, which seem themselves to fulfil a prediction of Habakkuk (ch. ii. v. 2, 3), and to have made the "vision (so) plain that he may run that readeth it."

Before I conclude I wish again to attract attention to a pamphlet by Mr. Beeston (already noticed in a former number of "The Voice of Israel"), on the "Genealogies contained in the Gospels of St, Matthew and St. Luke," and which entirely removes another stumbling block out of the way of the Jew, by proving from the scriptures that the blood of David did actually flow to our Lord through the veins of his mother Mary, and not merely, as we have been accustomed to maintain, through his adopted father Joseph,—a fulfilment of the prediction at which the Jews may well demur.

I am, Sir, your's &c.,
A LAYMAN.

THE FIVE ISAACS — The five Isaacs were all men of great ability and learning, contemporary with each other; the two most celebrated were Isaac Alphese, Prince of the Exile,* whose epitaph was written in spondaic verse, showing the estimation in which the learning of the Greeks must then have been held; and Isaac Ben Baruch, who asserted that his family came into Spain in the time of Titus; he understood Latin, Greek, and Arabic, as well as Hebrew, and was so deeply learned in Mathematics, that the King of Granada sent for him to court to receive instruction from him, and treated him with much flattering distinction. He continued to reside at court until his death.

REVIEW.

Biblical Expositions. By RABBI ABRAHAM BELAIS. Printed for the Author, 46, Great Prescot Street.

This work consists of four lectures, of which the following are the titles. 1. On the reverence of the excellency of God. 2. On the efficacy of repentance, and the reward thereof. 3. On peace, temporal and spiritual. 4. On the immortality of the soul. We cannot recommend this book to our readers, on account of the correctness of its doctrinal views; but they will, nevertheless, find much in it to repay them for the labour of its perusal. To those, especially, who are seeking an acquaintance with Rabbinical literature, it will be a great acquisition; it is written in an easy Rabbinic-Hebrew style, printed in Rabbinical characters, with an English translation in parallel columns.

In these days of trim routine, there is something very amusing in the *naïveté* with which the Rabbi tells us, in the title-page, that he is "author of four works, which have been already published, and three more which are in the press." We present our readers with the loyal conclusion of his preface. "It is particularly incumbent upon us to wish well to the government of countries in which we enjoy liberty, and freedom to follow our sacred religion, like in England, under the reign of our blessed Queen Victoria. May the King of kings bless her, His Royal Highness Prince Albert, and Her Majesty the Queen Dowager, and all the Royal Family; and may we soon live to see the days of the Messiah, of whom Isaiah says, 'How beautiful on the mountains are the feet of him that bringeth good tidings, that publisheth salvation, that saith unto Zion, thy God reigneth.' Amen."

* A rank conferred in Spain at this period.

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ADVERTISEMENTS.

JEWS' BENEVOLENT FUND. While the spiritual benefit of the Jews occupies, and deservedly occupies, the attention of a large portion of the Christian public, the extent of their temporal destitution is considered by comparatively few. While there is a lively apprehension of the evil of seeming to hold out a bribe to the Jews to make a hypocritical profession of Christianity, there is, perhaps, too little anxiety lest the name of Christ should be dishonoured, through the indifference of Christians to the temporal wants of his brethren according to the flesh; and it is scarcely to be expected that a Jew should believe our professions of regard for his soul, if we show ourselves utterly careless of his bodily wants.

The number of destitute foreign Jews in this country is already very great, and is yearly increasing. Those who do take their case into consideration, know that the curse, long since pronounced by God, has come upon them to the uttermost; that they pine away in strange lands "in hunger, and in thirst, and in nakedness, and in want of all things." (Deut. xxviii. 48.) And shall those who profess to love the Lord Jesus Christ behold this unmoved? The excellent Philo-Judean Society has long sought out and relieved a portion of this destitution; but as its operations are confined to females, a large proportion of the individuals to whom we allude do not come within its range.

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No. XI. SATURDAY, MARCH 1, 1845. Unstamped 3d. Stamped....4d.

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THE LATE ASSEMBLY OF RABBIS AT BRUNSWICK.

The late assembly of Rabbis at Brunswick is, like all other public transactions, variously regarded by men of different parties. While those who were engaged in it, consider it as one of the most important events that has taken place in the annals of Judaism, since the convocation of the Sanhedrim by Napoleon, the orthodox Jews affect to treat it with contempt, as being little more than an *exposé* of the peculiar crotchets of the individuals who composed it.

We have no hesitation in saying, that we regard it, not simply as the most important event since the meeting of the Sanhedrim, in 1807, but as an event infinitely more important than that meeting, inasmuch as it was occupied with subjects more vitally affecting the Jewish religion. If, indeed, we considered the opinions expressed in the meeting at Brunswick to be peculiar to the five-and-twenty men assembled there;—nay, if we thought they were but the opinions of five hundred or five thousand Jews, we should set little store by them; we should regard the whole simply as the commencement of another sect,—as another modification of a reform-union. But we solemnly believe, that the meeting at Brunswick told out the feelings, the doubts, the difficulties, of the educated Jewish mind; that what a large portion of their brethren, tremblingly think, and feel, and hardly dare acknowledge to themselves, the Rabbis at Brunswick have had the honesty, or the imprudence, to proclaim aloud to the world.

As we are very desirous not to be misunderstood by our brethren, we feel it necessary to state our views explicitly on a subject which is of great importance, as it not only affects the present standing of our brethren, but modifies their views on the subject of religion to an extent they are scarcely aware of. At the hazard, then, of shocking the prejudices of many of our dear friends, both in this country and on the continent, we distinctly state, that we would gladly see our brethren endowed with all the civil privileges enjoyed by their fellow-subjects in any country where they sojourn; that nothing would satisfy us on this behalf, short of equal rights of citizenship. We are well acquainted with the positive evils that accrue from their being deprived of these rights; while our friends, who differ from us, only theorise about certain possible evils which they imagine might follow their possession of such rights. We admit, as readily as they do, that none but a true Christian, one who is "born of God," a "new creature in Christ Jesus," can spiritually, as unto the Lord, perform his duties either as a citizen or in any other capacity; he only has learnt to "do all to the glory of God;" (1 Cor. x. 31.) but we do not look upon mere *nominal* Christianity as making any difference between Jew and Gentile in this respect. We are aware of the indirect influence of Christianity in making men more honest and more philanthropic than they are in countries not blessed with the light of Divine revelation; we know that the general tone of morality rises in proportion as the knowledge of the doctrines of Christ's gospel is generally diffused; but that this indirect influence of Christianity, this raising of the tone of society, affects Jews as well as Gentiles, any one may satisfy himself who compares the Jew of Egypt or Morocco with the European Jew. That Christianity should greatly ameliorate the condition of society, even where the great mass of society are not savingly affected by it, is one of the gracious provisions of God for the farther diffusion of that gospel of salvation, which is now listened to by one here and another there, but which shall ultimately "cover the whole earth." We do not hesitate to say, that the ranks of nominal Christianity furnish as bad subjects, and as unworthy citizens, as may at any time issue from those of the Jews; and that amongst the latter may be found subjects as loyal, and citizens as upright, as any that the ranks of mere nominal Christianity can boast of. We do feel that it is high time for those who know what *real* Christianity is, to put *nominal* Christianity into its proper place; and not by treating it as being "something, when it is nothing," to cast a stumbling-block in the way of the Jews, and encourage the people of the world to think that an empty profession of Christianity is of any value.

Having thus assured our brethren that we are not of the number of those who wish to deprive them of any civil privilege,—who lead them into the temptation of seeking the rights of citizenship, at the expense of wounding their consciences,—we now proceed to make a few remarks on the late meeting at Brunswick.

There are many points on which we cordially agree with the speakers in that assembly; many in which we admire their good sense and sound discrimination. We especially commend the clear distinction drawn by most of them between the revelation of God and the words of fallible men. We fully concede that men of competent abilities are as much entitled to arrange the circumstantials of Judaism now, as the men of the Great Synagogue were in their day. If the public worship of God be generally performed in a slovenly and irreverent manner, it is highly proper that the teachers of religion should seek to reform this. If an antiquated custom, once venerated, is now generally contemned, they are right to enquire whether it was originally established on God's authority or on man's. Submission to authority is a duty only when that authority has a rightful claim to our submission. So far, then, as regards all reforms in worship, that touch only the arrangements of men, we hold the Rabbis who composed the assembly at Brunswick, and all other Jewish reformers, to be perfectly justified.

But it is not with the appointments of man alone that they have dared to intermeddle; they have laid their sacrilegious hands on the solemnly declared purposes of God; ברעברו תורת חלפו חק הפרו ברית עולם. "they have transgressed the laws, changed the ordinances, broken the everlasting covenant." (Isaiah xxiv. 5.)

In their calamity and dispersion, amid

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wretchedness and degradation, the Jews have ever clung to the promise of God, that he would send the Messiah, and restore them to their land. In their public and private devotions, in their daily prayers, and more solemn seasons, they never omit an ardent supplication for the advent of their Messiah, and the restoration to their beloved Zion. To these promises, to be simultaneously accomplished in one grand deliverance, they fondly turn amid all their sorrows:—ישלח לקץ ימין משיחנו. "He will send us our Messiah at the appointed period:" והביאנו לשלום מארבע כנפות הארץ והוליכנו קוממיות לארצנו:—"Bring us back in peace from the four corners of the earth, and lead us securely to our land." Such are the wishes that are breathed in various forms of words, whenever they make their supplications to the God of Israel.

But the reformers of the nineteenth century have discovered that these are antiquated follies. The members of the Reform-union at Frankfort have openly repudiated such notions. The Rabbis at Brunswick, not wishing to be hasty, appoint a Commission to consider, "How far the dogma of the Messiah, and that which stands connected with it, must be taken into consideration in the prayers!" Would it not have been more honest to appoint a Commission to investigate whether the dogma of the Messiah be *true?* If it be true, there can be no doubt that it is a vital and important truth, and ought therefore to be made the subject of prayer. Some of the more prudent Rabbis, however, declared that the doctrine of the Messiah must be taken into consideration in the prayers. And why?—because it is true? No; but "because it is found in so many places in the prayer-book!" Does that which is not true, then, deserve consideration, and to be dealt with as if it were true, if it happen to have been often repeated?

Dr. S. Adler solves the difficulty in a different way; he thinks the sacred Scriptures do not speak explicitly on the subject of the Messiah; and therefore every one may think as he pleases about it, and the prayers may retain "the indefiniteness of the Bible!" We wonder what Dr. S. Adler finds *definite* in the Bible, if he finds that which relates to the Messiah indefinite! He has, moreover, no objection to express a belief in the Messiah in the prayers, but sees no occasion for always praying for the time of the Messiah. "Oh, that the salvation of Israel were come out of Zion!" is, in his opinion, a very unnecessary petition. Yes, give Israel political rights among the nations,—give them riches and honors, houses and lands, in the countries of their dispersion, and Messiah, and Jerusalem, and the promises of God, may exist for those who are foolish enough to trouble themselves about such matters. For a mess of this world's pottage they are willing to sell their glorious birthright! "My tabernacle shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." (Ezek. xxxvii. 27, 28.) Why should the citizens of France, Prussia, or Austria long to return to the land which God sware to their fathers to give unto them? If they can imitate in their temples the imposing ritual and beautiful music of their Gentile neighbours, why should they desire the sanctuary of the Lord to be established in the midst of them? Amid the gaieties of Berlin and Paris, is it reasonable to expect that "Jerusalem should come into their minds?"

Some of the other Rabbis have found a different mode of dealing with this intractable and inconvenient dogma of the Messiah. "Men confound a personal Messiah with a national one," said Dr. A. Adler, "only the latter is to be rejected, the former should be preserved." In this view of the matter, some of the others agreed. Now we who believe in a Messiah who is called ישוע (Jesus), because he saves his people from their sins, can perfectly understand this distinction; but we are quite at a loss to know what Drs. A. Adler and Holdheim mean by a personal Messiah.

We doubt not it is matter of surprise to many of our Christian readers that Jews should be so anxious to disavow all expectation of the fulfilment of the glorious promises made to their fathers. The reason is simply this: In those countries where the Jews are not emancipated, a young Israelite finds himself cut off from all prospect of rising in society (that idol of the unrenewed heart); whatever be his talents, his acquirements, or his moral worth, most of the avenues to fame and power are shut against him. He sees plainly that this proceeds in no degree from reverence for the name of Christ, for the bold infidel, who equally despises Christianity and Judaism, finds no obstruction put in his path. In this case, the Jew naturally supposes that it is jealousy of those future prospects of his nation, that wear a political aspect, which makes the European nations refuse to admit him to civil rights; and, therefore, in the spirit of Esau, he cries out—"What profit shall this birthright do to me?" Woe be to those who thus cause others to sin!

It is this dread of appearing to consider themselves as a separate nation that makes them wish to modify such petitions as the following: "Restore our judges as aforetime, and our councillors as at the beginning." "O, be mercifully pleased to return to Jerusalem thy city, and dwell therein as thou hast promised. O, rebuild it shortly, even in our days. Blessed art thou, O Lord! who rebuildest Jerusalem."

Next to the doctrine of the Messiah, the Brunswick Rabbis found the sacrifices the most troublesome and unmanageable portion of Judaism. The *opfer gebet* (oblation prayer) is an excrescence that must by all means be got rid of. But into this, and various other matters treated of in the debate, we cannot now enter.

We have given the Rabbis credit for drawing a distinction between the word of God and the word of man,—the Bible and the Talmud. Have they then discovered the doctrine of the Messiah to be a Rabbinical fable, an antiquated superstition, which it were most desirable to get rid of? Is it a nursery tale, like Behemoth and Leviathan? Mournfully and solemnly do we declare, that thousands of educated Jews in their hearts believe it to be so. True, they dare not say it; they feel that if they did they would impugn their own scriptures. If the doctrine of the Messiah be a fable, then the Bible is a fable; and the Jews are a wretched outcast people, nobody knows why or wherefore!

"The wild bird hath his nest, the fox his cave,
Mankind his country, Israel—but the grave."

Yet we can understand and sympathize with the difficulties which the present condition of the Jews presents to a thinking mind. "What can I think of the doctrine of the Messiah?" may a reflecting Jew say; "century after century passes away, and there is no deliverance, nor prospect of deliverance! All that the Lord has denounced against us has come to pass; we are a reproach and a byeword; we are meted out and trodden down, scattered to the four winds of heaven; why is the fulfilment of the promises of mercy thus long delayed? We have 'no more any prophet, neither is there among us any that knoweth how long,' (Psa. lxxiv. 9). We are a people without a land; and that which was our land, is a country without a people! ובא לציון גואל 'The Redeemer shall come to Zion' (Isa. lix. 20); but Zion's children are there no longer! 'Hath God forgotten to be gracious? Doth his promise fail for evermore?'" We believe that there are not a few Israelites who are from time to time visited with reflections like these. If this page should meet the eye of any such individual, we beseech him dispassionately to consider the following statement:—

More than eighteen centuries ago, at a time wonderfully coinciding with the predictions of some of your own prophets, appeared a man who declared himself the Messiah. That He wrought miracles, that He possessed powers above those of ordinary humanity, is admitted by some of your own writers; that He gave forth doctrines of the most pure and exalted morality, not flattering the evil passions of men, but reproving and restraining them, you may satisfy yourself by a perusal of the book that records them. His claim to be the Messiah, or Christ, has been for eighteen centuries exposed to the attacks, not only of Jews, but of infidel Gentiles, and has never been disproved. Add to all this, that many of your own brethren, brought up

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with all your own prejudices against Christianity, have, after a due examination, acknowledged this claim; a Capadose has acknowledged it; a Da Costa has acknowledged it; a Neander has acknowledged it. Do not all these considerations loudly call on you to examine the claim of Jesus of Nazareth to be the Messiah? We ask you not to believe without examination; we challenge you to the strictest scrutiny; but we ask you if it is rational, if it is consistent with sound philosophy, to allow the history of an individual of our own nation, so remarkable,—to permit the details of an event so interwoven with the annals of our race, to remain unexamined by you? You read the histories of the heroes of ancient and modern times, and you pass over that of a man whose doctrines have turned the world upside down! You read the histories of men who are no more to you than if they had never existed, and you treat with utter neglect the history of One who claims to be your Messiah, your Lord, your King; One on whom, men of sense and truthfulness assure you, depends your soul's eternal salvation!

We affectionately entreat you to consider these things. Brought up in all your own prejudices, having by nature the same evil heart of unbelief, we have yet been enabled, by the grace of God, to see in Jesus of Nazareth the true עמנואל Emmanuel, God with us.

THE "UNFAIR SIMULATION" OF THE VOICE OF ISRAEL.

Under the heading of "disagreeable duties of the Jewish press," our cotemporary, the *Voice of Jacob*, has the following curious paragraph:—

"Our respected contemporary of the *Occident*, in his 21st number, just received, having occasion to refer to an English publication—which he ascribes to "enemies of Israel," observes, that he considers it due to his position to append certain remarks, exposing the character of the publication, and honestly avowing his mistrust of its conductors,—with whom he considers it his duty to avoid any intercourse, if he can help it. As the same publication (*The Voice of Israel*), impugns the warrant of our similar opinions, we have cited this corroborative testimony of our rev. transatlantic contemporary,—the more especially, because he likewise expresses an opinion which prevails here, (and among upright Christians too), that there has been a design unfairly to simulate the external appearance of *our* Voice, by the periodical alluded to."

This is really the most extraordinary accusation we ever heard of! To say nothing of the difference of type in which the names of the two periodicals are printed; our *Voice* bears in large capitals on its first page, that it is CONDUCTED BY JEWS WHO BELIEVE IN JESUS OF NAZARETH AS THE MESSIAH! If this does not sufficiently mark the character of our publication, and distinguish it from the *Voice of Jacob*, we do not know what would do so. Without questioning the "uprightness" of those who make such a charge against us, we are fully entitled to say that they must have made it without one moment's consideration on the subject.

LECTURE III.—THE MESSIAH, AS REVEALED IN THE LAW, THE PSALMS, AND THE PROPHETS.

BY THE REV. H. HIGHTON, M.A.

(Concluded from "The Voice of Israel," No. 10.)

Another objection urged, in answer to the argument drawn from God speaking of himself in the plural, as "we" or "us," is, that he so spoke of himself, or rather that Moses represents him as so speaking of himself, in imitation of the custom of kings, who speak of themselves in the plural as "we," instead of in the singular as "I." But in answer to this it is sufficient to say, that this custom is a modern one, and that in the Scriptures we never find kings speaking in the plural, but in the singular, as we may easily see if we look to the language of Pharaoh, or Abimelech, or David, or Nebuchadnezzar, or Cyrus, or Artaxerxes, or indeed, I believe, any of the kings mentioned in Scripture. They always speak of themselves as "I" or "me," and not as "we" or "us."

But I suppose that, in answer to all my arguments, I shall have quoted to me the words of Moses, in Deut. vi. 4, "Hear, O Israel, Jehovah, (or as the Jews frequently prefer to announce it), Adonai our Elohim, is one Jehovah or Adonai"

But, indeed, so far from contradicting the Christian view of the nature of God, this passage rather serves to confirm it. For, indeed, Christians with one consent most studiously and emphatically repudiate and disown any such explanation of the nature of God as shall destroy the unity of his being. From the very bottom of our hearts will every Christian join the Jews in declaring the unity of God. If our doctrines at all implied a denial of his unity, then, God forbid, that we should hold them, or teach them, for one moment longer. I am sure there is not one Christian here but will most fully bear me out in, and respond to, my declaration, that they believe in only one God—a God, one in essense or being, one in *will* and *counsel*, although separated, as we believe, into what we call, by a very inadequate word, distinct *persons*. I say an inadequate word, because it is a word not used in our Scriptures at all, but only employed by us for want of a better. The thing itself, the fact of the separation, is clearly marked both in the New Testament, and, as we believe, also in the Old Testament, though there is no word actually used there to denote the distinction. But, believe me, that the unity of God is the very first principle in our religion, as it is also in yours, and to our minds the very object of that command in Deuteronomy, "Hear, O Israel, Jehovah our God is one Jehovah," seems to teach us that though throughout the Pentateuch (as I have endeavoured to show) a separation of Persons is revealed, yet that they were to beware lest they concluded from this that there were two Gods; two Gods with two natures or two wills, in any degree opposed to one another, or independent of one another; one of whom could be known or obeyed without the other. This is all that the passage can be fairly pressed to mean, and whenever any one so speaks as to assert that there is more that one great supreme Being, then am I sure that all orthodox Christians will agree that he is guilty of breaking the commandments of God, and of blaspheming his holy name.

If our opinions be at all inconsistent with the unity of God, then, God forbid, that we should hold them any more; but if not, then do *we* assert our submission to this commandment as fully as any Israelite that ever lived; nay more, we see in it a fulness of meaning, and a definiteness of object, which it by no means possesses, except to those who acknowledge the separation of the *persons* in the godhead.

At this point I bring to a conclusion the first part of my subject, in which I have tried to prove from the Scriptures this one great point, that there is revealed in them a second person of the godhead, who is at once God, and the minister of God.

I now go on to the next part of my proposed subject, my object being to show the identity of this second person of the godhead (the revelation of whom we have traced through the Scriptures), with the promised Messiah.

Now, I think, that if I can show that the promised Messiah was to be, according to the Scriptures, a divine being at all, the conclusion will be obvious, that he can be no other than that second person of the godhead, of whom we have spoken, and who was the same as the angel who accompanied and guided the armies of Israel in the wilderness.

For it is quite plain that the Messiah is spoken of in the prophets as a minister of God, sent and anointed by him to execute particular purposes of his providence; if, therefore, we can show that he was to be a divine being at all, it is plain that his character and nature will exactly correspond with what we have shown to be the character and nature of the angel in the wilderness, and the angel who appeared to Hagar and Abraham and Jacob; and that this angel was the only person in the Scriptures who can with any reason be pointed to as the Messiah; and let it be observed, especially by the Christian part of my audience, that if we admit the divinity and pre-existence of the Messiah, it is a thing almost incredible to suppose that he should not have been revealed to his ancient saints and servants previous to his taking upon himself the condition of man, and sojourning upon the earth.

My first object then will be to show from the Scriptures that the Messiah was to be divine.

Now, with a view to this object, I shall first bring forward some passages of Scripture which appear to me directly to ascribe to the Messiah the attributes of God, and I shall afterwards mention some other considerations which are perhaps of as

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much force as any direct prophecies on the subject.

The first direct prophecy on the subject which I shall quote is, the celebrated cxth Psalm. Let me first read it to you: "Jehovah said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Sion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The Lord hath sworn, and will not repent, thou art a priest for ever after the order of Melchisedek. Jehovah at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with dead bodies; he shall wound the heads over many countries. He shall drink of the brook in the way: therefore shall he lift up the head." Let me next read to you the attempted explanation of this Psalm by a Jew, as published very recently in that most able and pious Jewish publication, "*The Voice of Jacob*," No. 12, p. 91, v. 1. A Psalm for (*i. e.* concerning) David. So Psa. 72, לשלמה, A Psalm concerning Solomon. Jehovah said to me Lord אדני (Adonee is never applied to the Lord God) sit at my right (*i. e.* remain at home, there is no need for thee to go out to war; the abode of David was situated to the right of the sanctuary of the Lord) until I make thine enemies thy footstool. v. 2. The Lord will send the rod of thy strength out of Zion, rule thou in the midst of thine enemies. v. 3, Thy people volunteer in the day of thy power, in the beauties of holiness thy youth, (for youths, *i. e.* thy warriors; analogous to the collective noun people), is to thee as (fresh as) dew from the womb of the morning. v. 4. Jehovah hath sworn and will not repent. Thou art a ruler for ever according to promise (or according to my word) O Melchizedec, (that כהן may denote a temporal as well as spiritual ruler, is shown in 2 Sam. viii. 18, and the sons of David were כהנים chief rulers.; and in the same manner as the kings of Palestine were called Abimeleck, father-king, so the title given to the kings of Jerusalem was Melchizedek, righteous king; as Gen. xiv. 18. Melchezedek king of Salem, *i.e.* Jerusalem; or also Adonizedek, righteous Lord, as Josh. x. 1. Adonizedek, king of Jerusalem.) v. 5. The Lord at thy right hand shall strike through kings in the day of his wrath. v. 6. He will continue to judge among the heathen, he will fill (the places) with dead bodies; he hath already wounded the head over (*i. e.* the king of) the land Rabbah.* v. 7. From the brook in the way he drank (he having had an abundant supply of water before it was cut off), therefore he lifted up his head in defiance of the people of God and their king.*

I shall now show you that this attempted explanation, so far as it sets aside the argument for the divinity of the Messiah, is utterly inadmissible.

In the first place, it is impossible that the Psalm should be, as the writer alleges it to be, "for" or "concerning" David, for even allowing the writer's translation of the 4th verse, "Jehovah hath sworn, and will not repent, thou art a chief ruler for ever, according to my promise, O Melchizedec," it is perfectly plain that it cannot possibly be referred to David. For, was David a chief ruler for ever? Did not David die? Was he not buried? And did not his sepulchre remain till the destruction of Jerusalem. How then could the Lord swear to him and not repent, that he should be a chief ruler for ever? Shall we say that God's word and promise were broken? That his oath was broken? That he did repent of his oath and allow David to die, and see corruption instead of remaining as a chief ruler for ever? No, brethren, assuredly no such promise was ever made to David the son of Jesse, but only to David's son, the Messiah. And, therefore, the Psalm is not concerning *David*, but concerning the *Messiah*; and since it is not a Psalm *concerning* David, it must then be according to our version, a psalm of David, a psalm composed by him; for the Hebrew words can only have two meanings, either a psalm of David, or a psalm *concerning* him; and, therefore, if, as we have shown, it is not a psalm *concerning* him, it can only follow that it must be a psalm *of* him, or *composed by* him.

We find, then, David speaking by the Holy Spirit, calling his own descendant who should spring out of his loins, "My Lord," which, I assert, he never could have have done, except he had looked on him as something more than his son, as not only his son, the son of David, the son of man, but also the son of God, and partaking of the divine nature, even as we declare him to be.

Now, with regard to the assertion that the form Adonee, my Lord, is never used when speaking of God, but only the form Adonai, I have three answers to give.

In the first place, if the assertion *were* true, yet the difference between the two words depends only on the Masoretic accentuation, and not on the original text; and however valuable the Mosoretic accents may be, yet, after all, I believe they are generally allowed to be of no more than high *human* authority, and a valuable traditional interpretation; and therefore is not to be put absolutely on a level with the text itself, any more than are the accents and stops of the Greek in the New Testament by Christians.

But, in the second place, I deny that the assertion is true, for the word Adonee is applied to God in Judges vi., for if we turn to that chapter, the same being who, in verse 13 is called Adonee, is in verse 14 called actually by the incommunicable name Jehovah.

And in the third place, the same being who, in verse 1 of this Psalm, is called Adonee, is called, in verse 5, Adonai, the very word which is applied to God; for in verse 1 it is said, "Jehovah said unto my Lord (Adonee), sit thou on my right hand;" and in verse 5, it is said, *Adonai* at thy right hand.

However, independently of these arguments, I contend it is quite sufficient for David to call his own descendant his Lord, (which, at any rate, is too high a title of respect for any writer to address to his own posterity), to show that he was more than his own son, even the partaker of the Divine nature.

And again, the fourth verse is also conclusive on the same point, for how could any mortal man be either a priest or a chief ruler *for ever?* Surely an expression such as this can apply to none but the Messiah, and to no Messiah but to such as is divine.

I have only one further remark to make upon this attempted explanation of the 110th Psalm, and I have then done. It is upon the assertion that Melchizedek was a title common to the kings of Jerusalem. Such a fact is nowhere stated in Scripture; as far as I know it is implied nowhere; and if the name were thus applied, it would be strange that among the large number of kings mentioned of the line of David, no such title of them were ever mentioned in any single place but this.

How much more reasonable and natural is it to suppose that the words are to be translated as in our English version, "Thou art a priest for ever after the order of Melchizedek," and that they are a prophecy of the two-fold character of the Messiah, as at once a priest and king; even as Melchizedek also was, being at once king of Salem and priest of the Most High God; and of the dignity of the same Messiah, as superior even to Abraham, his father after the flesh, even as also Melchizedek is shown to be, inasmuch as he blessed Abram and received tithes from him.

I pray that the Almighty God may bless, guide us to a right understanding of his Scriptures, and lead us into all truth.

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* ארץ רבה being in the singular, cannot mean *many* countries, as it has improperly been translated.

* The last verse is rendered by Mendelsshon thus:—"From the brook in the way, *i. e.* the impure water running in the road, he (that king) must already drink (after having had his supply of water cut off), because he would lift up his head."

At Frankfort, A.M., the Reform-Rabbi has ventured to sanction the disregard of the fast of the 10th of Tebet;* so that in the principal synagogue, neither the ordinary service nor the appointed Torah-section was read on that day. This innovation has naturally produced a sensation; for it is deemed a significant prelude to what is likely to be attempted by this year's assembly of Rabbins, adjourned from Brunswick to Frankfort.—*Voice of Jacob.*

* See Jer. lii. 4.

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THE CHIEF RABBI.

We present our readers with the following extract from the letter of the united congregations of the Jews, to Dr. Adler, the newly elected chief Rabbi, with his reply; for both of which we are indebted to the *Voice of Jacob:* The originals of both are in Hebrew.

. . . . . "We have agreed as one man to present to your Reverence, the Rabbinical chair in our several communities, 'the government shall be on your shoulder,'* and the staff of pleasantness in your hands, for such a leader have the congregation of the Lord desired, to heal the wounds, to remove every stumbling block, 'to stand as a breakwater,'† and to maintain the cause of His people at all times. . . . . You are our leader—our preceptor. May our desire be speedily fulfilled by your superintendence as our Chief Rabbi! May the study of the Holy Law of God be encouraged and increased; and may the splendour of your light shine on us and on our children! 'For the priest's lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of Hosts.'"‡

The following is Dr. Adler's reply :—

Hanover, Sunday, 11*th Shevat,* 5605, A.M.

Estimable friends—synod of councillors—who love truth, and delight in equity; men of worth, the guardians of the congregation and leaders of the community, who are appointed by the united congregations in London assembled. May the Lord grant to you His blessing, individually and collectively, and life and peace for everlasting.

GENTLEMEN,—Your worthy and estimable writings, breathing the spirit of kindness and affection, have inspired me with confidence, and demand my most grateful and heartfelt acknowledgments.

Thereby have you crowned me with honor and eminence, in conveying to me the intelligence, that the Lord has enlarged his grace unto me, and planted my lot in a pleasant place in the seat of the house of *David*, and on the throne of *Solomon*.

You have called me from the herds, to be to Israel a father and a priest. You have placed the government on my shoulder to guard with the staff of gentleness and the rule of honor, the holy flock of the people chosen of the Lord.

Verily my soul trembleth between hope and fear when I reflect, how can I aspire to soar on high, to govern various congregations in distant localities? or how find strength of heart to remove the ashes, and to inspire with the light of truth and faith, the thousands that encompass me round about? How sustain each spirit, to give delight to each soul, and pleasure to each mind, to youth as to the aged, to the exalted as to the lowly, to the poor as to the rich? To content all equally?

But my trust is in the Lord, the God of the spirits of all flesh, as the son confideth in the love of his father. To his word do I hearken, which speaketh in the recesses of my heart. Gird thy loins and strengthen thyself. Droop not for I am with thee.

His light and his truth will lead me to cast aside the stumbling block from the highway, to put away the thorns from the pastures of my people, to restore the fainting soul from the shadow of death, to the protection of the Almighty. He will strengthen and sustain me. But deeds not words will I place before you. Those will testify my righteousness on the future day, for it is not the spirit of arrogance that has caused me to aspire to this eminence, nor has the vanity of pride called me to this guardianship, but solely the desire to exalt the Horn of the Law, and to guard the way of the Tree of Life.

To you, worthy and excellent gentlemen, with whom dwelleth the spirit of wisdom and understanding, and whose main object is peace, for it is your glory;—to you I humbly supplicate, that each of you may, according to his power and means, sustain and assist me in my endeavours to lead your offspring in the path of righteousness and good conduct, and to enlighten them in the way of everlasting truth; that the youth of Israel may thirst after the waters of the well of life, which princes have dug with their staves.

On you, the heads of the assembly of Israel, I depend for aid, that I may guide our youth, like unto the eagle which at times swiftly darts to its young, but at other periods gently indicates its presence, though invariably so shapes its course, that the arrow pierces not its offspring.

May the good Providence shield both fathers and children, and grant you every blessing, and may that good fruit be your reward, which at maturity will be to you a sustenance and protection until the throne of His glory, that was from the beginning, be established.

The words of your friend, who is now of your number, whose heart is with you, and whose soul longeth to dwell in your courts.

With profound esteem and desire to serve you,

(Signed) NATHAN MARCUS ADLER.

We pass over without remark the bombastic style, and gross flattery of these epistles, which, we presume, is by way of an imitation of oriental fashions; but we must protest against the irreverence, not to say blasphemy, with which solemn passages of scripture, that can only apply to the Messiah, are wrested from their true meaning to flatter Dr. Adler. We know that this is a very common fault among our brethren, and are aware they mean no disrespect to scripture by it; but the habit itself is most pernicious; tending to give a vague latitude of meaning to the words of inspiration, very inimical to the possession of distinct views of their import. We do not think Dr. Adler's *joke* (for it is nothing better), about the throne of *Solomon*, in very good taste. We take for granted he means by this, the seat of the late Solomon Hirschell.

TO THE EDITOR OF THE VOICE OF ISRAEL.

SIR,

It would appear from the apparent incongruity of some of the articles inserted in your periodical paper, with the general tone and complexion of your own very correct sentiments, that you do not adopt the opinions of *all*, whose correspondence or writings you admit into your columns. For instance, I presume you do not adopt those conclusions and opinions in some of those insertions, which are apparently drawn from the Rabbinical writers.

I hope, also, you do not adopt the opinions and conclusions contained in a paper in your last number, entitled "The Perpetuity of the Law of Moses," and signed by a clergyman of the Church of England; which indeed appear to be offered with very considerable modesty, and rather with the view of eliciting discussion, than laying down dogmatical propositions.

Now, it appears to me, that this paper, even in its very title, is opposed to the letter and spirit of the *New* Testament Dispensation; nay, to its very name; that being a *New* Dispensation καινη διαθηνη, necessarily superseding and abolishing the old, so far as not re-enacted or recognized by the New. Heb. viii. 13.

It appears to me also, that your correspondent in his hypothesis of perpetuity, confounds the notion of the Abrahamic covenant with that of the Mosaic law;—the former I take to be perpetual, but not so the latter. Abraham and his descendants were from the time of his original call intended to be God's *peculiar* people, and so to continue till the end of time; and what was enjoined upon Abraham in order to distinguish that peculiar people from the other nations of the earth, is, I conceive, of permanent and perpetual obligation on his descendants, and what was promised to him and his descendants as a nation is also a permanent promise. Therefore, from Jehovah's promise to Abraham, "All the land which thou seest, to thee will I give it and to thy seed for ever," Gen. xiii. 15, repeated in Gen. xvii. 7 and 8, I understand the Land of Canaan, to be the inalienable and perpetual property of his descendants as a nation, and all scripture promises its restoration to them accordingly. Again, on the occasion of establishing the rite of circumcision as a mark of God's covenant with Abraham and his seed, the words of Jehovah are, "I will establish my covenant with thee and thy seed after thee in their generations for an *everlasting* covenant," c. xvii. 7. And again, "Thou shalt keep my covenant therefore, thou and thy seed after thee in their generations; this is my covenant which ye shall keep between me and you, and thy seed after thee; every man child among you shall be circumcised. . . . . and it shall be a token of the covenant between me and you," c. xvii. 9, 11. The covenant being then for everlasting, so necessarily was its seal or token circumcision. Now, this right of circumcision being established long previously to the Mosaic law, did not form any part of that law, although obedience to the rite was enforced by it. See John vii. 22. And this rite being the principal mark of distinction between the Israelite and Gentile, the circumcised and uncircumcised, must necessarily remain, *so long as Israel remains a nation.* And, in fact, it has been the means hitherto of preserving that distinction—therefore, St. Paul, whilst he impressed upon his Gentile converts the non-necessity of circumcision, and upon the Jews its non-necessity towards justification, yet recognized it as a national and covenant rite by circumcising Timothy. As to him, it appears as if there was some doubt, whether he was within the national covenant, since his father was a Greek; and had that not been the case, Paul would probably have circumcised him, as a matter of course; but on account of his mixed parentage he circumcised him rather as a matter of expediency, and to avoid scandal, than as a matter of indispensable necessity. See Acts xvi. 3. But far otherwise was the case with respect to the rites and ceremonies of the *Mosaic* Law. These were observed by Paul merely as a matter of expediency, and to avoid offending the Jewish Christians.

As to the distinction between clean and unclean animals, the vision of Peter, Acts x., shews it to have been abrogated; for though that vision was mainly allegorical, yet it clearly intimated the abolition of the Mosaic distinction between the two classes of animals; and accordingly St. Paul observes "every creature of God is good and nothing to be refused." 1 Tim. iv. 4.

As to the sacrificial and ceremonial rites, it is at once stated by St. Peter, "that they were a yoke which neither the Jews of that time nor their fathers were able to bear," Acts xv. 10; by which words, although the main question in discussion was the necessity of circumcision, he meant the burdensome ceremonies of the law; for circumcision itself, which only occurs once, could hardly be termed a burden, and the Mosaic rites and ceremonies are called "elements of the world," and "weak and beggarly elements." Gal. iv. 3 and 9.

Again, St. Paul shows that the ceremonial law was merely temporary and provisional, for in answer to the question, "Whereto serveth the law?" Gal. iii. 19, he declares, "it was added, because of transgressions, till the seed should come, to whom the promise was made;" that is, the sacrifices and purifications of the law were added as *typical* atonements for sin, until the *real* atonement, the seed of Abraham, should come. When that *real* atonement came, the typical atonements were unnecessary; and when the seed came to whom the promise to Abraham was made, the provisional Mosaic economy was superseded, and the covenant with Abraham's seed, Christ, both with respect to the circumcised Jew and the uncircumcised Gentile converts took effect.

* Isaiah x. 6. † 1st Kings, viii. 59. ‡ Malachi ii. 8.

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Accordingly, within the space of about seventy years from the birth of Christ, the means of continuing the principal ceremonial observances of the Mosaic law ceased altogether, by the destruction of the Temple, and the dispersion of the nation, at first partially, and afterwards in the reign of Adrian, fully accomplished.

With regard to the Jewish Sabbath, neither the letter nor the spirit of the fourth Commandment requires any particular day of the week to be set apart for its observance. The commandment commences with an injunction to remember the day of *the Sabbath*, i. e. the day of *rest*, and then proceeds to state when that day is to recur, by the direction, "Six days thou shalt labour and do all thy work, but the seventh day (i. e. the remaining day) is the Sabbath;" that is, the working days are not determined by the Sabbath day, but the Sabbath day by the working days. Astronomical reasons prevent any given twenty-four hours being observed as a Sabbath throughout all the world, and it is clear, that if two Jews should set out from the Holy Land and traverse the globe, the one westward and the other eastward, so as again to meet at the spot they set off from, the Sabbath day of be one would be at two days distance from that of the other, and neither of them would be the Sabbath-day observed in the Holy Land.

It is true, that the Sabbath-day was, during the journey through the wilderness, defined by the descent of the manna—but yet it was defined by the *working* days (the days during which the Israelites might gather the manna), and the *working* days were not defined by the *Sabbath* day. So long indeed as the whole body of the Israelites were confined to one country, they might all observe the very same twenty-four hours as a Sabbath, but by their dispersion that observance has become impossible; and then both the letter and spirit of the fourth Commandment, admits of the Israelites observing the same Sabbath-days as those observed by the Christians, amongst whom they are domiciled, as by such observance they would, after *working* six days, observe "the seventh day as the Sabbath of Jehovah their God," according to the literal terms of the commandment—I am sir, yours, &c. EUNOMUS.

THE PRINCIPLE OF ATONEMENT ACCORDING TO THE ZOHAR.

The following remark is found in Zohar (part iii. p. 218):—"When the godly are visited with evils and calamities, it happens for the atonement of the whole world; for then the sins of that age are atoned for. Whereby is this to be explained? By the collective members of a body. When, namely, all the members suffer and are overcome of great pain, one member must be smitten in order that all be healed. And which is that member? It is the arm. The arm then is smitten: *blood is taken from it*, and that becomes the remedy for *all* the members of the body. ואפיקו מניה דמא כדין הא אתוומא לכל שייפי גופא אקהכי וכו׳ So likewise it is here: men are members of one another. When God is willing to afford the world a remedy, he smites a godly among them, *and for his sake he gives healing to the whole world.* Where do we find this confirmed in the Holy Scriptures? In Isaiah (chap. liii. 5), where it is said, "And by his bruise we are healed." "By his bruise," he intends to say, *a bloody wound*, as when the arm is wounded.* By that wound we are healed, *i. e.* it serves us, the members of the body, for a cure. בחבורתו נרפא לנו ובחבורתו אזמורתא דדמא כלהאן דאזיק דרועא ובהדהוא חבורה נרפא לנו אכוורתא הואלנא לכל שייפין דגופא.

* "The arm of the Lord." The author seems here to allude to the expression, "the arm of the Lord," in the first verse.

NOTICE TO CORRESPONDENTS.

The article alluded to by R. W. V. is not yet concluded.

We thank R. G. for his communication.

From the numerous communications sent us, we can *only* select those we reckon the best for insertion. Were we to insert *all*, our readers would think they had too much on the same topic. Several articles are omitted this month for want of room.

Received:—E. E; Rev. J. P. L.; W. S.: R. W. V.; R G.; S. A.; J. T. H.; an Enquirer; a Friend to Israel; a Member of the Society of Friends.

BOOKS RECEIVED.

England: the Sound of the Trumpet.

Christian Consolation. By the Rev. E. MANNERING.

The Teacher's Manual.

We must again remind our friends, that our limited space precludes any notice of books except such as bear on our peculiar subjects,—prophecy and the Jews.

We have received for the Jews' Benevolent Fund:—

Friends at Chatham, per Mr. Salmon	£1	2	0
L. B., Wandsworth	0	10	0
Mrs. Marsh	0	5	0
Mrs. Fowler, Sen.	1	0	0

For the Distressed Jews at Mogadore:—

Friend at Richmond, per Post Office Order	1	0	0

Several friends who ordered the "VOICE" *at the commencement, have omitted the payment. Such will this month receive a coloured envelope, and we hope the hint will be attended to.*

Orders for stamped copies, to the Publisher, must be accompanied by pre-payment, which may be made in POSTAGE STAMPS.

THE VOICE OF ISRAEL,

SATURDAY, MARCH 1, 1845.

THE JEWISH ENQUIRER.—No. 5.

DR. CAPADOSE.

Having presented our readers in the last number with an account of the conversion of M. Da Costa, we think it will be interesting to follow it up by that of his friend, Dr. Capadose, who was baptised along with him. His touching narrative was published more than seven years since, and is doubtless known to many of our readers; but we feel sure they will read it again with new interest, after having perused that of Da Costa. In order to bring the whole within the compass of one number, we have been obliged considerably to abridge it; in some passages, therefore, it is rather the substance than the actual words of the original narrative.*—ED.—[*See advertisement.*]

I will no longer delay, dear friends, to comply with your request that I would communicate in writing the mode in which it pleased the God of all grace to bring me to the knowledge of Himself, and to lead me out of darkness into His marvellous light.

Being deeply sensible that it was not of myself I sought after God, but that my compassionate Lord came to seek me when I was lost, it would be false modesty if I were now to withhold an account which, when verbally communicated, interested and edified many dear friends, who therein traced the great love of the Saviour towards a poor sinner like me, and thus were led to ascribe all the glory to Him whose name is blessed for evermore. May this glory be the only object I shall keep in view in this account! Such is the sincere desire of my heart; and I ask of God to guide my pen in truth and sincerity, that I may be kept from all self-seeking, into which the necessity of speaking of myself might betray me.

Although I was by birth a Portuguese Israelite, I was by no means zealous for the religion of my fathers. My education was rather moral than religious; and though taught to hate vice, and to love what the world calls virtue, I owe it entirely to the grace of God that at an after period I was preserved from open impiety.

At an early age I was captivated by science and literature. I was fond of balls, plays, and every worldly amusement; but study afforded me still greater satisfaction. I became acquainted with the works of Voltaire and Rousseau at an early period of my life; but their false principles, and still more, the frightful consequences of their system, as exhibited before my eyes in the history of the French revolution, preserved me, by the divine mercy, from their hurtful influence. My parents having destined me for the medical profession, I considered it my duty to acquire the knowledge requisite for this calling; but I felt more inclination for the study of the theoretical sciences, and for philosophic research.

My friends were nearly all young men who made an outward profession of Christianity; but the Lord had given me one friend among my near relatives.* As we were both Israelites, and had been intimate from childhood, our views on all subjects were very similar. (Dr. C. here proceeds to state their intercourse with Bilderdyk, which, as it is in substance the same as the account given by Da Costa, we pass over.) The religious element, if I may call it so, had not as yet entered into my soul. In my early childhood, it is true, I had often felt an undefined need of prayer; and when about nine years' old, had asked my parents to give me a book of prayers, either in the French or Dutch language, that I might understand them better.† I strongly urged my younger brothers and sisters to the same practice; and this was the more remarkable as I had very seldom seen any one engaged in prayer in my father's house. From that time, amid all the changes of my outward life, I never omitted the performance of this duty; and until my conversion to Christianity, it

* We strongly recommend our readers to peruse the whole narrative, of which there are several translations published in this country.

* M. Da Costa.

† It is the general custom of the Jews to use the Hebrew language in private as well as public prayer.

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constituted all my religious worship. The prayer I used ended with these remarkable words:—"I wait for thy salvation, O Lord!" I have preserved the book containing it, and never look upon it without adoring the goodness of that "God of my salvation," who has condescended to bestow upon me, at a matured age, the blessing that the child of nine years' old, hardly knowing what he asked, failed not to solicit from Him every night before he lay down to rest.

During the period in which I was engaged in my studies, I occasionally experienced very peculiar emotions. A poor woman used to sing psalms in the street on Saturday evenings, to excite the compassion of the passengers; and more than once have I left my books to listen to her, overpowered by emotions which I could neither comprehend nor describe. At the theatre also, when *Joseph in Egypt* was represented, my tears flowed at the sound of the morning prayer, which was imitated from the Hebrew. At the synagogue, however, which, for the sake of decorum, I still frequented, nothing had the least power to interest me. On the contrary, the unmeaning ceremonies which appealed not to the heart, the want of reverence, the bawling noise, the discordant singing, and lastly, the employment of a language of which three-fourths of the congregation did not understand a word, disgusted me so much that I ceased to attend it regularly, having always a great aversion to hypocrisy.

In the mean time, as if the tempter had foreseen what was afterwards to take place, he induced my friend and myself to change our mode of life. We disliked half measures, and could not endure the modern Judaism which chooses at its pleasure to dispense with the requirements of the Mosaic law; we therefore resolved to become Israelites indeed, rigidly observing all the prescriptions of the law, and thus compelling Christians to entertain a higher respect for the Jewish religion. National pride was now our ruling motive. In this spirit, and with these views, we began assiduously to read the Bible. But, oh! the shame and wretchedness of the unconverted heart! We could not get beyond Genesis. Constant ridicule and jesting, and oftentimes even blasphemy (Lord, enter not into judgment with us!) was upon our lips instead of prayer; so that I at length told my friend it was better to abandon our reading altogether than to engage in it in such a manner.

Thus our proposed plan vanished like smoke. My term of study was nearly completed. This was in 1818. I took my degrees in medicine, left the university, and returned to my native city, Amsterdam, full of bright prospects for the future. I had an uncle there, one of the first physicians in Holland, a learned man, and highly esteemed by the principal families. Having no children, he took me into his house and adopted me as his son and successor. I was thus introduced at once to an extensive circle of acquaintance; kind and respectable, it is true, but with whom Christianity was a mere outward profession, accompanied by an entirely worldly life. None of these ever spoke to me on the subject of Christianity. I have even heard some of my young friends make a boast of their infidelity, and speak without reverence of the Lord Jesus Christ. I once expressed my astonishment at this, and said that though I did not believe in Jesus, I thought that those who worshipped Him, and did not consider Him to be God, were mere idolators. A young physician who was of the party, who was afterwards savingly converted to God, told me some years after how much ashamed he felt at the time, when receiving such a reproof from an Israelite.

In the midst of constant occupation, in the diligent pursuit of scientific knowledge, I yet felt an aching void within. I had been subject from childhood to an oppression of the chest, which made me pass many sleepless nights; and in these hours of wakefulness I often thought, "Why am I upon the earth? Why was I created a man? Should I not be a thousand times happier if I were one of the lower animals? I should not then endure what I now suffer in my body and in my soul." Often did I cry out, "O that this day were my last!" Yet I was not disquieted on account of my sins, else I should have shuddered at the thought of death; I was under the burden and curse of sin, without knowing it, or seeking for the remedy. One day I went to pay a visit to my friend who had been lately married. He had just received a letter from the celebrated professor already mentioned. "Would you like me to read it to you," said he, "together with some beautiful verses he has addressed to me?" I gladly assented to the proposal. The verses, in which he described, with power and feeling, the glorious hopes of Israel, concluded with the words, "Friend, be a Christian, and I die content." At these words, which he pronounced in an under tone, my indignation was roused; my friend, it appeared to me, was less shocked than he ought to have been. "Take care," said I, "there is a plan laid to seduce us." I left him immediately.

This occupied my thoughts all the rest of the day. I could not imagine how a man of such profound learning could believe the Christian religion. From that day, however, both my friend and myself began attentively to examine the word of God; and when we walked together we conversed on those passages that had struck us most. Having begun with the Gospel of Matthew, it was striking to me to perceive, that so far from seeking to subvert the authority of the Old Testament, he made it the basis whereon to build the Gospel of Christ.

My friend and I spent several months in this way, becoming daily more interested in our researches. At length, with thoughts and feelings very different from those which formerly possessed us, we again determined to read the Scriptures together. For this purpose we retired to a room in my father's house; and I can never think without emotion on these hallowed hours which we spent together, as in the presence of the God of our fathers, Our interest increased as we proceeded. My mind, wearied with vain speculations, now saw a new and boundless field open before it, towards which it was irresistibly attracted; and thus before I had ever heard of the electing love of God, I had experienced the power by which He draws to Christ those souls whom he designs to bless. This study of the word of God became at length the most urgent desire of my soul. Merely to *know* the truth did not satisfy me; I felt that I must really possess it, and live on its substance. I understood not then the work that was going on within me; but I occasionally experienced moments of delight arising from the conviction that divine assistance and protection accompanied the course I was persuing.

One night, when reading the fifty-third chapter of Isaiah, I was so much struck with its resemblance to the account of the sufferings of Christ which I had read in the Gospels, that I was almost convinced I had got another Bible instead of my own; being scarcely able to believe that this chapter, which may be truly entitled an abstract of the Gospel, was really in the Old Testament. "How," thought I, "can any Jew, after reading this chapter, doubt that Jesus Christ is the promised Messiah!" Whence could this strong conviction arise? I had often read this chapter before; but now I read it with the light of the Spirit of God. From this moment I recognised Christ as the promised Messiah, and this gave an entirely new character to our meditations on the word of God. It was the dawn of a glorious day to our souls, the light of which increased more and more, enlightening our minds, warming our hearts, and even then bestowing upon us unspeakable consolation. Many of the enigmas of life, which had hitherto puzzled and distressed me, were now explained; every thing seemed to revive around me, and the object and interest of my life were entirely changed. Happy days, thus gladdened by a sense of the Master's presence! Never can I forget them!

I believe it was by divine direction that my friend and I did not disclose to any one what was passing in our minds; and that we confined ourselves to the study of God's word, laying aside all other books except Heydeck's "Defence of the Christian Faith." This learned man had been a Rabbi in Germany, and having embraced the Romish religion, was made Professor of Oriental languages at Madrid. This book, written with great talent, and much knowledge of scripture, is a defence of Christianity against rationalism. Its perusal was useful to us in two ways; we found that the powerful logic with which

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he combated the reasonings of Voltaire and Rousseau, entirely deserted him when he attempted to defend Popery against the doctrines of the Reformation.

Whenever I had any leisure in the morning, I used to shut myself up to read the word of God, as I dared not peruse it in my uncle's presence. One day I had been particularly considering the following passage in Isa. vii. 14, "Behold a virgin shall conceive, and bear a son, and shall call his name Emmanuel." On going down stairs I found a Jewish physician, a friend of my uncle's, waiting for him in the ante-room. He was turning over the leaves of a new edition of the Bible. "There," said he, "is a fatal passage we cannot easily wrest from the Christians." It was the very passage I had been meditating upon. My soul was deeply moved, and I again perceived the guiding hand of my God. "Why, then," I replied, "should we not confess the truth?" My uncle now entered, and inquired what subject we were discussing. The physician informed him; and knowing my uncle to be deeply versed in the Rabbinical writings, asked him what the Rabbis say on the passage. "Alas!" said my uncle, "only a mass of nonsense." With a beating heart I listened to this admission; and inwardly thanked God for having permitted me to hear these words from the lips of one whose Rabbinical learning made him to be considered as an authority by the Jews.

All these various circumstances convinced me more and more that truth is to be found in Christianity alone. I could not now be satisfied with mere knowledge, I longed for love. Then it was that the sun of righteousness shed abroad in our hearts, not only the light that illuminates, but the quickening warmth that enables the soul to live the life of God. I saw that love had led the Saviour to seek me. I perceived also my own sinful and miserable condition; but this feeling seemed absorbed in a sense of the divine love. In Christ I found my life,—the centre of all my thoughts and affections,—the sole object that could fill the void in my heart, —the key of all mysteries,—the principle of all true philosophy, yea the *truth* itself.

I daily felt more and more the necessity of openly avowing my sentiments. I can record, to the glory of God, that the certainty of losing a considerable property, if I declared myself a Christian, (which the event has confirmed) never for a moment entered into the scruples which made me hesitate. I dreaded the effect of the disclosure on the kind relative who had treated me as his son; on whose choleric temperament it might produce an impression that, at his advanced age, might be fatal. Doubtless, had my faith been stronger, I should have broken through every obstacle; but I could only suffer in silence, at the same time earnestly praying to God to come to my aid, and open a way before me.

And the God of mercy attended to the voice of my supplication. It was my uncle's custom to read the newspaper aloud after dinner. One day when I was sitting opposite to him in a state of great dejection, he read out the following news from Hamburgh:—"We have just witnessed a very interesting event. A Rabbi, after having announced to his co-religionists in the synagogue, that an attentive examination of the prophecies had convinced him that Messiah has already come, and having made a confession of the Christian faith, was baptized a few days since in this city, and received as a minister of the gospel." On reading this, my uncle said the following words, which the position I was then in rendered so remarkable: "If this man has acted from self-interest, he is worthy of contempt; but if from conviction, he ought to be respected." Oh, Christians! You who can sympathize in the feelings of those like-minded with you, need I describe to you what passed in my mind at this solemn moment? In a transport of joy I fell on the neck of the venerable old man, saying, "Yes, uncle, and it is God who makes you feel thus; know that he whom you love with the tenderness of a father, is in the same case with this Rabbi!" I pronounced these words in such violent agitation, and in a tone so unusual, that my poor uncle thought I was out of my senses. He left the room for a few minutes, as if to allow me to recover myself; and at his return began to speak on a different subject.

I could see that although my uncle was annoyed at what had passed, he did not attach to my words the importance they deserved. I therefore resolved, after having strengthened myself in God, to make the same declaration to him the following day. He could no longer shut his eyes to what had taken place; and a heart-rendering scene followed. He beat his breast, lamented that ever he was born, and exclaimed in the bitterness of his soul, that I was about to bring his grey hairs with sorrow to the grave. His reproaches went to my heart; but the Lord strengthened and comforted me, and enabled me to show the dear old man such marks of tenderness as at length somewhat soothed him.

When the change became known to my family, they first used gentle means with me, in the hope that these new notions might pass away; but finding I grew bold, and ventured to preach the gospel to them, they resorted to harsh treatment. It was a season of deep trial to my soul. This state of things increased the ardent desire I felt publicly to confess Christ. My family wished me to go into Germany, or some other country, for this purpose; but to this I objected, lest it should appear as if I were ashamed of the step I was about to take. My friend and I at length decided on Leyden as the place were we should receive the rite of baptism. The 20th of October, 1822, was the day so ardently desired, on which we were admitted members of the church of Christ. Kneeling in the presence of the congregation, before the God of our fathers, who is the true God—Father, Son, and Holy Spirit—we had the unspeakable joy, unworthy sinners as we were, to confess before the Christian church, the blessed name of that great God and Saviour who had come to seek and save us when we were lost. Glory be to God!

THE RESTORATION OF THE JEWS.

(Concluded from the *Voice of Israel*, No. 4.)

"So many of the prophecies of the Old Testament do evidently refer to the reduction of the Jews into their own land as the people of the Messiah, that I can by no means doubt of the certainty of that event."—*Doddridge's Comment on Romans* xi. 12, *Note* a.

In our former article on this subject, a prophetical passage occurs, respecting the application of which to the restoration of the Jewish people, doubts may exist in the minds of some of our readers. We refer to Isa. xlix. 8; and, in order to remove scruples regarding our views of that text, we shall here give Bishop Horsley's note on the words, which is as follows:—"The mention of *people* here (עם) in the singular, clearly proves that the land* to be restored is the land of Canaan; and that the latter part of this, and the whole following verse, contain a promise of restoration to the natural Israelites. *For the distinction between* עם (people) *in the singular and* עמים (peoples) *in the plural, the one denoting the single people of the Jews, the other all the peoples of the earth promiscuously, is, I believe, without a single exception.*" Attention to this peculiarity of the prophetic language will frequently enable the student of prophecy to apprehend the scope and meaning of passages in the Hebrew prophets, which would otherwise appear obscure and perplexed.

We shall now proceed to take a general view of the testimony of the other prophets. In Ezek. xx. 40—42 it is written, "For in mine holy mountain of the height of Israel, saith the Lord God, there shall *all* the house of Israel, *all of them* in the land, serve me: there will I accept them, and there will I require your offerings, and the first-fruits of your oblations, with all your holy things. I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. And ye shall know that I am the Lord when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers." That this prophecy refers to the final restoration of Israel, is clear from the 35th, 38th, and 40th verses. Again, chapter xxviii. 25, 26: "Thus saith the Lord God; when I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the Lord their God." Nothing of this has Israel yet enjoyed, nor will enjoy, until the time here spoken of is come—namely, when the Lord shall have executed judgment upon all those that despise them: for be it observed, Israel's enemies are not to be won, not to become Israel's friends; the time will never arise when Israel shall dwell among the nations in peace and security. Let Israel's sons attend diligently to the voice of their prophets, and not suffer themselves to be deluded by false expectations.

In chapter xxxiv. of this same prophet, the present condition of the Jewish people is set forth under the expressive image of a flock of sheep which has

* In place of the common rendering, "to establish the earth, to cause to inherit the desolate heritages," as in the common translation, the Bishop translated the original thus, "*to restore the land, and give possession of the desolate heritages.*"

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been scattered over the face of the whole earth, and become a prey to every beast of the field: and the Lord presents himself as their owner, gathering his sheep, which have been thus dispersed, constituting them one flock, leading them to their fold, providing for them rich pasture over the mountains of Israel, and setting over them a great and good Shepherd, under whose wise government and watchful care they shall greatly prosper, and no more be a prey to their enemies. "Thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country; I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: then shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. . . . And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hands of those that served themselves of them. And *they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid,*"—verses 11—14, 23—25, 27, 28. And in chapter 36, the mountains of Israel, which are about to receive the Lord's people, are thus addressed: "Ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken; ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel, for they are at hand to come. For, behold, I am for you, and I will turn to you, and ye shall be tilled and sown: and I will multiply men upon you, *all the house of Israel*, even *all of it*: and the cities shall be inhabited, and the wastes shall be builded: and I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the Lord. Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more."

It is truly astonishing that any who are acquainted with Jewish history, and reflect on the condition in which this people existed from the period of its return from Babylon until they were utterly ruined by the Romans, can for a moment entertain the idea, that these and other similar prophecies received their accomplishment in that event, and in the state of things which followed. A Jewish writer, referring to the state of the people subsequently to the restoration from Babylon, observes, "Who can peruse the wonderful details of Ezra and Nehemiah, respecting the condition of the people, and their accounts of the imperfect organization of the second state, and regard such times as an example, either of Jewish excellence, or of religious perfection? Tracing the course of history from that period to their final dispersion, it is one unmitigated account of cruel warfare, wicked luxury, and lawless depravity. The immense revolutions produced from time to time by foreign invasion, and domestic feuds—the vicious morals of the people, and the abandoned spirit of their rulers—added to which, the return of but a few after the edicts of enlargement, and the subsequent emigration, are, certainly, no state of things to be regarded as the unsullied medium of historical and literary transmission, or traditional faithfulness, or of legislative or judicial purity."

In chap. xxxvii. 1—14, we find a remarkable vision relating to the whole house of Israel; who are represented to the prophet under the striking image of "a valley full of dry bones," expressive of their condition as having been for a long period politically dead. He is instructed to prophecy, and say unto them, "O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these dry bones; behold, I will cause breath to enter into you, and ye shall live. Prophecy, son of man, and say to the wind, thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up on their feet, an exceeding great army. Then he said unto me, Son of man, these bones are *the whole house of Israel;* behold, they say, our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophecy and say unto them, Thus saith the Lord God; behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." This vision contains a strong assurance of the restoration of the whole house of Israel to a state of civil and political existence in their own land, after a long period of dispersion and degradation.

In verses 16th and 17th of the same chapter, the Lord thus addresses the prophet. "Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and the children of Israel his companions (*i. e.* those of the ten tribes associated with Judah and Benjamin): then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions. And join them one to another into one stick; and they shall become one in thine hand." These two sticks were, by a miracle, to become one in the prophet's hand, to typify that miraculous interposition by which the future union of Judah and Israel into one kingdom, shall be effected.—Verses 21, 22, "Thus saith the Lord God; behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. *Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions:* but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: and so they shall be my people, and I will be their God."—Verses 23, 24. An eminent critical writer observes, "It is in vain to look for purity of religious worship answerable to this prophecy among the Jews returned from the Babylonish captivity. It is said, indeed, that after the return from Babylon, the Jews scrupulously avoided idolatry, and have continued untainted with it to this day; but generally as this is asserted by all commentators one after another, it is not true. Among the restored Jews, there was indeed no public idolatry patronised by the government, as there had been before the captivity, particularly in the reign of Ahaz. But from the time of Antiochus Epiphanes, to the last moments of the Jewish polity, there was a numerous faction, which in everything affected the Greek manners; and this hellenising party were idolators to a man."

Let us now turn to the first chapter of Hosea, where the Lord reveals his purpose respecting Israel; and declares unto the prophet, that he will reject and disown them, because of their transgressions. "I will cause to cease the kingdom of Israel. . . . I will no more have mercy upon the house of Israel; but will utterly take them away. . . . Ye are not my people, and I will not be your God." That this rejection of Israel, however, is not final, but only for a season, is obvious from what immediately follows in verses 10th and 11th. "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, ye are not my people, there it shall be said unto them, ye are the children of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel." It is here declared, that in the land of Judea, where this prophecy was delivered, and where the execution of the sentence took place,—*there*, in that very place, they, the natural Israel, to whom it was said, "Ye are not my people," shall be called "children of the living God." And since they are to be acknowledged again as the children of the living God, in the same place where this sentence was pronounced and executed, the prophecy clearly promises their restoration to their own land. Moreover, this prophecy cannot be accommodated to the return from Babylon; for the number of those who returned were not, as has been already observed, so much as one hundredth part of the whole Jewish race; so little were they to be compared with the sands of the sea.

In chapter iii., it is written, "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days."—Verses 4, 5. And to encourage them to confide in his promise of restoration, the Lord, in chapter vi., puts words in their mouth expressive of his purpose of favour towards them; "Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight" (*i. e.* his presence).—Verses 1, 2. The Lord who has departed will return, and again exhibit the tokens of his presence among his people.

Again, the Lord by the prophet Amos, after uttering his judgments against his people Israel, shuts up all, with these words; "And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they *shall no more be pulled up out of their land* which I have given them, saith the Lord thy God."—Chapter ix. 14, 15. In reading the prophets, it is peculiarly interesting to observe how all the Lord's threatenings against his people are immediately followed by promises of mercy, and restoration to his special favour. Further, in Micah ii. 12, the Lord declares, "I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold; they shall make great noise by reason of the multitude of men." The restoration of Israel is here predicted under the image of a shepherd gathering together his flock, and bringing them into the fold. And the gathering is not a partial gathering; for it is expressly said, "I will surely assemble *all of thee*." And in chapter iv., "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in Mount Zion from thenceforth, even for ever."—Verses 6, 7.

The language of the prophet Zephaniah is to the same effect. In chapter iii., the Lord thus addresses his people: "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all thy heart, O Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. . . . Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was cast out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord."—Verses 14, 15, 19, 20. None will surely say that anything like this has ever yet happened in the history of this people, but just the reverse. The time, however, is approaching when this promise shall be accomplished in all its amplitude.

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Moreover, the prophets who prophesied after the return from Babylon, testify in like manner, to this great and glorious event. In Zech. ix., we read, "Thus saith the Lord of Hosts, behold, I will save my people from the east country, and from the west country, and I will bring them, and they shall dwell in the midst of Jerusalem, and they shall be my people, and I will be their God in truth, and in righteousness. It shall yet come to pass, that there shall come many people, and the inhabitants of many cities, and the inhabitants of one city shall go to another, saying, let us go speedily to pray before the Lord, and to seek the Lord of Hosts: I will go also. Yea, many people, and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of Hosts, in those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you."—Verses 7, 8, 20—23. We would here ask those who refer this and like prophetical predictions to events already past, *when* it was that *many people* and *strong nations*, formed such resolutions as are here mentioned? and *when* the universally despised and insulted Jews were thus esteemed and honoured? To say that these promises have had their accomplishment in the past history of the Jewish people, is to say that the prophets described things comparatively small under the greatest images; and this being once granted, what assurance have we that the magnificent promises to the faithful will ever take effect in the extent of the terms in which they are conveyed? That all the great and precious promises which the Lord hath made unto his ancient people, will receive a visible and literal accomplishment, we have no ground to doubt; for He hath declared, "*Like as* I have brought all this great evil upon this people, *so* will I bring upon them all the good that I have promised them." Jer. xxxii. 42. A little while, and it shall be said, "Not one thing hath failed of all the good things which the Lord their God spake concerning them; all are come to pass unto them, not one thing hath failed thereof."

Before concluding this article, we must further observe, that the restoration of the Jews to their own land, is not to be brought about by the common operations of Providence, but by *special Divine interposition*. This is evident from the many passages of prophecy where the Lord appropriates this work unto himself. Every reader of Scripture must have observed how very frequently it is declared that the *Lord* will do this;—"the *Lord thy God* will gather thee"—"the *Lord* will bring thee into the land"—"Behold, *I* will bring them from the north country"—"Behold, *I* will take the children of Israel from among the heathen." In other passages the Lord is represented as being personally present with them: "The *Lord* will go before you, and the *God of Israel* will be your rereward."—Isa. lii. 12. Again, in Ezek. xxxiv. 11, "Behold, *I*, even *I* (rather, *Behold, here am I*): I will both search my sheep and seek them out." It is spoken of as a work which will afford an extraordinary display of the Lord's power. It is ascribed to his *hand*, his *right hand*, his *mighty hand*, and his *out-stretched arm* (Isa. xi. 11; Ezek. xx 34), expressions signifying an extraordinary exhibition of Divine power, as may be seen by referring to Exod xv. 6, 12; Deut. v. 15. The effects of God's power on this occasion are spoken of (Micah vii. 15—17): "According to the days of thy coming out of the land of Egypt will I show unto him marvellous things: the nations shall see and be confounded at all their might: they shall be afraid of the Lord our God, and shall fear because of thee." What the *marvellous* things here referred to are, may be seen by turning to Psalm lxxviii. 12—16. The same marvellous display of God's power, in the day when He shall restore His people, is likewise mentioned in Isa. xli. 18—20: "I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil tree; I will set in the desert the fir-tree, and the pine, and the box-tree together: that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it." See also chapter xliii. 19, 20. "These," says Bishop Horsley, "are images of God's power displayed miraculously, in effects out of the course of nature, and out of the reach of human power and human policy. They are images of such effects of God's power, or they have no meaning. And I cannot but think it would be matter of just wonderment, if such images were applied to events, for the compassing of which no miraculous means were employed. This manifestation of God's power in the final restoration of Israel is implied in Jer. xvi. 14, 15. And it forms a part of the subject-matter of that triumphant song provided against this great occasion: Ps. xcviii. "O sing unto the Lord a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory. . . . He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God."

Arise, O Lord, and do as thou hast spoken, that we may see the good of thy chosen, that we may rejoice in the gladness of thy nation, that we may glory with thine inheritance.

THE JEWS' AND GENERAL, LITERARY AND SCIENTIFIC INSTITUTION.

Did our space permit, we would gladly give an account of the opening of the "Jews' and General, Literary and Scientific Institution," at which we had the pleasure of being present. But we the less regret our inability to do so, as it has been very generally noticed by the daily papers, and the particulars are therefore probably known to most of our readers. The building appropriated to the Institution, which was formerly a synagogue, has been named *Sussex Hall*, in compliment to the late Royal Duke of that name, who always displayed a friendly feeling towards the Jews.

We rejoice to learn that the prospects of this Institution, to which we heartily wish success, are most encouraging. Not only are the public lectures well attended, but a great number of pupils have already given in their names for the elementary classes about to be formed. We cordially recommend this Institution to the Christian friends of Israel It is very desirable we should show to the Jews, that while we are most anxious to communicate to them that knowledge which bringeth eternal salvation, we are willing at the same time to aid them in procuring the knowledge which may be helpful to them in the present life.

THE SPANISH AND PORTUGUESE JEWS IN THE EAST.

We regret that we can throw little light on the interesting subject of *Leimma's* inquiry. It is quite true, that for the spiritual good of this large portion of the children of Israel, very little has yet been done. Our excellent friend, Mr. Cohen, who is one of them, has laboured among them in Smyrna for some years past; and Mr. Schauffler, in Constantinople, has rendered them good services by translating the Bible into Judeo-Spanish. We believe this short catalogue contains nearly all that has been done for them.

We think it would be well, that some of those who are seeking to devote themselves to the cause of Israel, should keep this portion of the Jews in view, and study assidnously the Spanish language; and also that mongrel dialect, Judeo-Spanish, which they might learn from some Spanish Jew in this country.

Our dear friend, the Rev. Dr. Keith, lately mentioned to us that, when visiting recently the Jewish schools at Constantinople, in connexion with the Free Church of Scotland, he was affected at seeing a little Jewish girl sitting apart, evidently not listening to the instruction that was imparted. She was a Spanish Jewess, who had strayed into the school, perhaps wishing to be instructed; but alas! teachers and taught were barbarians to her, and she to them!

ON THE XXIVth OF MATTHEW.

To the Editor of the Voice of Israel.

Dear Sir,—I thank you for promising me space in your columns for a notice of the paper in your December number, on Matthew xxiv. and Luke xxi. That I may trespass as little as possible on your kindness, I propose, in this letter, to notice only the exposition of Mat. xxiv.

The substance of your correspondent's exposition of this chapter appears to be as follows:—

Matthew xxiv. is a prophetic history of what would befal the Jewish nation from the departure of the Lord Jesus from the earth until His return to it in glory. But it is not by any means a consecutive history, running through the whole of this period. On the contrary, having revealed in verses 4—8 what should take place previous to the destruction of their city by Titus, the Lord suddenly breaks off, leaves the many ages of the nation's dispersion unnoticed, and at the 9th verse resumes their history at a period, of course yet future, when the nation shall "again make its appearance in the land and city." The condition of the nation during the former of these periods, now so long since past, is, it is said, "lightly passed over," 3 or 4 verses only being devoted to it; but the history of the latter, and yet future, period, is much more minute, verses 9—14 being occupied therewith. Verses 15—28 are not only prophetic, but directory. Verses 29—31 fortel the second coming of the Lord, with some of its attendant circumstances. This is, I believe, a faithful summary of the statements of your correspondent.

Now, my reply to this will be as follows:—

First,—The xxiv. Matthew cannot be, in any sense, a history of the Jewish nation.

Secondly,—That it is a history, addressed Christians, of the state of the world and the state of the Church, during the age of the Lord's absence from the earth, and especially the *end* of that age.

From this it will be seen that my judgment is the exact reverse of your correspondent's, as to the body addressed in this chapter, the body represented by those disciples on Mount Olivet with Jesus. He thinks they listen as representatives of the Jewish nation; in other words, that the Jewish nation was then standing, by these its representatives, on the Mount of Olives, listening to these prophetic instructions from the lips of the Lord Jesus. On the other hand, I submit that these disciples were Christians; and that when they thus stood on that mountain Jesus addressed them as representatives of the Christian Church. It must be confessed that this is no trivial difference; though, perhaps, it involves more important principles than many suppose. Yet all must instantly feel that the Jewish nation and the Christian Church are two vastly different bodies.

But before I enter on the examination of this very interesting question, I must ask attention to the very extraordinary rent made in this chapter by your correspondent. He proposes to sever it in two at verse 8. His own words are, "this verse is the line of demarcation between past and future time." A very broad line too — for it embraces already nearly eighteen centuries. It must be obvious that the propriety of this division of the chapter is a matter quite independent of the question as to the body here addressed. To whomsoever spoken, the chapter may, or it may not, be thus divided.

Now I must entirely deny the possibility of its being so severed. And I adduce as one

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conclusive proof of this the first word of the 9th verse—τοτε, "THEN shall they they deliver you up," &c. This word (τοτε) always has one of two meanings. Either it means, *at the same time as the event or events immediately before mentioned,* or *immediately upon their or its occurrence.* It is never used when any interval elapses, or when a succession of events, which may have intervals between them, is spoken of. Some other word, as ειτα, or ἔπειτα, is in such cases always used. This very chapter supplies numerous examples of the meaning of τοτε. "When ye shall see the abomination of desolation standing where it ought not, THEN let them which be in Judea flee," &c. "Pray that your flight be not in the winter, nor on the Sabbath-day, for THEN shall be great tribulation," &c. These are passages in which the time of the events is *identical.* In the 14th verse we have an example of its use when *immediate sequence* is intended, "and then shall the end come." When I add that τοτε is used about 160 times in the New Testament, and never except with one of these two meanings, and that whenever events divided or distant from each other are in question, some other word is employed, I think I have proved that your correspondent's proposed division of this chapter must fall to the ground.

Indeed, it is very interesting to observe, that by the frequent use of this word various parts of this chapter are bound together—like links in an unbroken chain—in exact contradiction of his theory. It is certainly surprising that he should propose so entirely to divide the chapter at the very word which so indissolubly unites it.

But there also appears to me to be a great mistake in the statement that the same body (be that body what it may) is equally the prominent subject in verses 4—7 and 9—14. If these passages are read with ordinary care, I think it must be seen that in v. 4—7 the Lord is describing what would be the general condition of the nations of the world; while in verses 9—14 He is telling those whom He was addressing what *their* history would be while amidst those nations. In the former verses He is showing them the waves and billows amidst which their course would lie; in the latter He dwells on the ship—its external and internal troubles—in which they would sail.

I do, therefore, see a difference between verses 4—8 and v. 9—14; but a difference which again puts me in direct opposition to your correspondent. For while he sees in both these passages the history of the same body, I see in the former a general picture of the state of the world, and in the latter of the state of the Church. He sees here the history of the same body in two most distant periods, while to my mind it presents various contemporaneous features of one unbroken age. I trust the Lord will give His saints, who may read these pages, wisdom to judge which of these things is true.

I cannot refrain from entreating them to decide for themselves whether they can see the history of the Jewish nation to the time of Jerusalem's destruction by Titus, in Mat. xxiv. 4—7. To me this is the most astonishing statement I ever yet heard, in reference to the meaning of Scripture.

But I now proceed to the question,—Is Matthew xxiv. a history of the Jewish nation, of what would befal it during the age of the Lord's absence from the earth.

To prove that this is not true, I shall adduce, —First, The Lord's words, both to these disciples and to the Jewish nation in chapter xxiii. Secondly, The nature of his address in chapter xxiv. Thirdly, The actual history of the Jewish nation from that hour.

First, then, I beg attention to the marked distinction which the Lord Himself draws between the Jewish nation and these disciples in chapter xxiii. In verses 8—12 of that chapter, He tells these disciples that they have one master, even Christ—that they are brethren—that they have one Father in heaven, and that their true dignity on earth is to walk in His own steps of lowly and self-denying love. He then turns to the chiefs and representatives of the Jewish nation, and pours out on them his fearful and withering rebukes. This passage, extending from v. 13 to the end of the chapter, and perhaps the most awful that ever fell from the lips of Jesus, throws that nation at a terrible distance from the Lord; a distance in which, however, His blessed heart may yearn and weep over their obduracy. The nation, as a nation, stands to this hour.

The Lord closes this most solemn address to the nation in these words:—"Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till he shall say, Blessed is he that cometh in the name of the Lord." Having said this, He departs from the Temple, thus leaving their house desolate, as He had just said it would be, and bends His steps towards the Mount of Olives.

But did He go out to that mountain alone? No. He was attended by His disciples. By those whom He had linked together as brethren—whom He had recognised as His own disciples and servants—and whom He had called the children of God. True, they were Jews by birth; but it was not as Jews, or as the Jewish nation, they were now around Jesus, for no two bodies could be more contrasted with each other at that moment in the sight of God, than this little band of believers in His Son, and the obdurate and blaspheming nation.

But all this your correspondent sees not. He says, (quoting chapter xxiii. 34—39,) "the Lord had been telling the disciples of the judgments that would come upon the nation, and intimates his second coming." This is a very vague and a very incorrect statement. For not one word of the passage quoted is addressed to the disciples. It forms part of the address to the Scribes and Pharisees, and Jerusalem, which commences at verse 13, and is continued to the end of the chapter. And the words "You" and "Ye," in the whole of this passage, designate the Jewish nation just as clearly as the words "You" and "Ye," in chapter xxiv., designate these believing and beloved disciples.

Thus, then, we see that at that hour the Jewish nation stood in a very awful position in relation to the Lord Jesus; the most fearful separation had taken place between Him and them. It is consequently impossible that that nation could, by its representatives, be His auditors on the Mount of Olives.

But, secondly, I ask, that the nature of the intercourse which we know took place between the Lord and the disciples on that mountain may be observed.

This intercourse was of the most intimate, and gracious, and confiding kind. On their part they follow Him into that retirement into which His having left the guilty nation cast Him. On His part, He draws them around him, and most graciously instructs them. They develope, it is true, their want of communion, with His thoughts at that hour, for they think he can look with complacency on the goodly buildings of the Temple—the now desolate Temple. But, in a few solemn words, the Lord graciously reproves their supposition, plainly teaching them how He now looked on that centre and symbol of Jewish nationality. His words seem to sweep the Temple from before their eyes, that their eyes might rest with His on other and widely different objects.

But about these objects they were as yet very ignorant. The future was very dark to them, and it had now become very fearful. And so they come to Him privately on the Mount of Olives, and inquire, WHEN these things should be, and what should be the sign of His coming, and of the end of the age.

To these questions the Lord replies with the utmost readiness and the tenderest grace. Sad as was that hour to Him, they have unrestricted access to Him; they are the companions of His retirement, and He spends the night in instructing and consoling them. His words to them in Matthew xxiv. and xxv. (and these chapters should be read as one prophecy) are such as those only could hear who were the companions of the rejected Jesus, and who, sharing His earthly sorrows, were to be sharers also of His heavenly wisdom and consolations.

And could instruction such as this be then given to the Jewish nation? Had that nation access thus to the bosom and the counselling of the rejected Jesus? Has that nation, as a nation, ever stood in this relation to Him? Is it not itself the great rejector of Jesus? And is it not, for this cause, now nationally rejected by Him?

But your correspondent says, these disciples were addressed "as Jews, or as the Jewish nation."

Surely, to state such a sentiment is enough to expose its error.

But, I ask, thirdly, has the history of the Jews, as a nation, fulfilled this prophecy, which your correspondent says contains their history?

On this point I confine myself to verses 4–8, as this is the only part of the chapter in which even your correspondent sees the past history of the Jewish nation. I ask, therefore, did the Jewish nation, from the time this chapter was spoken, to the destruction of their city by the Romans, sustain such a relation to the Lord Jesus, as permits us to say that they could be addressed by the words "You" and "Ye," in Matt. xxiv. 4—8? Your correspondent answers, they did.

But was not that nation, throughout every hour of that period, the despisers and abhorrers of Jesus? Did that nation value His words or His love? Would they listen to this chapter, or read it? Thousands, blessed be God, were by His mercy, gathered *out of* that nation unto Jesus, but nationally they have to this hour kept the place of His contemners. And so far, therefore, from its being possible that they could, as Jews, hear such words as these from Jesus, their history has proved most affectingly that the woes He pronounced on them, in chapter xxiii., have taken terrible effect. Their awful national destruction by Titus, tells us in what relation they stood to God. Having rejected the voice of the Baptist, calling them to repentance; and then the ministry of Jesus, preaching the great Salvation; and finally, the testimony of the Church, witnessing the glory of Jesus at the right hand of God, and reiterating the offer of salvation through faith in His name, the guilty nation was, as Paul says, "Cast away," or, as he says elsewhere, "Wrath came upon them to the end." Mercy in so many forms having been resisted and repulsed, judgment fell upon them as a nation, grinding them to powder, and scattering them, as by a whirlwind, to every corner of the earth.

Such was the history, in its main features, of the Jewish nation up to the hour of Jerusalem's overthrow by the Roman legions.

And yet your correspondent tells us that we are to read Matt. xxiv. 4—8, as addressed by the Lord Jesus to this very people at that period

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of their history! He says, this gracious instruction was given to *them;* the actual hearers being only representatives of the whole nation! In which case the Lord Jesus must be comforting blasphemers and abhorrers of His name, in the words "Let not *your* hearts be troubled."

I trust I have now proved that the Jewish nation is not, in any sense, personified by these disciples, or addressed by the Lord in this chapter.

Dr. Z. Frankel, of Dresden, the straight-forward and independent Rabbi, who refused the rabbinical chair of Prussia, hampered by incompatible stipulations, appears to be raising a warning voice in his Zeitschrift, against the tone, temper, and proceedings of the rabbinical proceedings at Brunswick last year. It is evident also, that some of the members are not over-satisfied with their own work; but where are the conservative Rabbis as a body, while all this mischief is being done? The Conversionist organs of England are publishing details, and rejoicing in the confusion which they anticipate therefrom; while those among ourselves, who assume the responsibilities of swaying everything to their own views on religious government, stop their ears, shut their eyes, and think the danger is to be averted—by keeping the Anglo-Jewish public in ignorance of it.—*Voice of Jacob.*

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קול ישראל

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IS CHRISTIANITY TRUE OR FALSE?

More than eighteen centuries ago there appeared in Jerusalem a wonderful man, mighty in word and deed, who sought not to promulgate His doctrine by the arts of soft persuasion, but who "taught as one having authority." This drew upon Him the jealousy of the priests and rulers of the day, who said unto Him: "By what authority doest thou these things, and who gave thee that authority? And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in likewise will tell you by what authority I do these things: The baptism of John, whence was it? From heaven, or of men? And they reasoned with themselves, saying: If we shall say, From heaven, he will say unto us, Why did ye not then believe him? But if we shall say, Of men, we fear the people; for all hold John as a prophet. And they answered Jesus and said: We cannot tell." (Matt. xxi. 23—27.)

The Jews of the present day are in precisely the same dilemma with regard to Christianity, that these priests and rulers were in regard to the mission of John the Baptist. Were they to admit that Christianity is true, all men would naturally ask: "Why then do ye not believe it?" If they boldly and consistently denounced it as false, they would fear that the people among whom they dwell would on this account refuse to grant them that highest object of their ambition, an equality of civil rights. Ask any Jew of the present day this plain question: "Is Christianity true or false?" His reply will be, in substance at least, if not in words; "I cannot tell."

It is impossible to read modern Jewish writings without being struck by the difference of their tone according as it is pitched for Jewish or for Christian ears. If intended for the latter, Judaism appears as the most tolerant and accommodating of all religions; it can not only live in peace with all others, but it can concede, that while Judaism is the best religion for Jews, Mohammedanism is, at the same time, the best religion for musselmen, and Christianity the most suitable to Christians. "Every man to his mind;" is its avowed tenet; we may all believe what we like, and not only all live peaceably, but strange to say, may all be in the right.

"Judaism," says Dr. Samuel Hirsch,"* "does not stand inimically towards Christianity, and never has done so. Judaism rather regards Christianity as its most beloved child; as a fair fruit over which it has to rejoice. It was not until long after the death of Jesus, that Christianity set itself in hostile opposition to Judaism; and though this rude ingratitude of the spoilt child has cost the mother tears of blood, still maternal love knows how to forget it all. The child will come to perceive that a godly chastisement for its unrighteousness has not been wanting; it has wounded itself with the weapons wherewith it attempted to drive its mother from the paternal roof, where there was room for both; it will perceive that God has made an everlasting covenant with the mother, as well as with the child; and it will for the future render a child-like obedience to its father's will. Judaism has seen the birth, the growth, and the prosperity of the child; and she yet rejoices in the memory of that happy season. But she has also seen the child become rude, mischievous, and perverse; yet now is she placed in a position to point out to the child how this arrogance has dangerously wounded itself; and to show it the right way, from which it ought never to have deviated."

Our Jewish friends may allege that Dr. Samuel Hirsch holds extreme opinions on this, as well as on some other subjects. We admit that he expresses himself more boldly than most others; but we consider their testimony substantially the same. No Jew thinks it wrong in any one not of Jewish birth to believe in Christianity; nor has he any wish that he should quit this faith and embrace Judaism. "We can reason with a native Christian without heat or prejudice;" says Mr. Isaac Leeser, whose orthodoxy no one will question; "we do honour the sincere followers of the Nazarene system."* To this sentiment every Jew would willingly give his assent. How far he can do so with consistency, we shall see hereafter.

But when Jews are addressed, Judaism is spoken of in a different manner. "It is the vocation of Israel, and of each individual in Israel," says Dr. Philippson,† to proclaim the doctrine of the unity of God. All mankind do not possess this truth, and mankind do not possess it wholly. Therefore Israel subsists, in order that at a future period all mankind may wholly receive it. This is our appointed work. Mankind needs us,—has needed us hitherto,—cannot do without us. Therefore every Israelite who renounces his religion, forsakes the duty which God himself has imposed on him; he is a deserter, not from us, but from God; a rebel, not against us, but against God! Yet more: Whoever forsakes the religion of the unity, forsakes the religion of truth. Therefore the Israelite who renounces Israel, renounces the truth; the Israelite who leaves Israel, denies the God of truth. Woe to thee, thou earth-born! who venturest such a deed, who accomplishest such a deed; thou renouncest thine everlasting salvation; woe to thee, who liftest thy hand to heaven, and sayest of the God who stretched out the heavens as a curtain: 'I renounce thee!'"

It is not very difficult to discover who are meant in the foregoing passage. Very few Jews embrace Islamism; and we never heard of any who turned an absolute heathen. It is therefore clear that those who apostatise from God, forsake the truth, renounce their everlasting salvation, and deny the God of Israel, are the Jews who embrace Christianity. If

* *Das System der religiösen auschauung der Juden, &c.* The religious system of the Jews, and its relation to Heathenism, Christianity, and absolute philosophy. By Dr. Samuel Hirsch, Rabbi. P. 621.

* *The Occident* of Dec. 1844, p. 428.

† *Algemeive Zeitung des Judenthums*, Dec. 16th, 1844.

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this be true, does it not necessarily follow, that the God whom the Christians worship is not the true God? If a Jew on becoming a Christian, forsakes God, it is certain that the Christians do not serve God. If, in becoming a Christian, he "renounces his everlasting salvation," then there can be no doubt that Christians must perish eternally. Why then do the Jews suffer millions of their fellow creatures to perish around them? Why do they not send missionaries to tell them they are worshipping a false God? Why do they not fulfil their vocation actively, when they see that their passive fulfilment of it is of so little avail? Do you pretend to say that the observance of the precepts of the Noachidae* will save those who do not worship the true God of heaven and earth, but a false or imaginary God?

If a Jew in embracing Christianity, forsakes and renounces God *now*, the Jews who did so in the first century equally forsook and renounced God; and Christianity is a religion founded by rebels and apostates who forsook God, and is itself rebellion, and apostacy, and a lie; and all who profess it, Gentiles as well as Jews, are in a state of rebellion against God,—are mere idolaters, living and dying with a lie in their right hand. From this conclusion there is no escape for those who maintain that a Jew who becomes a Christian renounces God.

We know our Jewish brethren will stoutly deny this inference, legitimate though it be. We will quote their authoritative statements on the subject of the religion of other nations, as given by Mr. Cohen, in a work published some years since, under the auspices of the late Rabbi Hirschell, entitled, "Elements of Faith, for the use of Jewish youth of both sexes." After having quoted the Talmudical saying that "The pious among the nations have also a share in the world to come," he makes the following statement: "Whereas all religions, the foundations of which are constituted on moral principles, qualify man to guide himself in a proper path, and to render him happy both here and hereafter, what avails it which way he arrives at the desired end? It follows hence that man is destined by the circumstances of his birth and education to adhere to the religion of his fathers.—It is therefore a strange thing in our eyes, that persons should be found who lay in wait for members of the Jewish faith (a faith so sacred, so ancient, and so pure in its moral code) to entice them by flattery, lures, and tempting gifts, to abandon the religion wherein they were born and educated, in order to embrace Christianity!—Those dark ages, when nations strove with nations, and made human blood flow in streams, have passed away; all nations now acknowledge one universal Father, and virtue, justice, and righteousness, are the only tests whereby men are estimated; every reasonable person, therefore, will certainly deem it proper to leave the votaries of every religious persuasion, quietly to follow his native faith, and not endeavour by persuasion or promises, to induce him to swerve from it."*

Such are the principles of modern Judaism, according to the views of Mr. Cohen and the late chief rabbi of Great Britain; and we presume Grace Aguilar† would own them as such; though how they can be made to harmonize with her vehement assertions that the Jews do not hold justification by works, it is difficult to discover. In our opinion, such sentiments are pure deism, utterly inconsistent with the belief that God has made any revelation of Himself unto man at all. If God revealed Himself to one nation, it was not that they should have a perfect knowledge of His will, and all other nations be ignorant of it, and left only to the guidance of their natural reason. When He called Abraham, it was in order that in him and in his seed all the nations of the earth should be blessed; when He blessed the children of Israel, and caused His face to shine on them, it was in order that His "way might be known upon earth, His saving health among all nations." (Psa. lxvii. 2.) Was it only Abraham that was concerned in knowing God as אל שדי, the Almighty God? Was the command: "Thou shalt have no other Gods before me," imposed upon the children of Israel only, while the rest of the nations were left to have one God, or many, as they thought fit?

To maintain that God has revealed the truth to one nation, and intended that all other nations should be left to the alternative of discovering it for themselves, or of believing a lie, is a proposition so absurd, that it never could have been brought forward from any motive but the urgent one which produces most of the false reasoning that is met with in the world: the desire to escape from a conclusion we are not willing to admit.

We must defer the farther consideration of this subject until we are able to resume it in our next number. Meanwhile, we assure our dear brethren of the house of Israel, that so far from our having forsaken the faith of Abraham, it is to this faith we wish to bring them back. They all labour under an error, not peculiar to them, but common to the great majority of mankind,—an inadequate notion of the corruption of human nature. "Behold I was shapen in iniquity, and in sin did my mother conceive me,"‡ said the inspired Psalmist. "I have heard of thee by the hearing of the ear;" said Job, "but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes."§ Dear brethren! you know that you have not these deep feelings of self-abasement. And why have you them not? Is it because you are more holy, or more insensible, than David and Job? We leave your own consciences to answer this question.

You may possibly think it unreasonable in us to ask you to believe Christianity, but you cannot surely think it unreasonable in us to urge you to pray that you may be enabled to view truth as David and Job viewed it. Sure we are, that if you were once brought to behold yourselves in the true light, as guilty sinners, obnoxious to the just punishment of a holy God, you would soon look out for a better righteousness than your own; you would cry out as earnestly as did the heathen of old, "What must I do to be saved;"* and the same answer that brought peace to him, would bring peace to you: "Believe in the Lord Jesus Christ and thou shalt be saved."†

* The Jews assert, that after the deluge God imposed on the descendants of Noah seven prohibitory laws; and that every one of any nation who holds these as sacred is accounted a religious person.

* Preface, pp. 7, 8.
† Author of "The Spirit of Judaism."
‡ Psa. li. 5. § Job xlii. 5, 6.

* Acts xvi. 30. † Ibid. v. 31.

"WHAT IS TRUTH?" AND WHAT IS A MIRACLE?

Our "brethren" and "kinsmen according to the flesh," in the land of the setting sun, have established a monthly periodical which is designated "The Occident," the object of which is to "learn and to teach, to observe, and to do," according to the motto expressed on the title page We are much gratified by the indications which this periodical displays of a kind and friendly spirit to those who oppose the tenets, to the defence of which it is devoted. Every public writer, who carries on a controversy without displaying a vindictive and unkind spirit, is a benefactor to society, and has a strong claim on its respectful attention. We intend occasionally to notice the arguments by which the "Occident" defends the conduct of those who do not acknowledge the claims of Jesus of Nazareth to the office of the Messiah; and we shall put forth our remarks in opposition to those of the "Occident," we hope, under the influence of no other feeling than that of love to our unbelieving brethren; and in the hope that they may be led to believe him "of whom Moses in the Law, and the Prophets did write."

Our attention has been attracted to a sermon by the editor, Mr. Isaac Leeser, on the subject of Miracles, and which is evidently designed to justify the unbelief of those who reject the claims of the Messiah. This discourse is marked by much beauty in the composition, though, to our taste, it is somewhat too verbose; but it breathes throughout that kindness of feeling, and respect for the consciences of others, which we should be glad to see in the discourses of many who, according to our judgment, possess more illumination, and ought to display at least equal candour and benevolence. Would to God that we were not compelled to remark, however, that the discourse of

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our Israelitish brother gives us a sad proof that the veil is on his heart "when Moses is read." May he and his readers be so guided by the spirit of truth that in their history the veil may be "done away in Christ."

After describing, in very beautiful language, the miracles which were wrought at the time of the Exode, the preacher comes to enquire "why was it that the deliverance of the Israelites from Egypt was considered of that paramount importance as to justify the exhibition of so many miracles in their behalf?" In answer to which question he gives the following reply, which we are happy to quote, as it gives statements with which we fully concur, and also a fair specimen of the style in which the discourse is written.

"At a time when the world was nearly overrun by idolatry, the true light of divine wisdom, which emanated directly from the Lord as a gift to the first progenitors of the human family, had not become totally extinct; but it burned brightly in the heart of *one* at least, who dreaded not to avow his conviction before the world, fearless of dangers which might result to him from his public confession of unpopular opinions. This wise man delivered the truths he professed to his descendants, of whom he lived to see the third generation, and then descended to the grave honoured as the luminary of the world by many nations, and to this day his name is revered among idolatrous people, who honour his example and his virtues, without knowing from whom they are derived. His immediate descendants and their families became by degrees mingled among the inhabitants of various lands; but the truths which Abraham had taught remained not long remembered except by a few who were faithful; and soon the rank falsehoods of superstition, in which a heathen world was sunk, overshadowed the beauties of the divine revelation which had been offered alike to all sons of Adam. The name of the Lord was not known among those who lived in the fairest portions of the earth; and from the rising of the sun to his setting ascended the smoke of sacrifice, which was insense of abomination to the God of Israel. In this deplorable state of mankind, of which all history bears the amplest evidence, the light of truth had need to be rekindled; and rekindled it was, as we are certified in the Holy Scriptures. We acknowledge that the Lord has many ways to accomplish his purposes; it is not for us to say how He is to effect his will; but without discussing whether he employed the best means, or called in the most fitting agents, it is sufficient for us to know, that, from the many means and the innumerable agents at his command, He chose to establish a people as the means of effecting the reformation of the earth, and these agents He selected from the descendants of Abraham, the friend of the Lord in times of the darkest idolatry. Whatever may be urged against the unworthiness of the Israelites in olden days, and against the *many* fearful backslidings of the Jews, their successors, at the present time, is nothing to the matter; for any other people might in all probability have become equally rebellious, if not more so, than our own nation has shown itself. Only this point of view must be kept before us, that the miraculous redemption of the children of Israel had for its object the establishment of truths, which required an astounding exhibition of the divine power to render them for ever after unable to be forgotten."

We must now proceed to notice that part of the sermon in which the author places his view of miracles in opposition to the claims of Christianity, and utters fallacies which it is not very difficult to detect and expose. The writer asks, "What is the object of miracles?" To which question he replies:

"It is, namely, the establishment, or confirmation, rather, of a fact or series of *facts*, commonly called *truths*, in the minds of those persons before whom these wonderful events take place. But please to observe, brethren, any fact attested by a miracle is not true because of the performance of the miracle, but it is true because of the intrinsic nature of itself which constitutes it an undoubted fact or a truth; the miracle makes it only evident to the comprehension of the spectators, under the conviction that the person who is enabled to perform it must needs speak the truth, always supposing that there is no deception or collusion in the performance which he offers as an attestation of the truth of that which he avers. Now what is the nature of a truth? This also we have illustrated on a former occasion, and we stated it to be, a fact which cannot be otherwise, or an idea of which the reverse cannot be true. If now a miracle has been wrought to attest a certain fact, and to exhibit it as of divine origin, and as approved of by the wonder working power of the Creator, effected through the agency of one of his holy ministers whom He sends from time to time to instruct and improve mankind: the truth of the fact has been permanently established, not alone for the time being when the miracle takes place, but also for all future times. Understand well, brethren, for it is a material point in the doctrines of our blessed religion, which contradistinguishes it from all other creeds. We just now said, that a truth is not a truth because of the miracle which attests it; but simply from its own intrinsic nature. But this self-evident proposition can be carried yet farther; it is this, that any truth must be always a truth, or what is the same, no circumstances can have any bearing upon its being so under any imaginable view of the question, no matter how slight, or how important this change may seem to all mankind combined."

Before we proceed to offer a few strictures on the above passage, it may be well to show the use to which it is applied, and which will be seen by the following passages to be the entire subversion of the grounds on which all believers in Christ Jesus build their hopes of eternal salvation.

"A doctrine, believed in by many intelligent, wise, and good men, asserts that at a time subsequent to the promulgation of the Law, there appeared on earth a personage who claimed to be a part of the godhead, or, at least, to be the mediator, whom, as it is averred, the prophets had announced, (though we expect neither a divine being nor a mediator for Messiah), and that he attested the truth of his claim by many wonderful exhibitions of miraculous power, even to the raising of the dead, convulsing in his own dying moments the whole country where he died, and afterwards rising alive from his sepulchre before his ascent to heaven to become the mediator and the judge of mankind. We cannot, to-day, enter into an extensive examination of the subject; we will, therefore, merely ask: Can the performance of all these miracles make true what common sense and the bible declare as not true? How can the fact that any person raises a dead man unto life establish the falsity as a fact that he is a part of the Deity, or that he is appointed to the formerly unknown dignity of interceder between God and man?—Could the unity of God be abrogated by a mere miracle?—Could his omnipotence to save sinners, to hear prayer, to assist the distressed, be in the least abridged by the destruction of all nature; by the calling into existence of a new world?—Not for such a purpose were the miracles of the bible wrought; they took place to glorify the Creator before his works, not to elevate creatures to an even rank with Him; and, consequently, as believers in the bible, we cannot admit that any number of miracles can attest to that which is not true from the very nature of the terms."

Then follows this language to the same effect:

"Here, however, we are met again by persons of a different persuasion, no doubt as honest as we are ourselves, and as sincere in their belief as we can claim to be; they say, that miracles have been wrought to prove that the old covenant has been abolished, and new laws have been substituted in its stead. Could miracles, any thing less than a public legislation, effect such a result we might pause for proofs that such miracles were at one time or the other actually performed; but we need not be so cautious; no where in the Bible is it asserted as a doctrine that any event can do away with what the law institutes as an everlasting ordinance; consequently the performance of many miracles, even to raising the dead and dividing the waters of the great ocean, could not do away with the observance of the sabbath, the prohibition of image worship, or the joining of an adjunct in the service which we offer to the Lord. No, as He is one, everlastingly, unchangeably, and uniformly, in all times and under all circumstances, so must his law be unchangeable, everlasting, uniform; and every miracle, even should one actually be permitted by his omniscience for a wise purpose, will not authorize us to forsake the path which He has taught us to tread."

In the first of these passages, and indeed in those by which it is followed, our readers will observe on the part of the preacher the appearance of much logical accuracy, and that air of certainty which is assumed by persons who are quite satisfied of the correctness and cogency of their reasoning. But we cannot say to our brother, "thou reasonest well." At the very beginning of his argument, there is a confounding of terms which gives very little promise of logical correctness in the further stages of his progress. We refer to his statement that the object of a miracle is the confirmation of "*facts* commonly called *truths*." This is a use of terms remarkably inaccurate and unjustifiable in an argument which is intended to disprove Christianity. "Facts" and "truths" ought not to be confounded with each other. A fact is a thing done, *factum*, but a truth is not a thing done. In the accurate language of Archbishop Whately, "Truth, in the strict logical sense, applies to propositions, and to nothing else; and consists in the conformity of the declaration made to the actual state of the case." This is a distinction which every one who attempts to reason ought to make, and, by failing to make which, the sermon before us contains a strange jumble of ideas. Thus the preacher speaks of a miracle having been wrought "to attest a fact," a thing which never happened in a single instance. Miracles are supernatural facts wrought to attest *truths*. Such is the want of accuracy in this writer, whose air of authority may, perhaps, give to many of his readers and hearers such an impression of his wisdom, as to compel their assent to all his assertions.

The same inaccurate assumption marks his efforts to impugn the authority of the Son of God. He asks, as we have already seen, (after referring to the miracles of Christ), "Can the performance of all these miracles make true what common sense and the bible declare not true?" This question assumes that the assertions of the great teacher are contrary to "common sense and the bible," which assertion goes for nothing until its truth is

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proved. He who makes this assertion should sustain it by proof. Christianity contains "none other things than those which Moses and the prophets did say should come." Perhaps, however, the following language is meant to give this proof: "Could the unity of God be abrogated by a miracle?" Certainly not, but who ever said that it was? The Christian is quite as careful as the Jew to affirm that "the Lord our God is one Lord."

We have here a group of questions, each one of which assumes a false fact, and gives (undesignedly we hope) a wrong representation of the religion of Christ. That religion does not teach that Jesus Christ is "a part of the deity;" it affirms His supreme divinity, but it never once speaks of "*parts*" in the divine essence.

But the preacher, in another passage we have given, states something which Christianity really does affirm, and which the Old Testament Scriptures lead us to expect, namely, "that miracles have been wrought to prove that the old covenant has been abolished, and new laws have been substituted in its stead." "This testimony is true." And we are glad to observe that its importance is perceived; for the preacher, as we have seen, adds, "Could miracles, any thing less than a public legislation, effect such a result, we might pause for proof that such miracles were, at one time or other, actually performed." We wish our brother would "pause for proof;" such proof as is given, and such as has convinced our minds that Jesus is indeed the true Messiah. But these proofs are slighted; they are not to be thought of or examined; "we need not be so cautious;" and why? Because of an assumption, an illogical gratuitous assumption, which is thus expressed, "no where is it asserted as a doctrine that any event can do away with what the law institutes as an everlasting ordinance." Thus it is assumed that the ceremonial law was never to be abrogated. Compare,—oh that our brethren scattered abroad through all lands would compare with this assumption the promise that "*the old covenant was to be abolished, and new laws substituted in its stead.*"

This promise may be read in the prophet Jeremiah, xxxi. 31—34. "Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD; for I will forgive their iniquity, and I will remember their sin no more."

It remains only that we should offer a remark on a passage of scripture by which the preacher has endeavoured to justify his rejection of the miracles of Christianity. The passage is in Deuteronomy, xiii. 1—3.

The warning contained in these words does not apply to miracles actually wrought, but to predictions of remarkable things which afterwards come to pass; as if a person, like Captain Cook, were to avail himself of his knowledge of an approaching eclipse to impose on an ignorant people. The truth is, God has never permitted a *real miracle* to be performed in the support of any error.

The preacher also assumes that the miracles of Jesus Christ were wrought for the support of doctrines contrary to those which Israel had been taught of God. The reverse of this is the truth. Jesus Christ said, "none other things than those which Moses and the prophets did say should come." Who that has read the discourses of our Lord will assert that he ever uttered a single syllable tending to turn the people away from "the Lord their God which brought them out of the land of Egypt." Infidels, opposed to all revelation, have been compelled to admire the teaching of Christ, as a clear announcement of the divine unity, and as an exposition of a high and perfect morality. For our part we should not have yielded to the authority of any recorded miracle the great and eternal truths which had been so fully revealed by the writers of the Old Testament; but, finding that "the word of Christ" so perfectly accords with the words spoken to our fathers by the prophets,—finding in them a fuller development of the teaching of the ancients we cannot withhold from them the submission of our faith.

We have thus endeavoured to expose the errors which mark the sermon before us; and we have done so in order that our brethren may be assisted to escape from the refuges of lies in which they are accustomed to hide. "Our heart's desire and prayer to God for Israel is that they may be saved,—they have a zeal of God, but," as we have in this case shown, "*not* according to knowledge."

C. F. Bordeaux

In 1432, Louis de Haraucourt, Bishop of Vordeaux, at war with his chapters, injured by the neighbouring states, who pillaged all around the town in return for the evil he had done them, was summoned before the council of Basle. He sent a deputy who represented the unfavourable circumstance in which the prelate found himself, and begged, among other things, that he might be permitted to receive some Jews into the town in order to revive commerce, which was entirely ruined. This was expressly forbidden him.

NOTICE OF THE "VOICE OF ISRAEL," IN THE "OCCIDENT."

Having given the fair side of the "*Occident*," we deem it but right to let our readers see how this otherwise tolerant journal speaks of its converted brethren. The following extract is from the number for December, 1844:—

"We have been for some time past in receipt of a monthly sheet, commenced in London last May, by a number of apostate Jews, intended, we presume, to give to the world some reasons for their apostacy. It contains such expositions of scripture as Christians generally advance to justify their belief. We have had ample opportunity of refuting some of the arguments it has put forth; but we are so loath to have any dealings with apostates, that we could as yet never resolve to notice the arguments of this anti-Jewish organ. We can reason with a native Christian without heat or prejudice. We do honor the sincere followers of the Nazarene system; but we confess, that for the apostate Jews we have no respect, and we are determined to avoid any intercourse with them, if we can help it. It is not owing to bigotry that we thus feel and act; but simply because we suspect as a class the honesty of all Jewish converts, from the knowledge we have of the motives of many of them. We do not mean by this that they are all hypocrites; but that those we know, by *reputation* (we are happy to say, that none of those we ever knew intimately are belonging to this unfortunate class), have nothing in their history to lead us to believe that they abjured our religion from a conviction that its tenets were false, and Christianity more founded upon truth. Some, we are sure, became converts from interested motives, others from sheer ignorance; and we hence cannot do otherwise than look with suspicion upon the entire mass of the so-called converted Jews of whom we have any knowledge. Hence, we have let the paper in question make its remarks upon articles contained in the *Occident*, without deeming it worth while to offer the least reply; not from any undue self-appreciation, but because we cannot descend to argue with apostates, whose probable motive for writing is to show their new associates how sincere they are in their newly-adopted faith.

"Still, even of the 'enemies of Israel,' as our wise men style, not inaptly, the apostates, we may be permitted to acquire something, if it can tend to give information upon subjects of general interest; hence, though we cannot argue with the conversion organ, we may extract from it an article on the subject of the Papal Jews. We give the introduction also, that our readers may have a taste of the manner in which converted Jews speak of their former fellow-Israelites, and sure we are that they will condemn the canting tone employed as sincerely as we do."

The writer then gives at full length our two articles on the "Papal Laws against the Jews." We really can see nothing in our mode of speaking of our brethren, in the introductory remarks referred to, that can reasonably give offence to any one. We speak there, as we speak and feel at all times towards them, in a spirit of love, and deep interest in all that concerns them.

M. Salomon Beer, one of the principal silk merchants in Berlin, has just planted on his estate, near Potsdam, forty thousand young mulberry trees, with the view of making an attempt at sericulture.

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THE NEW HEAVENS AND THE NEW EARTH.

Among the justly interesting subjects connected with the future condition of our planet, that state which is described in Scripture by the term "new heavens and new earth," is one which occupies a prominent situation. Two principal questions have been commonly raised concerning it, and as an opinion appears to be gaining ground in the church respecting one of these, which, I conceive, the balance of Scriptural testimony will hardly warrant, I propose, in the following papers, to give the reasons which lead to that conclusion. The questions to which I refer will have been already anticipated by your readers, namely, *To what extent the renovation intended by that expression will proceed?* And next,—*At what time the new heavens and new earth, whatever they may be, shall succeed to the present state of things, whether at the commencement or at the close of the millennium.*

Respecting the first of these, little, I think, need be said. What we read, (Ps. civ. 30) intimates the character of this change, that strictly speaking, it shall be a renewal of that which had become worse during some preceding period; when the Lord will *renew the face of the earth*, upon which the curse of Adam's broken covenant has fallen, and from which a fruitful harvest of thorns and thistles has been gathering for near six thousand years. As to the extent of this renewal it appears to be marked out by the extent of the evil which sin brought upon it. I am aware that we must include, in the provoking causes of the divine visitation, the circumstances which preceded Noah's flood, and which brought, as it were, a second curse upon the face of our planet; and the language of St. Peter, in referring to this subject, is such as to justify the conclusion. Of the agency, which shall be employed for the future purification of the face of the earth and the surrounding heavens, no doubt can exist. The operation of fire is that which God has revealed, and it is a fact not to be overlooked, that as the last judgment under which the earth, in part if not in whole, suffered, was a judgment by water; so fire, which is the natural opposite, and therefore antidote to some of the effects of water, is that which God has appointed as the instrument for introducing that change which shall result in the renewal of the face of the earth. It will be therefore the face of the earth which now is, "consisting partly of water [ἐξ ὕδατος] and partly amongst water, [δι ὕδατος] to wit, the clouds and floodgates of heaven hanging about it," which shall be so purged by "the sword of fire," (Is. lxvi.) with which the Lord will then plead with all flesh, in other words, with that "fiery stream" (Dan. vii.) which shall issue forth from the judge of all the earth, when, according to Malachi iv., that day shall burn as an oven, and all the proud, and all that do wickedly shall be stubble, which shall then be burned up.

But something more must be particularized respecting the renewal of the heavens. The visible heavens, and the στοιχεια, or host of them, shall then pass away *in some sense*. I say some sense, because we can hardly suppose that the whole planetary system shall be subject to this visitation, and shall so pass away, as not to be numbered thenceforth in the records of creation. Rather must we understand that some material change shall take place as it respects our connection with that στοιχεια, or heavenly host, which change, whatever it be, shall so alter and amend our relative condition, as to justify the use of the term which is here employed. The conclusion to which I was led, when first meditating upon this subject, now nineteen years ago, I have seen no sufficient reason since then to alter; namely, that we are to understand hereby "the renovation of the surrounding firmament by the baptism of fire,"* the effects of which, upon the appearance of the stars in the heavens, may be such as to make it *comparatively new* to the inhabitants of the earth. The position also of our globe may readily be supposed to be changed in one particular, so that the equator and ecliptic shall coincide, and hence the action of the sun upon the earth be materially improved.

We come now to consider our second question:—*At what time the new heavens and the new earth, whatever they may be, shall succeed to the present state of things, whether at the commencement or at the close of the millennium.* That two opinions are existing upon this subject my readers need not be told, some considering that this state will be introduced when the Lord shall come *at the commencement* of the millenniary reign; others that it shall be reserved until *the conclusion of that period.* Here it is needful to bear one fact in mind, which applies to every man who searches the prophetical Scriptures in order to find the truth, that the Holy Spirit does not reveal every hidden truth to any one such searcher, but that he giveth severally to every one as he wills. Hence, though some may be more learned than others, they must not on that account despise their brethren; neither should they, as a matter of course, reject an opinion because it may not agree with their own,—much less speak uncharitably of those who differ; for it may be proved eventually, that while the eyes of the learned are holden, that they cannot see, the eyes of the unlearned may be opened to see those things which the other sees not. The advantage of this ordinance is evident, it teaches humility to those who most need it, by teaching that even in this matter there is mutual dependence; and that God will employ the weak to strengthen the strong, and those who may be despised, he may, on that account, delight to honor, "that no flesh should glory in his presence."

Our object is now to endeavour to ascertain on which side of this question the testimony of Scripture is found to bear, and may God the Holy Ghost enlighten our judgment upon this subject.

Here the testimony of Isaiah is invaluable, and we turn accordingly to that eminent prophecy, (chap. lxv. 17), which contains the "promise" of which St. Peter speaks, as the pillar and ground of their faith in the doctrine in the apostolic age. In this passage the new heavens and the new earth are spoken of *as one of the preparatives for the introduction of the millenniary state.*

"For, behold, I create new heavens and a new earth; and the former shall not be remembered nor come into mind. But be ye glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy." In this state an *earthly* Jerusalem shall be found, as distinguised from the heavenly, and no longer the scene of sorrow but of joy; and, that it is an *earthly* Jerusalem, it is clear, for "they shall build houses and inhabit them, and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat; for, as the days of a tree *are* the days of my people, and mine elect shall long enjoy the work of their hands." (Is. lxv. 21, 22). But those new heavens and that new earth are here spoken of *as introductory to this very change* in the condition of the earthly Jerusalem here described, and *introductory also* to that change in the condition of Israel after the flesh, which shall then have taken place, when the days of his mourning shall be ended.

At what time, I here ask, does this take place, at the beginning or the end of the 1000 years? Who amongst us has any doubt upon this subject? Israel's tribulation must cease when the Lord shall come, whence, from this passage at least, it is clear, *that the new heavens and the new earth must succeed the present state of things, at the commencement of the millennium.*

We next proceed to Is. lxvi., and we read from the eighth to the fourteenth verse. In this passage we find a clear statement of the conversion and restoration of Abraham's seed, and of the revelation of the righteous judgment of God against his enemies. It is then added, "For behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many."

What then shall follow? The ingathering of the dispersion, their establishment as a holy nation in the land of their fathers, the second call of the Gentiles, in which I believe the descendants of Ham are very largely interested; when the creation of the new heavens and the new earth is brought forward, as a *then existing proof* and assurance that the seed and name of Israel shall remain before the Lord continually; (v. 22). Whence the perpetual continuance of the new heavens being the existing sign, to which God himself will appeal in that day, when he accomplishes this word, that his returning mercies to Abraham's seed shall no more pass away, than these new heavens and that new earth, one inference is unavoidable, *that Israel's restoration to divine favour, and the renovation of the heavens and earth shall be simultaneous*, from which we arrive at the same conclusion as before, that *this must take place at the commencement of the millennium.*

Here it must also be remarked, that at the commencement of the period spoken of in this passage, even at the time of our Lord's coming, he pleads with all flesh with "his fiery sword," as Mede translates it, the very instrument of purification which he employs, preparatory to the introduction of the new heavens and the new earth; from which fact also the same inference is inevitable with that to which the two former passages have led us.

WILLIAM W. PYM.

* Thoughts on Millennarianism.

It is said the Emperor of Russia has given orders to the ministers of the interior to suspend the execution of the ukase of the 20th of April, concerning the Jews, until he has made a report on the exact number of Jews that inhabit the towns, on the real estates (*immeubles*) they possess, and their means of subsistence. The Jews consider this a good omen for them. Besides, Sir Moses Montefiore has written to his co-religionists in Russia, that the Emperor, during his stay in London, had graciously received a petition which he had presented to his Majesty in their favour. Sir Moses recommends them to place the utmost confidence in the generosity of the monarch. Many noblemen of high rank have spoken to the Emperor in favour of the Israelites.

It is also said, that the King and Queen of Holland have contributed much towards the modifications of the order for the removal of the Polish Jews from the frontiers.—*Archives Israelites.*

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NOTICE TO CORRESPONDENTS.

Received: — Alpha; נער; M. A. S. B.; R. W. V.; W. P.

R. W. V.'s former communication was acknowledged in our last number. In regard to the subject of it, we cannot pledge ourselves to insert any communication until we have seen it.

The Rev. Mr. Oxlee's pamphlet has not been received.

BOOKS RECEIVED.

The following works by the Rev. John Cox, Woolwich:—

Our Great High Priest.
Millennarianism Defended.
Immanuel Enthroned.
Things to Come.
A Guide to Glory.
The Claims of Sinners upon Saints..
Dorcas: a Pattern for Christian Women.

Immanuel: a Critical Examination of Isaiah vii. 14. By T. Owen.

Redemption in Israel. By M. A. S. Barber.

A Plea for the Outcasts of Israel. By Philo-Rhoma.

The Oxford Crisis. By a Member of Magdalen College, Oxford.

The Present Condition of the Jews. By the Rev. M. J. Mayers, Vicar of Langham, Norfolk.

We have received for the Jews' Benevolent Fund:—

Thos. B. King, Esq.	£1	1	0
W. Wilson, Esq., Torquay	1	0	0
Friends by ditto	0	10	0
Mrs. Pudner	0	10	0

Several friends who ordered the "Voice" at the commencement, have omitted the payment. Such will this month receive a coloured envelope, and we hope the hint will be attended to.

Orders for stamped copies, to the Publisher, must be accompanied by pre-payment, which may be made in Postage Stamps.

THE VOICE OF ISRAEL,

TUESDAY, APRIL 1, 1845.

ANOTHER MAGDALEN IN HOLLAND.

[The following account of what God can do by the instrumentality of "the weak things of the world,—and things which are despised," will greatly interest our readers. We first saw it in "Der Freund Israels," a monthly journal published at Basle; and it was afterwards directly communicated to us by our dear friend, Dr. Capadose, in the following letter:]—

Dear Brother in our adorable Saviour Jesus Christ,

I send you a recital which may be of use to you in your journal, *"The Voice of Israel;"* and which may tend to exalt the name of our adorable Emmanuel. I can guarantee the truth of it, having heard it from the individuals themselves.

About ten years ago, there lived in —— a large family of Portuguese Jews. The old father had, by trade, acquired a considerable fortune; and I can remember that in my young days, he kept a country house and a carriage. As to his religion, although he was not totally unbelieving, and he still clung to several vain ceremonies, he lived without a law, and without a God in the world. His son, who had a numerous family, by two marriages, also lived by trade; and the state of his soul was similar to that of his father's. The old father kept up an illicit intercourse with a maid-servant, whom he married at the death of his wife. This woman was by profession a Christian. The offence caused by this marriage separated the father's family from his son's. They saw one another but seldom; and the servant became the subject of much hatred, and even oppression from the family. Outward circumstances, also, began to change; and continual losses in trade, soon placed the old father in a situation of embarrassment. The same causes produced the same effects with respect to the son. He, however, became ill, and died, leaving seven children; the elder of whom had to maintain the younger ones as well as they were able. In the meantime, it pleased the Lord, who is rich in mercy, to think of the poor Hagar: she was converted; and from this moment commenced her unceasing care for her old husband, who was beginning to feel the infirmities of age, and was bowed down with afflictions of all kinds. The tenderness of her behaviour to him, made his heart susceptible to the advice and consolation which, with much wisdom and fidelity she continually offered him. She ventured to speak to him of her own past sins, and of the abyss, out of which the arm of Jehovah had drawn her; proved at the same time by her demeanor, by her docility, by the patience with which she endured all the insults that she had to bear with from the family, that the happiness she drew from her religious principles made her rich amends for all her earthly trials. All this moved the old man's soul, and soon she had the inexpressible joy to see, that his heart began to open itself to the light of heavenly truth. She announced to him Christ as the only saviour, and the grace of God imparted a living faith, of which he made a public profession by being baptized in his seventy-first year. He lived one or two years after, and expired in the Lord Jesus. His widow, who had scarcely enough to live on, now removed into an apartment, where she still resides. The Lord our God continued to bless her. She was happy in communion with God, and the enjoyment of his holy presence with continual meditation on his holy word, animated her faith, and quickened the labour of love towards those who came in contact with her.

Various circumstances soon dispersed the son's family. The eldest son had married a Catholic, who was, however, like himself, without any religion. Another had already several children; but nearly all were more or less in painful straits. The youngest daughter being without the means of subsistence, was taken into the house of the elder brother, as nurse to the children; but she was unhappy there, for she experienced much unkindness, both from her sister-in-law and her brother.

To their house the widow often came to spend the evening. Full of pity for the misery of those who were thus living without God, and well knowing that faith in Christ is the only balm that can afford solace to the sinner's heart, she always brought her Bible with her, and when the husband was absent, she often spoke to the young wife, and reminded her, that as a professed Christian, she ought not to remain unacquainted with the truths of the gospel. She began to read, and to explain the scriptures to her, speaking of what she had herself experienced, and this with so much wisdom and simplicity, that the young woman formed the resolution to accompany her now and then to the reformed church.

But her faith and zeal had a far greater conquest over the young sister, who was so despised an inmate in her brother's family. She was much struck by all that she heard in private from the old aunt (as they called her) and when she heard from the gospel, something read, which responded to the desires of her sorrowing soul, this poor child eagerly received it.

Until now, she had only tasted the bitter of life; and thirsting for happiness, she longed to partake of that which she saw gave continual comfort to her annt.

At length, she sought the aunt, and told her, what she had experienced, and begged her, to take her to church with her. But the aunt, with a view to prove if this wish was sincere, spoke to her with great earnestness of the holiness of the Christian religion, and delayed for the time to take her to church, saying, that she could not as yet appreciate the value of preaching, but advised her to begin reading God's word in the Old and New Testaments. She offered to read with her from time to time, and promised continually to pray to the Lord for her happiness. She continued her visits to the Catholic woman, who already visited the reformed church more frequently than her own, though without exhibiting such happy signs of conviction as the younger sister.

Whenever a chapter of the New Testament was read to her, her thirsty soul seemed to receive some stream from the fountain of living water; and every moment that she could spare was given to its study.

In the course of a few months she renewed her petition, that the aunt would take her to church, who complied, after having prayed to the Lord to send home the sermon to the young convert's heart.

Through the gracious guidance of our heavenly Father, the sermon which this dear child heard was applicable to

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her situation. Having tasted deeply of sorrow, even from her childhood, she now for the first time saw the prospect of happiness opening before her in the knowledge of that Messiah, whom her relations disowned. She left the church full of joy; and her tears flowed copiously. Her aunt began from this day to guide her; she advised her, not to neglect a single duty in her brother's house, but always to continue reading the Bible with prayer, and to come to her when she wished to open her heart. In the meantime, the change that had taken place in her, could not remain hidden; and the brother, who was an unbelieving, selfish man, soon learnt what had caused it. He told her, that, as soon as she became a Christian, or went to a clergyman to be instructed, he would drive her from his house. The poor girl delayed some time, but as the workings of the Holy Ghost became stronger, her position became more painful, and at length she told him, that she could not withstand the voice of God, and that she should acknowledge the Lord's name.

The brother kept his word, and immediately banished her from his house.

She was now alone, and forsaken, without any means of existence. But no! she was not alone and forsaken. El-Schaddai, who was her Almighty God and living hope, was with her.

As soon as the aunt heard of her distress, she resolved to take the poor girl to her own home. She shared the small room and scanty meal with her, who had been driven out for her love to Christ her Saviour. There I often saw her. The good Naomi felt revived by the tenderness shown her by the young Ruth. Together they sought counsel of the word, praying for a blessing thereon, which is alone the hope of Israel, and the consolation of the Gentiles.

After having lived there for some time, and received the instructions of a minister of the reformed church, she was baptized, acknowledging in deep humility the glorious name of Jesus Christ, her ever living Saviour.

Some months after, we were happy enough to procure for her a very good place as nursemaid in a Christian family, who lived in the country, and who treated her as their own child.

A short time since, she spent a day with us, and I can assure you, that my tears flowed when I heard this good girl speak of the joy she felt.

The aunt continues her course of wisdom and love; and in proportion as the Lord is pleased to bless her efforts, her zeal and faithfulness seem to increase. She has obtained so much influence over the young Catholic wife, that she no longer attends her church; and what is somewhat remarkable, her last child, the offspring of a Catholic and an Israelite, was taken by the old aunt to be baptized in the Reformed Church.

This recital, dear brother, cannot fail to interest you; particularly in contrasting the debasement, the contempt, and the hatred, that attended this worthy sister's entrance into the family, with the rich spiritual blessing wherewith the Lord has deigned to crown her pious efforts. Is it not in accordance with the declaration of the inspired apostle, that "God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to naught things that are, that no flesh should glory in his presence." (1st Cor. i. 27—29.)

Glory be to the name of the God of Israel, and may His powerful hand be stretched out to seek many of the lost sheep of the house of Israel, His ancient people. And may he deign to bless the efforts which you, dear brother, put in operation to call them to Him who has called us out of darkness into His marvellous light! Never forget that God has said that He will remember for ever the covenant made with Israel.

Your devoted brother in the Lord,

A. CAPADOSE.

To the Editor of the Voice of Israel.

PERPETUITY OF THE LAW OF MOSES.

Sir,—Will you kindly allow me a few words in reply to the letter of Eunomus in your March number?

And in the first place I wish to say that Eunomus is quite right in supposing that I am anxious to avoid all dogmatic statements. I confess that though inclined to adopt the views which I gave in my first letter, my mind is by no means fully made up upon the subject. I see considerable difficulties on both sides of the question, and therefore the arguments which I am now about to urge in answer to Eunomus I should wish to be considered rather as a statement of what I conceive may be said on my side of the question, than as expressing the deliberate conviction of my own mind. What I wish to see is a fair, candid, unprejudiced discussion of the whole subject.

I cannot adopt the conclusion of Eunomus that the phrase "the perpetuity of the law of Moses" is a contradiction in terms to the phrase η καινη διαθηκη, "the New Covenant," or that it is inconsistent with the argument of the author of the Epistle to the Hebrews, in the 8th chapter. I will state what I consider to be the real and adequate meaning of that passage. "The old covenant between God and his people was this:—*Do this and thou shall live. Fulfil my law, ceremonial, moral, and spiritual, and thou shall be saved.* But this covenant his people broke; being men, they were therefore also breakers of the law; and by this covenant therefore no one could be saved. But the new covenant is this:—*I have provided a sacrifice for sins; I have forgiven your sins freely, and therefore being now received into my favour, I will undertake to sanctify you, to write my laws in your hearts, to teach you all truth, &c.*" Such I conceive to be the sufficient meaning of the passage, and that it does not enter into, or imply a decision of, the question what those laws were which God was to write in the hearts of his people, whether they were merely the moral laws common to all men, or whether to the Jews they were to be also those ceremonial laws which he had commanded them as a peculiar and distinct nation.

As to Eunomus' argument for the perpetuity of the rite of circumcision among the descendants of Abraham, I need not enter into it, because, as I need hardly add, I fully agree with it.

I cannot, however, at all agree with Eunomus that the vision of Peter necessarily implies the abolition of the distinction between clean and unclean meats. It appears to me to be merely intended to teach Peter that as, on the one hand, if God chose to command a man to eat unclean food it became instanly clean, being cleansed by the command of God; so on the other hand, when he chose to cleanse Gentiles by his spirit and the knowledge of his will, they became thereby clean and fit for the fellowship of the Jews. This is evidently the way in which Peter understood it, (Acts x. 28). And if it had been intended to show the abolition of all distinction between clean and unclean meats, I think it is quite inexplicable why this was not stated at the council of Jerusalem. Surely when men pressed the law of Moses on the Gentiles, the simple answer would have been, that God by revelation had abolished it even for the Jews, if such had really been the case; but on the contrary, we find the non-necessity of the law of Moses limited expressly to the Gentiles on two different occasions. (See Acts. xv. 23, and xxi. 25). I contend that we are no more entitled to argue the abolition of the law of Moses from the typical manner in which it pleased God to announce the admission of Gentiles to the church, than we are to deduce the justness of the unjust steward in the parable, because our Lord chose typically to represent true spiritual wisdom under the figure of *his* worldly wisdom.

With regard to the declaration of St. Paul, (1 Tim. iv. 4) that "every creature of God is good, and nothing to be refused," I think that if we examine the passage we cannot but perceive that he was not speaking at all of the subject of the Mosaic distinction between clean and unclean food; and a very slight study of the writings of St. Paul will show us how exceedingly unsafe it is to press the application of the words he uses on one subject to another and different subject. It may be quite true that "every creature of God is good" for the purposes for which God gave it to mankind; and that "nothing is to be refused," and that it is a great sin and a mark of Anti-Christ to limit the comforts and enjoyments of men where God has not limited them; and yet it may be quite untrue that God ever abolished for the twelve tribes of Israel those distinctions and those limitations which he had himself expressly laid down for them. Christ says, "He that breaketh one of these least commandments (of the law and the prophets), and teacheth men so, shall be called least in the kingdom of heaven; but whosoever shall do and teach them shall be called great in the kingdom of heaven." (Matt. v. 19).

St. Peter very truly says that the ceremonies of the law "were a yoke which neither the Jews of that time nor their fathers were able to bear," and thence very properly argues against an unnecessary and voluntary imposing of them on the Gentiles also; but how does this show that the yoke was to be taken off the necks of the Jews? The law was as burdensome in the time of Moses as it was in the time of St. Peter, and yet God imposed it.

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And the yoke of the moral and spiritual law is much more burdensome than that of the ceremonial law, and one which neither Jew nor Gentile of any age has been able to bear, because of the sinfulness of their nature; and yet God has not abrogated it, God forbid,—ut He has provided an atonement for the transgressions of it, and has given his people the strength of his Holy Spirit to renew their nature, and to make them capable of bearing it.

The passage in the 4th of Galatians quoted by Eunomus is one of great difficulty; but I do not at all agree with him that by "the elements of the world," and "weak and beggarly elements," the apostle means the ceremonial law given from Sinai. And I think I can give a very sufficient reason for my opinion. Let Eunomus look back from the ninth verse of that chapter to the eighth verse, and he will find it said there, "When ye knew not God, ye did service unto them which by nature are no Gods, but now that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, &c." Now this I consider plainly proves that the apostle was not speaking of the law of Moses; for how could those who observed that law, which it should be remembered was not the law *of Moses*, but the law *of God* by Moses, how could those be said "to know not God, but to do service unto them which by nature are no Gods?" Besides the Galatians to whom he wss writing were not Jews, but Gentiles, which seems to me quite to exclude the idea that St. Paul was simply speaking of the ceremonial law of Moses. By all sound Protestants Luther has always been considered to have most satisfactorily shown that by "the law" in the Epistle to the Galatians, is meant the whole law, moral and spiritual, as well as ceremonial; and that where St. Paul speaks contemptuously or in accusation of the law, he is not speaking of that law itself, which is "holy, and just, and good;" but of salvation by that law, which is impossible, and which, if attempted, makes men more than ever the slaves of the devil. It is surely not the law which is "a beggarly element, and an element of the world," but salvation by that law,—which indeed is most truly so. And if Luther's opinion be correct, that "the law" in the Galatians means the whole law, then by proving that St. Paul declares the abolition of the law, we prove too much, for we prove that he declares the abolition of the moral law, which no one would admit. If, when the promised seed came, the moral law was not done away with, why should the ceremonial law either be abolished? Why should not the indwelling spirit of that promised seed, while, according to the terms of the new covenant, it writes the moral law given to Gentiles in the hearts of Gentiles, writes also the ceremonial law given to Jews in the hearts of Jews.

Eunomus argues also the abolition of the law from the impossibility of keeping all of it in consequence of the destruction of the holy city and temple. But were not the city and temple also destroyed at the time of the Babylonish captivity? and yet *that* destruction did not abrogate the law. If a foreign captivity of seventy years did not abolish the law, why should one of 1800 years? But the question of course is not whether the Jews should now keep those parts of the law which are impossible during the captivity, but those which are possible; and whether when the whole becomes again possible by the rebuilding of the city and temple, the whole should again be kept.

To enter into the question of the Sabbath would make the present letter too long. With your permission I will treat it at some other time; and will now add only one argument further on the side of the question which I have taken up.

Eunomus believes that the Jews are entitled to the holy land for ever, that such is the covenant of God; and that they ought to retain circumcision as the token of the covenant on their part. But why does Eunomus wish the Jews to accept one condition imposed by God, and to reject another? Let him turn to Deut. xxx., and he will find that God declares there that they shall not return from their captivity till they observe the law of Moses in its integrity. "And it shall come to pass, when all these things shall come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, *and shalt obey his voice according to all that I command thee this day*, thou and thy children, with all thy heart and with all thy soul; that then the Lord thy God will turn thy captivity, &c. (v. 1—3). There are many Gentiles anxious for the return of the Jews to their own land; LET THEM TAKE HEED, LEST, BY TEACHING THEM TO FORSAKE THE LAW OF MOSES, THEY ARE DOING WHAT IN THEM LIES, TO RETARD AND PREVENT THEIR RETURN.

I remain, Sir,

Yours, &c.,

A Clergyman of the Church of England.

חמץ

HOMITZ, LEAVEN, FERMENTATION.

We have, at various times, received letters asking our opinion in regard to the lawfulness of using fermented wine at the celebration of the Lord's Supper, on the plea, as a recent correspondent expresses it, that "no leavened or fermented things were permitted" at the Jewish Passover. Now, while we positively decline being drawn into any discussion of this, or of any subject unconnected with our peculiar department, we feel it right to afford what information we can, in regard to the opinions of the Jews, on the subject; leaving our readers to draw their own conclusions from the same.

The Jews understand by חמץ *Homitz*, the acetous fermentation of *corn* only. During the Passover they neither abstain from fermented wine, spirituous liquors, nor vinegar. The idea of the word, as gathered from Scripture, however, appears to be the acetous fermentation generally; as it is not only the word constantly used for vinegar, which might be made of fermented grain, but in Numb. vi. 3. it is used for the acetous fermentation of the grape, which the English translators rightly render "vinegar of wine."

The Jews do not conceive it at all to apply to the vinous fermentation of fruit; they only, at that time, abstain from spirits made from corn. That which is made from fruit or rice is not prohibited. Our readers may observe in the newspapers every year an advertisement about "Passover rum."

The following is the only portion of the Mishna that refers to this subject:

"The law concerning the due observance of the Passover will be transgressed by using the following articles: Babylonian, כיתח, (supposed to be a mixture of mouldy bread, milk, and salt, used to dip food in); Midian beer, (made of wheat or barley); Edomite vinegar, (made from barley); Egyptian zeithum, (a medicine said to be composed of barley, salt, and saffron); the dough of bran used by dyers; the dough used by cooks; and the paste used by writers, (rather by bookbinders). R. Eleazer says, also, the paste used by women to adorn themselves, (some sort of cosmetic made with flour, mixed with aromatics). This is the general rule: whatever is composed of any kind of grain can cause a transgression of the paschal laws; and they that are guilty of this incur the penalty attached to the transgression of an admonitory precept, but not that of being utterly cut off."—*Misna, Treatise Pesachim*, ch. iii. § 1.

ON THE XXIVTH OF MATTHEW.

(Concluded from the Voice of Israel, No. XI.)

I now proceed to show, that in this chapter the Lord gives to Christian disciples a history of the world and a history of the Church, during the age of His absence from the earth.

And first, let us see how these disciples are described by the Lord in this same gospel. For I will not go out of this very gospel for their description, lest your correspondent should think I forget or deny the distinctive characteristics of the several gospels.

I must select but one or two passages; any who are interested will readily find many more. First look at chap. xii. There the Lord, when disowning all merely earthly relationships, points most emphatically to these very disciples, and says, "Behold my mother and my brethren." In the next chapter He, in the distinctest manner, declared that they were the objects of Divine grace and instruction, at the very time the nation was blinded and hardened. And accordingly he opens to them the mysteries of the kingdom of heaven. In chapter xvi. they savingly confess Jesus to be "The Christ, the son of the living God." Whereupon He addresses them, or Peter, who speaks and hears for them all, as living stones; and most evidently identifies them as The Church. The evidence of the 23rd chapter I have already quoted. Throughout the entire book they are addressed and described in the same manner, but these references must suffice.

Now what imaginable authority is there for the statement, for which no shadow of proof is offered, that in the 24th chapter these persons no longer stand or hear as Christian disciples, but are suddenly "made to *assume* the place of the Jewish nation?" Can any thing, on the very face of it, be more mistaken than this?

But, secondly, what difficulty is there in simply regarding these disciples as veritably disciples and representatives of The Church, in this chapter? They *were* disciples; and their position at that particular time, and what is said to them by the Lord, is precisely such as we should expect them, as disciples to hear and to hold? why then may they *not* be disciples here?

As to what is said to them, surely it was most natural that the Lord should give them their own history as disciples—as Christians;

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and through them the history of the church, during His absence; and it was also most natural that He should tell them what should be the state of the world amidst which the Church was to sojourn; and what the signs of His return, and of the church's glory. No double meaning—no ambiguity is involved in this. All is simple, and the object obvious.

They indeed, full as they still were of Jewish sympathies, had asked when the judgments should fall on Jerusalem. But the Lord well knew that before then they themselves would have to pass through, not judgments from the hand of God, but sorrows and afflictions from men, for His name's sake. And He graciously seeks to prepare them for all this. He does not instantly tell them when the judgment on Jerusalem should take place, nor what the signs of His return and of the end of the age would be;—for He wished to direct their attention to things which should first come to pass; things in which they had personal and immediate interest. He answers their questions according to the dictates of His own wisdom and fore-knowledge, and not according to the ignorance in which they had asked them. He takes advantage of their questions to shew them the path immediately before their own feet; and having led them into this path, he conducts them hastily through it, and shows them at its end the things about which they had enquired.

Doubtless they little thought what his reply would be; they little thought what they had, as the Church, to go through. As little, as when they asked, "wilt thou at this time time restore the kingdom to Israel" (Acts i.), did they think that a long, long age would run its course, during which turmoil and iniquity would abound in the world, and sorrow and declension would characterize the Church. Strange and chilling must such revelations have been to them. And whenever the Lord made them, he did so in the gentlest and most tender manner; for as He himself said, they were not "yet able to bear it." In this passage, therefore, the Lord mingles the most sustaining and consoling expressions of his love for them with his account of the trying circumstances through which they would have to serve him.

In all this we see Him treating them as his beloved friends and servants. Confidence and affection distinguish his conduct towards them. And when, soon after, the Holy Ghost was given to them, light was shed on all these words of Jesus, as he said it should be, and then they found the truth and the value of the parting teaching of their blessed Master.

For, thirdly, did not the things foretold by the Lord, in the former part of this chapter, literally occur to these very disciples? Can we open the "*Acts of the Apostles*" without seeing the living fulfilment of these predictions in the history there given of the Pentecostal Church? And has not the history of the world and of the Church, from that hour to the present, furnished a continuous fulfilment of these same predictions? If this is so, speculation as to what period or to what persons this chapter refers is surely idle. For we have not only the prospective light of prophecy, but also the retrospective light of history, and the testimony of present facts.

Perhaps I may say that there is no one subject on which the Church, from the days of the apostles downward, has been more agreed than in seeing a detail of Christian sufferings and experience in Matthew xxiv. Some have indeed said that it was all fulfilled in the Church's history before Jerusalem's destruction; but never until now, as I suppose, was it said that it was the history of the Jewish nation, and not of the Christian church at all.

And nothing can be less surprising than the common belief of Christians that Christians are addressed in the persons of these disciples. For the well-known, the scriptural, history of the Christian church has been felt conclusive on this point. And I cannot wonder that so many Christians should be deterred from calmly weighing the evidence that this chapter is a continuous history of this dispensation, and that from the 14th verse all is yet future, when sentiments so startling are put forth as those of your correspondent.

In order to see how truly the predictions of the former part of this chapter began to be fulfilled in the history of the Christian church, let us look for a moment at the Pentecostal period.

On the day of Pentecost a new body commenced its existence on the earth. Its elements had been gathering by the hand of Jesus before, but it was not formally constructed, as a body, until the descent of the Holy Ghost at Pentecost. The believers in Jesus—the heavenly but the earth-rejected Jesus—were visibly incorporated. At first the individuals composing that body were all, as far as we know, Jews. But so far from this constituting it a Jewish body, it was a body in which there was to be neither Jew nor Greek. The moment any individual was brought within it, he was owned as one who had come, through grace, on new ground; he was a new creature—he was in Christ Jesus—old things had passed away. The flesh, whether of the Jew or the Gentile, had no place in that new body which was one with the crucified, the risen, the ascended, the heavenly Jesus; and had, from Him and from the Father, received the Holy Ghost as the seal of all this, and as its power for communion with it all, and for corresponding walk and testimony.

Such was the Pentecostal church; and in evidence that such was its standing and its grace, we see earthly things falling from it, shaken from it, as it were, by the energetic workings of its heavenly life.

The disciples who stood, in Matt. xxiv., on Mount Olivet with Jesus, were, as all know, the gatherers of and pillars in this blessed body. For this most honoured ministry the Lord himself had called, and instructed, and commissioned them. He bid them, when he left them for the throne of the Majesty in the heavens, tarry at Jerusalem until they should be endued with power from on high for this work. There is, therefore, the most direct and intimate connection between their position around Jesus while he was yet here, and their position in the church as they are seen in the Acts. Indeed a great part of His teaching was only intended for their use after the day of Pentecost had come.

Now let us turn from this most blessed body, the Pentecostal church, and look at that nation and that city amidst which it was first located. This temple of the Holy Ghost, and depository and witness of divine grace and light, was first gathered from amidst the Jewish nation. The gracious message ran, "Beginning at Jerusalem;" for ever since the call of Abraham, God's rule has been "the Jew first." But as mercy folded thousand after thousand of Jerusalem's guilty children within the church, was the condition of the Jewish nation any thing the better? Nay, was it not vastly the worse? As the church became filled with those who should be saved (Acts ii.), was not the doom of the nation the more marked—its guilt the more divulged?

Did not the chiefs of that nation, in true expression of the nation's mind, persecute the church, and pour on it their bitterest and most cruel malice? Did they not do the very things to Christians which the Lord had said should befal those whom he addressed in Matt. xxiv.? Did they not deliver them up to be afflicted, vexing the church, killing some of them, and at length driving the mass of them from their city? Did not Peter, and John, and James abundantly prove, in their own personal experience, as Christian apostles, that it was to the church and not to the Jewish nation, the Lord had spoken in Matt. xxiv., when he said, "they shall deliver you up to be afflicted, and shall kill some of you:—ye shall be hated for my name's sake?"

Now it is a very solemn charge, but I must say that your correspondent utterly confounds the Pentecostal church and the Jewish nation; the heavenly, persecuted, disciples of Jesus, with the nation that abhors him, and persecuted his name and his saints. Compared with this, how innocent is the prevalent error of confounding the church *in* England with the church *of* England. England is professedly Christian, and we may cease to wonder that men see not the vital distinction between God's church in this land and its baptized population, when we hear a Christian brother confounding God's church in Jerusalem with the avowedly unbelieving Jewish nation! This is to confound light and darkness—flesh and spirit; and this too when these were brought into the most striking and antagonistic contrast!

Jerusalem, at the period to which I have been referring, had within her walls three most important and distinct bodies. The Roman power had a throne there; the high priest and elders of the Jews sat on Moses' seat; and the heaven-born church had its upper chamber. Gentilism, Judaism, and Christianity had all their representatives,—the two latter their chief or only ones, at that day, in Jerusalem. But how distinct were these systems from each other. The Roman governor held the sceptre of temporal power, for that power had long before been wrested, by God's judgment, from the throne of David and given to the Gentiles. Thus the Jewish nation had lost its independence and its supremacy amongst the nations. But Christianity was, *as such*, as distinct from the Jewish nation as from the Roman. And by the incorporation of the church, God had formed a new vessel for his *truth*, of which till then the Jews had been the depository, as he had before chosen a new seat for that earthly power which had once belonged, and will yet again belong, to the throne of David.

The Jewish nation therefore, at that hour, was abject and fallen indeed. Supremacy among the nations, and stewardship of the light of God's truth, had both been taken from them. Jerusalem must obey Cæsar, and hear truth, if she hear at all, from the lips of the church.

And blessed had it been for Jerusalem if she had bowed beneath these many chastisements, and received with meekness the glad tidings which that church proclaimed to her. For let it not be thought, because I have spoken so strongly of the dark features of her position then, that I forget the peculiar grace in which God was, even at that hour, dealing with Jerusalem. I fully admit that for a season, perhaps up to her desolation by Titus, God dealt with Jerusalem and her people in especial mercy. He was indeed slow to anger,—long-suffering and abundant towards her. The church was entrusted with a special embassage of mercy to her,—and faithfully was this service of love executed. Year after year was the gospel of the grace of God preached in Jerusalem, and in the whole land of Judea. And abundant miracles attested the healing virtue of the name of Jesus. We read of the churches of Judea, plainly showing that over the whole country the testimony to salvation, through faith in

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Jesus, was proclaimed, and witnesses of the effect of that testimony were gathered.

This is indeed, therefore, an interesting period in the history of God's dealings with the Jewish nation; a period during which divine long-suffering was most wonderfully displayed towards it. But it was all in vain,—as a nation it remained obdurate. And solemn it is to remember that, having been abused, the fearful blow fell upon it, and that nation was scattered as we now behold it.

The most limited acquaintance with, or the feeblest remembrance of, these things, would surely preserve from errors such as the paper of your correspondent promulgates. For who that remembered them could confound the relation of the Lord Jesus, during that period, to the Jewish nation, with his relation to the Pentecostal church?

I trust I have not failed to prove the sentiments I advanced as to the right application of this chapter. I confess I am most anxious to do so, because of the great importance at the present hour of every thing connected with the study of prophecy.

Recurring now to our chapter, I believe the following is a correct epitome of its contents.

From v. 4—8, the Lord gives a very general picture of the state of the nations of the earth from that time to his second advent; and then, from v. 9 to 14, a more minute history of the Christian body during the same period; in other words, a general history of this dispensation;—a prophecy which has now become the history of the last 1800 years. And I should hope that our souls are abased before God, when we see how true these latter verses are of his church in our own day.

Having given this rapid yet comprehensive sketch of the whole age, the Lord then rests with great minuteness on its end. He first mentions the end in verse 14, and then from verse 15 to 31, he details the great and solemn characteristics of the end, and of his return in glory. I do not dwell on these verses, for few parts of scripture are so simple and easily understood as this when thus read. I only add that, perhaps keeping his eye on their questions, the Lord here, when speaking of the end, dwells especially on the Temple, and Jerusalem, and Judea. In the 24th chapter, however, he takes a much wider range; showing the state, at the end also, of Christendom at large. "THEN shall the kingdom of heaven be likened unto ten virgins." &c.

From verse 32 to the close (of chap. xxiv.), the Lord gives some very striking *illustrations* of the state of things at the end, when he will return; and then forcibly applies the whole subject to the consciences of those to whom he spoke.

Thus I read Matt. xxiv.—I cannot now enter more fully into it; but should you be able to give me room in your future publications I shall be happy to do so.

There are many other statements in your correspondent's paper on which I should like to make comments;—statements, in my judgment, quite as fallacious as those I have now examined. I refer especially to the paragraph on the coming of the Lord, and to the exposition of Luke xxi.

But I forbear. May the Lord vouchsafe to us the blessed teaching of his spirit, and meekness to receive it. Your's very truly,

W. R. D.

In a recent process at law, between the *Journal des Debats* and the *Gazette de France*, the advocates on both sides were Jews—M. Cremieux and M. Anspach.

TO THE EDITOR OF THE "VOICE OF ISRAEL."

Dear Sir,—I thought of replying to your correspondent of last month on "the perpetuity of the law of Moses," but waited to see whether any one else should do so, and what would be further said about it.

And first, I object entirely to the division of the law of Moses into "*moral*" and "*ceremonial*;" because the expressions are unscriptural, and because the law is one. It was a covenant made between God on the one part, and Israel on the other part. Moses was the mediator: what is called "ceremonial" was engraven on stones, Paul speaks of it in this way, Heb. ix. 1, "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. Israel voluntarily entered into this covenant, having confidence in the flesh, instead of casting themselves on the promises of God to the fathers: the consequence is their present dispersion, and all the sufferings they have endured.

Then again, I conceive it to be unscriptural to say that the law of Moses was "intended as a national distinction." I ask for the proof.

I do not think that your correspondent has fully discerned the distinction between the children of the flesh, and the children of promise, so clearly revealed in the scriptures. Unless we clearly discern God's purpose in the call of Abraham, and understand the "commonwealth of Israel," and the "covenants of promise," Eph. ii. 12, and see the *eternal* blessings promised to Abraham, to David, and to Israel, our minds will be in darkness, and we shall be groping among the shadows, as the blind grope at noon-day. In the allegory of Hagar and Sarah, in Gal. iv. 22, we find that God revealed in type what He was about to accomplish. Ishmael born of Hagar, after the flesh, typified the introduction of the first covenant or law of Moses, and the natural Israel as under that covenant; while the birth of Isaac, of Sarah, which was of the spirit of promise, typifies the covenant of promise made with Abraham—the *everlasting* covenant, and the children of promise, *of faith*—which includes all the redeemed, the true Israel of God. And, in this same part of scripture, Gal. iv. I judge there is a full answer to your correspondent's enquiry, as to "the perpetuity of the law of Moses." "Cast out the *bondwomen and her son*." The bondwoman sets forth the covenant from Sinai and Jerusalem as under law. The son of the bondwoman, Jerusalem's children in the flesh, all are cast out, and to have no part in the inheritance; and therefore, when Israel is brought into blessing by-and-by, their claim will be drawn from the covenant of promise made to Abraham, and their title—their only title, the blood of the Lamb—because the children of the flesh are not the children of God; but faith in Jesus will make them heirs; and by becoming Christ's, who is the *true Israel*, they become entitled to the promises made to the fathers.

The law entered not as an abiding thing; and certainly the question of your correspondent had been anticipated by Paul through the spirit, when he said, "Wherefore, then, serveth the law?" The answer is, "It *was added* because of transgressions TILL the seed should come," &c.

And again, the ordinances of the *first covenant* "stood only in meats and drinks, and divers washings and carnal ordinances, *imposed on them* UNTIL *the time of reformation*."

And again, Israel has been released from the *yoke of bondage*; for the law and circumcision was a yoke of bondage, as Peter says, (Acts, xv. 10.) "which neither our fathers nor we were able to bear." Christ was made under the law, and died under the law, and fulfilled the law, and made it honourable; but He was the only person who ever did so; and He is the end of the law for righteousness to every one who believes. When I say Israel has been released from the law (Gal. iii. 24—25, also ch. iv. 5, also Heb. vii. 12—18), I mean those who believe: the rest are still under its curse. (See Gal. iii. 10—13, also Heb. ix. 15.)

As to "Paul keeping the law," I think it is not too much to say he became to the Jews as a Jew that he might gain them to Christ; and this was the reason he shaved his head, and circumcised Timothy "because of the Jews," &c.

All that believe now stand under the blessings of the *new covenant*; and I entirely dissent from point No. 3 in your correspondent's letter. The first covenant, as a code of laws, we Gentiles, or believing Jews, have nothing to do with. (I am taking for granted your correspondent means the ten commandments by the term "the moral law.") The principle of love embodied in the law, love to God and love to man, of course is of eternal obligation; this constituted the perfect moral character of the Lord Jesus, because love was perfect in him: this we shall be conformed to in resurrection, as we shall in person, to the blessed Son of God. But I understand this to be a totally different thing from Gentiles, or believing Jews, being under the law, as a covenant or rule of life; for the precepts of the New Testament are larger and deeper than the law—the one being for the rule of those belonging to the old creation, the other for those who belong to the new creation in Christ Jesus—by which rule the children of faith are to walk; and Israel will belong to the new creation when God restores them by-and-by; and then they will stand in full acceptance under the blessings of the new covenant, and will serve God according to the rule of the new creation. I remain, dear sir, Your's, in Christian affection, R. G.

ENGLISH LAWS REGARDING THE JEWS.

TO THE EDITOR OF THE VOICE OF ISRAEL.

DEAR SIR.—As you have presented your readers with an account of the Papal law regarding the Jews, perhaps you will have no objection to give insertion to the following, as a sample of English law relative to the same people. Although these laws are of a much older date than that of the Papal edict of 1775, and have long ceased to be enforced, I can no where find that they have at any time been repealed. The following were, with others of a like character, enacted in the reign of Edward the First. Your's, very faithfully,

A FRIEND OF ISRAEL.

No Jew shall come to or depart from England without licence, *on pain of death*.

No Jew shall walk or ride without a yellow badge upon his or her outward or upper garment, *on pain of death*.

No Jew shall stir out of his house or lodgings on Good-Friday.

No Jew shall strike a Christian, *on pain of having his right arm cut off*.

If any Jew shall cheat a Christian and escape, all the rest of the Jews shall make satisfaction to the Christian so cheated.

All the synagogues of the Jews shall be suppressed, and if any of the Rabbis or Jewish priests shall teach or preach against the Christian religion hereafter in England, all such preachers and teachers *shall be burnt*.

All the children of Jews as soon as born, the rector or vicar of the parish shall take from them, put such to nurses, and breed them up in the Christian religion, *for such the Jews shall pay all the charges*.

If any Jew shall be converted to the Christian faith, all his usurious acquisitions to be converted to pious and charitable uses; but all his goods, estates, or moveables, shall be his own, and not the king's, as formerly accustomed.

It is surely for the honour of the British nation that these, and all such laws, be immediately expunged from our statutes. They are the product of dark and barbarous times, when men ignorantly thought, that by oppressing and persecuting the Jews they rendered an acceptable service to God!

"I am very sore displeased (saith the Lord) with the nations that are at ease: for I was but a little displeased, and they helped forward the affliction."

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DR. HIRZFIELDS' OPENING PRAYER AT THE LATE MEETING OF RABBIS AT BRUNSWICK.

[An esteemed correspondent, having sent us the following, we insert it, in the belief that it will be interesting to some of our readers.]

"The Synod of Jewish Rabbins, convened at Brunswick, June 12, 1844, was opened by Dr. Herzfield, the Chief Rabbi of Brunswick. The first words spoken in the Assembly were the following ones of prayer: 'O God, thou Holy One of Israel, to Thee first do I offer the thanksgiving of a heart deeply moved, for that Thou hast granted me to live to see the long and ardently cherished desire of my soul accomplished. Verily with mine eyes I behold an assembly of our wise men asking itself, 'What shall Israel do?' But it is not from human wisdom that the answer to this question must proceed, but from thy Spirit, thou God of Spirits. The word which thou shalt put into their mouth, that word shall they speak. When two are sitting together discoursing of the divine doctrine, Thy seat is between them, for it is written, 'They that fear the Lord speak often one to another, and the Lord heareth it, and writeth it in a book of remembrance.' Here are standing, looking up to Thee, bearing Thee in their hearts, so many heads of Israel, gathered together, from far countries, to labour for Thy kingdom in the midst of us; and Thou dost not disdain to found it, and to uphold it, by the feeble hand of man. Be thou, therefore, with them, O God of our Fathers, and cause Thou to descend upon them the spirit of wisdom and understanding, the spirit of counsel and of might, the spirit of Thy knowledge and of Thy fear, that men may know that Thou hast not departed from Israel, even as Thou hast promised; that Thy word shall not depart out of his mouth, nor out of the mouth of his children, and children's children, for ever and ever. Thy word never falleth idly to the ground. Let it be fulfilled upon us. Amen."

THE SYNAGOGUE.

[The following account of the rise of the Synagogue, is from an able and interesting pamphlet by the Rev. A. J. Scott, M.A., entitled, "The First Principle of Church Government." Published by Jas. Darling, Little Queen Street.]

The rise of the Synagogue, understood by that name in the Gospels and the Acts of the Apostles, and in speaking of the modern Jewish worship, is not later than the return from the Babylonish captivity. By that time the language had greatly altered from that of Moses, partly through the insensible corruptions of a thousand years, partly through a long residence as captives among those who spoke a different dialect of the same language. Besides, the difference of the ancient state of things, and the long neglect of the law, would make the books of Moses hard to be understood, even supposing no change in the national speech. Accordingly, we are told in Nehemiah's account of the transactions under his government (ch. viii.), that "all the people gathered themselves together as one man into the street that was before the water-gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel &c. So they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading."

From the time when pains thus began to be taken to explain the book of the law to the people, the general interest in it and regard to it naturally were greatly increased. The Temple was the only place for the chief Levitical services; but anywhere the people might be gathered to hear the law explained. The priests and Levites alone could officiate in those services, but in this, whosoever was able for it. Prayer might anywhere be offered up, but nowhere more naturally than where men were reverently hearing the reading and exposition of the law; as here we find that Ezra and the people unite in worship and in blessing the Lord. Accordingly, what had been done at Jerusalem was soon repeated all over the land. Wherever an assembly could be gathered for the purpose, a priest, as Ezra was, if present, but by no means necessarily a priest, read a portion of the book of the law; the heads of the people, like Ezra's companions, sat by the reader facing the people; such of them as were able expounded what was read, and more or less of benediction and prayer completed the service. Here is a complete Synagogue. Additions and modifications were made as occasion required; the other portions of the Old Testament Scriptures were included in the readings; the Greek language came in place of the Hebrew among the Jews of the dispersion; the explanatory discourse almost unavoidably came to embrace enforcement and exhortation. But the institution itself abides to this day; enduring, not because of positive enactment, whatever the Jews themselves may suppose, but because of admirable fitness for its purpose; a fitness, which led, as we shall see, to its adoption by the Christian Church; and was, as plainly appears from Nehemiah's narrative, the one motive of its original introduction. Most profound and remarkable was its effect on the nation. Copies of the law were multiplied for the use of the synagogues: as there was no press, the laborious accuracy required in producing these, formed a body of men accurately acquainted with the letter of the Scriptures, the Scribes. But, above all, the knowledge required to expound the sacred books in the Synagogue led to accurate study on the part of those who were to undertake that duty, so that they became a highly honored order of men in the state; and for the sake of giving assurance to the public of the qualifications of the candidates, they continued their succession by the laying on of hands. These are the Rabbis.

MELCHIZEDEK.

To the Editor of the Voice of Israel.

Mr. Editor,—Permit me to offer a few words upon the question put by Oxoniensis, and your reply, respecting the person of *Melchizedek*. I think the writer of the question cannot do better than study the source from whence he seems to have obtained the deeply important view of that subject which has made an impression on his mind in some past time; but not being now in possession of the work, he is unable to trace those views in his recollection. I have now before me the able and deeply interesting volumes of the learned and and pious author of "Patriarchal Theology." Mr. Biddulph was one of the fathers of his day and generation; but has now sunk beneath our horizon. Still, however, illumining the dark clouds which hang over a sinful world, like others, of whom it is said, "they rest from their labours, and their works do follow them." I have this morning been led, from reading the above articles in your columns, to take down from the shelf the volumes of Patriarchal Theology. I truly found on reading the letter on Melchizedek, as in past times, a refreshing to my soul; and could not but regret to see so hasty a reply given to Oxoniensis by the Editor of the *Voice of Israel*. I trust that voice will be ever ready to proclaim the everlasting priesthood, and eternal kingship of our Immanuel. In these characters we believe him to have been not only typified, but *forshown* and *personified* in all ages of the Church: assuming that body prepared before all worlds; the pattern from which the human form received its impress. The Patriarchs' recognition of the King of Salem's claim, as the great proprietor of the soul, is beautifully and emphatically set forth by the surrender of the *tenths*—the Lord's portion; while the sacramental seal of life-sustaining nourishment is ministered by the sacrificer. Thus did Abraham see in full prospective and joyful anticipation that day, when a king shall reign in righteousness as a priest upon his throne; and to *him* shall the gathering of the people be." "All kings shall fall down before him, all nations shall serve him." In the plains of Mamre Abraham received another visit from the heavenly messenger, and hasted to offer the best of his flock. Nor were these visits of the angel of the covenant few and far between, till Israel's wandering tribes were ushered into the inheritance of Immanuel's land, by the captain of their salvation; when with sword in hand, he fought for Israel, meeting Joshua on the plains of Jericho. In those various scenes which have been traced and pointed at by Mr. Biddulph, who can doubt the personality and identity of *him*, who in after times came into the limited and feeble form of *infancy*; the seed of the woman, as it is said (Jer. xxxi. 22) "A woman shall compass a man." The letter of Mr. B. enters so deeply and beautifully into the subject, that an attention to it will, I am sure, satisfy the enquiries of Oxoniensis, and afford him fresh openings of the blessed word of truth which is given for our instruction in the *righteousness* of this king of Salem, and convince him that "no scripture is of so private and limited interpretation" as would admit of the divinely recorded history of Melchizedek being confined to a mere *incidental* transaction, such as might have occurred to our English warrior on the plains of Waterloo. And surely, though not immediately bearing on the particular object of these observations, we may say, the time is not far off when Israel's covenant guide shall *again* lead the bannered host from the plain of Moab across the Jordan, to encounter the confederate nations under Antichrist in the Armageddon field, in the valley of Jezreel, for there "their king shall pass before them, and the *Lord* on the head of them." (Micah ii. 13.)

I am, Sir, your obedient Servant,

S. A.

Since it is our sincere desire that any opinion we may express upon the truth of God should only carry weight with our readers, as far as it is in accordance with the divine revelation, we think it right to insert here this well-intended Christian letter, in order to make it an occasion for investigating both sides of the question. As to ourselves, we have likewise consulted the "Patriarchal Theology;" but with all that is excellent in it, and even in the article in question, we cannot subscribe to the author's conclusions regarding the person of Melchizedek, from the conviction that it is otherwise regarded in the epistle to the Hebrews; which we trust to be able to prove in a subsequent number of this publication.

REVIEW.

Our Review Department.

We take this opportunity of thanking many kind friends who have sent us valuable additions to our library. In regard to receiving them, we feel constrained to follow strictly the path we have marked out for ourselves, not entering on the field of general theology, but confining our attention to Jewish and prophetical subjects. There are a sufficient number of religious periodicals to direct the attention of Christians to works of general interest; besides which, we strongly feel the truth of Paul's assertion, that "the less is blessed of the better." The writings of fathers in Christ, on doctrinal or devotional subjects, need no commendation from us. It is on these points with which our peculiar position has necessarily made us conversant, that we feel called upon to express our opinions. Of the past and present state of the Jews we may naturally be expected to know something; and the study of prophecy, which is regarded by too many Christians rather as an amusing speculation than a matter of importance, was to us a subject of vital interest; since on this the conviction that Jesus of Nazareth is the Messiah greatly depends.

The Glory of the Redeemer in His person and work. By Octavius Winslow. John F. Shaw, Southampton Row.

The only position of this admirable volume that is connected with our department is the last chapter: "The glory of the Redeemer in His second coming." This glorious truth, the denial or misapprehension of which by a large portion of the Christian church, has greatly tended to confirm the Jews in their unbelief, is here briefly, but clearly

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set forth. It is particularly gratifying to find this doctrine, which has long been held by many clergymen of the Church of England, now beginning to make some way amongst Nonconformists. Sure we are, that neither ministers nor private Christians can receive it practically, without being spiritually benefitted thereby. We have only space for the following article:—

"If it were true that the abuse or perversion of a good thing, formed a valid argument against its truth, or were a proper objection to its utility, then how soon should we be compelled to abandon all our strongholds of truth, tamely relinquishing into the hands of the sceptic and the caviller the power of controling our opinions, and legislating for our consciences! If the advocates of Christianity were responsible for all the plans, mistakes, and inconsistencies, with which its professed disciples were chargeable; and if it were demanded of them to concede a doctrine or an institution, because that doctrine or that institution had been made the instrument of unrighteousness, then how little would be left to us of 'the glorious gospel of the blessed God!' To what a mere skeleton of truth would this sublime life-inspiring system be reduced!"—P. 447.

To the oft-repeated question,—"What is the use of this doctrine?" Mr. Winslow replies,—

"'Much every way.' Chiefly in the emptiness and nothingness to which it reduces all wordly glory, and in the holy elevation which it gives the believer above all sublunary enjoyments. The grand duty of the believers is to live *above* the world. But we require powerful motives to influence us to do this. The certain and speedy coming of Christ to glorify His church, oh, what a motive is here! Were you to rise in the morning impressed with this truth, how sweetly would it carry you through your day! How effectually would it drive the lustre of the world's pomp! You would feel, 'What have I to do with the world's vanities, its smiles, and its glories? I am waiting expecting, looking, hoping, praying, for that blessed hope, the appearing of my Redeemer.' O what an eminent Christian would you be! What vigorous faith, what fervent love, what a holy living for God, for Christ, and for eternity, would henceforth distinguish you!"

Truly thankful do we feel when we find this blessed hope of the church advocated by men so sober and spiritually minded as Mr. Winslow.

ERRATUM.

The *Jewish Chronicle* has called our attention to a misprint in our tenth number, p. 89, where על אלידהו is put instead of עד אלידהו. Its grammatical incorrectness we are well aware of; notwithstanding which, we know the interpretation there given to be very common amongst the Polish Jews, and indicates their belief in the coming of Elijah. That it is not the current explanation, we fully admit; and our error was in suffering it to be given as a *general* instead of a merely local interpretation.

ADVERTISEMENTS.

Just published, price 4s.

THREE MORE LETTERS TO HIS GRACE, THE LORD ARCHBISHOP OF CANTERBURY, on the culpability and unauthorized presumption of the Gentile Christian Church, in requiring the Jew to forsake the Law of Moses before he can be allowed publicly to embrace the Gospel of Christ; containing also, Metaphysical Disquisitions on the Godhead, and a Confutation of the Diabolarchy. By the Rev. JOHN OXLEE, Rector of Molesworth, Hunts.

London: HATCHARD & SON, 187, Piccadilly.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

THE ANNUAL MEETING will be held, (D.V.,) on Friday Evening, the 25th of April, in Freemason's Hall, Great Queen Street, at 6 o'Clock.

J. D. PAUL, Esq., in the chair.

Tickets may be had of Messrs. Nisbet, 21, Berner's Street; Aylott and Jones, 8, Paternoster Row; and at the office of the Society, No. 1, Crescent Place, Blackfriars.

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*** *This Work has been translated into French and Dutch, and has an extensive circulation in Holland, Germany, and other places.*

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"We most cordially recommend Mr. H.'s Book, especially to Sunday-School libraries, as an instructive and deeply interesting account of the places with which the Scriptures make us familiar."—*The Union Magazine.*

London: J. UNWIN, 31, Bucklersbury; W. S. KENNEDY, Edinburgh; J. MACLEHOSE, Glasgow; and all other Booksellers.

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THE JESUITS IN FRANCE—NEW GERMAN REFORMATION.—THE

CONTINENTAL ECHO and PROTESTANT WITNESS, for April, contains:—D'Aubigné on Christian Character requisite for the present period—On the History of Catholicism—The Echo of St. Goar—The Critic Criticised, from Theremin—Caution to English Females visiting Paris—Analytical and Critical Notices of new French and English Works—Letters from France, No. I., the Jesuits—Important Intelligence, including a List of the Anniversaries of Religious Societies in Paris during April—Letter from Germany: The New Reformation—The Churches of Breslau and Schneidenmuhle—Address of John Ronge—Address of Dr. Regenbacht to the Chapter of Breslau—Besides a variety of important and interesting matter. Price 4d.

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"We cordially recommend this tract to both Jews and Christians."—*Voice of Israel.*

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TRINITY CHAPEL, ST. JOHN STREET, EDGEWARE ROAD.

TO THE FRIENDS OF EVANGELICAL RELIGION.

DEAR CHRISTIAN FRIENDS—"Preach the Gospel to every creature" was the last command of our blessed Lord and Saviour. Yet there are many places in this highly favoured land, many districts in this vast metropolis, where thousands are still ignorant of that Gospel which alone bringeth salvation.

In the providence of God a site has been procured for building a Chapel, in the overgrown parish of Marylebone, where the present church accommodation, of all denominations taken together, is very inadequate to the wants of the population. This site has been procured by the disinterested efforts of a Friend, who has taken upon himself a heavy pecuniary responsibility, by purchasing the lease of a considerable property, in order to procure a suitable situation for a chapel.

It is proposed to build, on a lease of ninety-nine years, a plain and unadorned, but substantial, chapel, capable of containing 1200 persons, with a school-room underneath; the cost estimated not to exceed £4000. In this chapel it is proposed that I should preach the gospel of salvation. The parish of Marylebone is the abode of a large portion of the most intelligent and respectable Jews in London; and in the present unsettled state of my brethren, in regard to their religion, a Christian Place of Worship, where the truth is preached by one of themselves, may well be considered a Jewish missionary station.

In these days, when Pilate's question, "What is truth?" is asked on all sides, it is needful to state explicitly what is to be preached in this chapel. It is this:—That the One only living and true God (subsisting in the persons of the Father, the Son, and the Holy Spirit, called in theological language the Trinity) has made a revelation of His will to man in the Holy Scriptures, which are the sole authoritative rule of faith and practice; that in this revelation we learn the fall of man, and consequent corruption of his nature; the wonderful scheme of man's redemption, accomplished by the incarnation, death, and resurrection of the eternal Son of God, the Lord Jesus Christ, by faith in whom the sinner is justified; and the quickening power of the Holy Spirit, who sanctifies and renews the heart. Thus the doctrines to be taught in this Chapel are—the corruption of human nature, justification by faith, and sanctification through the Holy Spirit. These doctrines are to be distinctly set forth in the Trust Deed, and the property to be vested in Trustees, who shall hold the same in trust for the preaching of the doctrines above stated; the Minister being appointed on every vacancy by the church, or communicants, subject only to the above conditions.

The following gentlemen have been nominated Trustees, with power to add to their number:—

SIR CULLING E. SMITH, BART.
JOHN D. PAUL, ESQ.
DR. CONQUEST.
FRED. WOLLASTON, Esq.

Having stated these particulars, I appeal with confidence to all the friends of the Lord Jesus Christ to help in a matter which concerns the glory of God and the good of immortal souls, an undertaking in which we cannot doubt that the Head of the Church sympathises. This appeal being made, I leave it in the hands of Him, whose are all the silver and the gold, and in whose power are the hearts of all men.

RIDLEY H. HERSCHELL.

60, *Gibson Square, Islington,*
April, 1845.

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The Foundation Stone will be laid on Tuesday, April 8th, 1845, at 3 o'Clock in the Afternoon, when several Ministers and friends have promised to take part in the service.

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THE VOICE OF ISRAEL.

קול ישראל

CONDUCTED BY JEWS WHO BELIEVE IN JESUS OF NAZARETH AS THE MESSIAH.

"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—Isaiah. xlix. 6.

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IS CHRISTIANITY TRUE OR FALSE?—No. 2.

We have already shown, from their own statements, that modern Jews have no quarrel with Christianity on its own account, but are only displeased when the belief of it is urged on themselves. They think it a very good religion for Gentiles; nay, Judge Noah even goes the length of making it to be so recognised by God himself. "While the Almighty raised up, enlarged, and extended the Gentile church, he threw the mantle of his divine protection over his chosen people."* So that, according to these views, Moses, Jesus, and Mohammed, were the instruments in God's hands of establishing three different religions; the professors of which ought each to remain constant to the one professed by his parents, whichsoever that may be, and on no account to leave it in order to embrace either of the others.

Such are the opinions of modern Judaism. It is not our business here to enquire how far Mohammedanism may acquiesce in this amicable arrangement; but on the part of Christianity we take leave decidedly to protest against it. Christianity is essentially an exclusive religion. It admits of no rival, no partner. It boldly declares that it alone is true, and that all other religions are false. It proclaims itself God's appointed means of bringing sinners to the knowledge of Himself; the only means appointed by Him for this purpose; the only way to the knowledge of the Father.

* See Judge Noah's Lecture, No. 9, p. 73, col. 1.

Some of our Jewish readers will probably exclaim with astonishment: "What! Do you dare to call Judaism a false religion? Do you pretend to deny that it was established by God himself?" To this we reply, that the terms Judaism and Christianity are distinctions forced upon us by the sin and unbelief of mankind. There is not, nor ever has been, more than one true religion, the religion of THE MESSIAH; the religion of reconciliation by atonement. This was the religion taught by God to Adam and Noah, before the distinction of Jew and Gentile was known; and of this religion Melchizedek was "a priest of the most high God." This one true religion subsisted in greater or less purity among the Jews until the time of their national rejection of the Messiah; since when, Judaism has been no more a true religion, than the breathless and decaying corpse is a true and perfect man.

These seem harsh sayings; but they are not harshly said. They are said in deep and earnest love, from the conviction that an eternity of bliss or misery hangs on the rejection or reception of them as truth. האמנתי כי אדבר "I believed, therefore have I spoken" (Psa. cxvi. 10), said the royal prophet; we also believe, and therefore speak. Could we believe these things, and be silent?

But some may deny that Christianity is as exclusive as we have represented it. Let the inspired record of its doctrines testify. The last statement made by the Lord Jesus Christ, the last command given by Him, were the following, "Go ye into all the world, and preach the gospel ('proclaim the good news') to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned." (Mark xvi. 15, 16) Again, "He that believeth on the son hath everlasting life; and he that believeth not the son shall not see life, but the wrath of God abideth on him." (John iii. 36.) "If ye believe not that I am he, ye shall die in your sins." (John viii. 24.) Implicitly believing these declarations of their blessed master, the disciples were well entitled to say, "Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved." (Acts iv. 12.)

Are any disposed to say, "What a harsh and unamiable picture you have drawn of Christianity; can a religion breathing such denunciations come from a God of love and mercy?" What! does the drowning wretch complain of the firm grasp with which his preserver seizes him? Does the sleeper whose house is on fire accuse the man who rouses him of harshness and cruelty? Is it unworthy of a God of love to warn His creatures of their danger? Is it inconsistent in a God of mercy to tell them of the only way of escape from danger?

If Christianity presented itself to the attention of man simply as a philosophical theory, a system that professed to solve the problem of man's present and future condition, we might then entertain the question of fitness or unfitness; and by this test, also, it can well bear to be tried. But it comes before men as a series of facts, as solemn announcements made by God to His fallen and rebellious creatures; and therefore the question must necessarily be: Is it *true?* It must be either true or false. A philosophical theory, or a system of ethics, may be partly true and partly false; but Christianity is either truth or a lie. To ascertain which of the two it is, forms the most important enquiry in which a human being can engage.

Immediately after the fall of our first parents, God promised a seed of the woman who should bruise the head of the serpent; to the Israelites He promised to raise up a prophet like unto Moses; and through His inspired prophets He promised them a deliverer, a Messiah. Jesus of Nazareth came, and assumed to himself the character of this Messiah, this deliverer. The woman of Samaria said to him: "I know that Messiah cometh which is called Christ; when he is come, he will tell us all things. Jesus said unto her, I that speak unto thee am he." (John iv. 25, 26,) He appropriated to himself, and permitted others to appropriate to him, all the types of the Jewish economy. "Behold the Lamb of God, which taketh away the sin of the world!" (John i. 29.) "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life." (John iii. 14, 15.) Though really and visibly a man, He laid

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claim to another and a higher nature, declared His pre-existence, and claimed equal honor with God. "Before Abraham was, I am." (John viii. 58.) "O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." (John xvii. 5.) "That all men should honor the Son even as they honor the Father." (John v. 23.) Finally, He declared that He shall come again with power and great glory, that He shall sit on a glorious throne, and all nations shall stand at His tribunal; that those individuals who have received Him shall inherit eternal life, and those who have rejected Him shall "go away into everlasting punishment." (Matthew xxv. 31—46.)

Now we ask our brethren to consider these statements, and then to say whether there is any consistency in Jews speaking of Jesus of Nazareth in the complimentary strain in which some liberals of the present day think fit to mention him? We are thankful, indeed, that they do not "blaspheme that worthy name by which we are called;" but to hear men who do not believe in the truth of His mission, speak of Jesus Christ in the manner in which Judge Noah and others do, forces upon us the painful conviction that they have lost the power of grasping truth; that all the great realities connected with man's eternal destiny have become to them as mere shadows. What! Shall we believe that a man falsely pretends to divinity, audaciously asserts, in defiance of truth, that he possessed a glorious existence before the creation of this world, and yet speak of him as a great reformer! Shall we speak of the God of truth aiding the propagation of falsehood by "enlarging and extending" the dominion of a system of belief based upon these false assumptions?

If Jesus Christ be not "one with the Father," (John x. 30) if He be not the prophet like unto Moses, if He be not the promised Messiah, if God have not committed all judgment unto him (John v. 22), in virtue of which He shall come again to judge the world,—then Christianity is a lie, and all Christians must perish eternally in that day when every refuge of lies shall be swept away. To this conclusion is every Jew inevitably reduced, who does not confess Jesus of Nazareth to be the Messiah.

And yet what an extraordinary lie this is! It has done more for mankind than all truth put together. What have the art and science of Greece and Rome, what have the general education, and comparative civilisation, of some modern eastern nations done, towards the improvement of the moral and social condition of man, compared with Christianity? Let the history of the world be impartially reviewed, and it will be found that true civilisation, that every approach to a social state which God can look upon with approbation, has always *followed*, never *preceded*, the introduction of Christianity. True it is, that none shall be eternally benefited by it, but those plants of grace that quicken, and expand, and blossom, and bear fruit, under its genial influence; but its radiant beams gild and illumine all around it; and force the discernment of the right and the true on the notice even of those who are naturally unwilling to see them; and thus it compels a partial submission to the right and the true, even from those who neither love truth nor righteousness. And is all this achieved by a lie?

We believe many of our brethren would hesitate to pronounce Christianity false, if they perceived such conclusions as we have stated to follow from the assertion of its falsehood. That such conclusions are inevitable, we boldly maintain. Then, brethren, if it be not false, it is true; and if it be true, it is true in relation to you, and to all mankind. Where did you discover that Christianity was intended for Gentiles only? Was it not first proclaimed to Jews, first believed in by Jews, first propagated by Jews? If it be true, you must believe it, or perish. The question of its truth or falsehood is no abstract speculation; it is a matter of life and death; of eternal happiness or eternal misery. If Christianity be true, every Jew is bound to believe it, as well as every Gentile. If Christianity be false, let Jew and Gentile alike denounce and reject it. Has God said that a man is bound to believe a lie because his father believed it? Or that he must reject truth because his father rejected it? And if God has not said this, who dares to say it? Away, then, with these idle and inconsistent expressions of respect for "native Christians," while Jews who believe in Christianity are denounced as renegades and apostates! Every man who loves and believes a lie is an apostate from God, whether he be Jew or Gentile. Every man who believes the truth, and walks in the truth, is living and believing as God would have him live and believe. There is not one truth for the Jew, and another for the Gentile; but as God himself is one and immutable, so is truth one and immutable.

O brethren! we say not these things because you have called us apostates. With such a Saviour, with such access into the holiest of all, even the very קדש הקדשים; with the prospect of an eternity of happiness and glory, it is indeed "a small thing to be judged of you or of man's judgment." It is because you miserably deceive your own souls by this insensate clamour against your converted brethren, that we earnestly desire to lead you to see the inconsistency of your conduct. O remember that הנפש החטאת היא תמות. "The soul that sinneth it shall die." (Ezek. xviii. 4.) What support does your religion afford you in the prospect of standing at the tribunal of a holy God? What comfort in the view of death, judgment, and eternity?

Remember, that nothing is true but what God sees to be true; nothing is false but that which He sees to be false. Ask yourselves then, as in the presence of an all-seeing God,—yea, ask that God Himself to enlighten you in the all-important enquiry—Is Christianity true or false?

MELCHIZEDEC, PRIESTHOOD.

The present article is intended to form a continuation of the one in No. 10, entitled *Melchizedec, King of Salem*. There we have expressed our conviction that *Melchizedec* of Gen. xiv. 18, was *not the Messiah himself*, but introduced as a *type* of the Messiah. There is nothing in that passage to indicate more. The form of the word מַלְכִּי־צֶדֶק is the form of a compound proper name with the connective *Yod*, like אֲלִימֶלֶךְ אֲדֹנִי בֶזֶק מַלְכִּישׁוּעַ מַלְכִּירָם מַלְכִּיאֵל &c. while מֶלֶךְ שָׁלֵם in מֶלֶךְ exhibits a striking contrast of an appellative. To this the author of the "Patriarchal Theology" answers, "that there is little solidity in this inference, for the word might be euphonious in the one name and not in the other, and I need scarcely add, that such compound names are very common throughout the scriptures." Mr. Biddulph evidently confounds here the connective Yod with that paragogic letter, which is scarcely anywhere found in prose, as the Hebrew scholar will easily discern. And besides, as we have already mentioned, the apostle Paul himself takes this מַלְכִּי־צֶדֶק as a proper name, and then gives its interpretation, which it would not have required were it an appellative.

The latter part of this verse at once settles the question, as to who the person is of whom the apostle speaks: it is one *αφωμοιωμένος*, assimilated unto the Son of God, hence not the Son of God himself, but one so presented as to form a *type* of Him, and as such "abideth a priest *continually*, *εις τοτοιηνεκές*, but not *εἰς τὸν αἰῶνα for ever*, as it is in chap. vi. 29, where the apostle speaks of the anti-type. This is perfectly in accordance with verses 15 and 16 of our chapter, where it is said, "that after the *similitude* (*ομοιότητα*) of Melchizedec there arises another priest, who is made not after the law of a carnal commandment, but after the power of an endless life, (*ζωῆς ἀκαταλύτου* of an indissoluble life).

Were the history of the bible given merely to satisfy the curiosity of men, it would even then have been a question, what place does Melchizedec occupy in the history? What are we the better for that information? It is evident that he was a great personage in his time; he was both king and priest, and are we to know nothing more about him than that he presented Abram with bread and wine and blessed him! How interesting it would have been to know his origin, his ancestors and predecessors, the constitution of his country, the duration of his reign and life! Not a word of all this; and why have this information at all which only interrupts the context? But to those Jews and Christians who most assuredly believe and know that the scriptures are written by the inspiration of God, the like questions will present themselves with the greater force, though also with the greater reverence for the author of this history whom no one will presume to accuse of inadvertency.

Every attentive reader of scripture cannot fail to observe, that at the close of every dispensation terminating with the failure of man in the privileges and responsibilities committed to him, there was always a remnant according to the election of grace. When God had said, "I will destroy man, whom I have created from the face of the earth," &c., it was "Noah who *found grace* in the eyes of the Lord." The remnant will be found in each case to pass from the old and decaying dispensation into

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the new, which is invariably established upon a new covenant or engagement, or some additional promises, on the part of God. This principle is so obvious in the scriptures that we need hardly adduce examples to prove it.

Abram evidently stood at a close of such a dispensation, in which darkness had covered the face of the earth, and God chose him out of the midst of it, and called him to himself. "Your fathers, said Joshua, in the name of the Lord God of Israel, dwelt on the other side of the flood, even Terah, the father of Abraham, and the father of Nachor, and they served other Gods" (Josh. xxiv. 2.) He was a remnant according to *the election of grace:* he did not choose God, but God chose him. "Thou art the Lord God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldeans, and gavest him the name of Abraham." In consequence of his *faith*, effected by the power of that election, God made a covenant with him, and and gave him the land of Canaan. "And foundest his heart *faithful* before thee, and madest a covenant with him to give the land of the Canaanites, &c, to his seed." (Neh. ix. 7, 8.) For so it was, "He believed God, and he counted it to him for righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldeans, to give thee this land to inherit it." (Gen. xv. 6, 7.)

From this it would appear, that God's sole purpose in calling Abram was to make him the representative of his seed, who should afterwards inherit the land of Canaan; but when we examine the promise of God to him when He first called him, we find that he is likewise the representative of *all* the Gentiles in blessing. "I will make of thee, saith the Lord, a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee, and in thee shall all the families of the earth be blessed." (Gen. xii. 2, 3.) And thus it is for the very cause that Abram stood by *faith*, so that "they which are of faith are the children of Abraham, and blessed with faithful Abraham." (Gal. iii. 7—9)

The time from the call of Abraham to the time of the giving of the law, we presume, is the patriarchal dispensation; it was a dispensation of *faith*, and not of *works*, for the law had not yet been given; it was a dispensation of *promise*, not of *reward*, the *accomplishment of the promise*. All the patriarchs were but strangers and pilgrims in the earth. Abraham "sojourned in the land of promise as in a strange country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise." (Heb. xi. 9) He was obliged to *buy* a piece of land to bury his wife Sarah. Jacob and his sons died in Egypt. "They all died in *faith*, not having received the promises (i e., the objects promised), but having seen them afar off they were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth" (v. 13). How interesting it would now be to get a glimpse of that dispensation which preceded the one of which we have been speaking just now! Blessed be God, that he has not left us in entire obscurity upon this subject.

Abraham was not sent to Canaan to take possession of it; that was reserved for his posterity, "for the iniquity of the Amorites was not yet full," (Gen. xv. 16); and more than this, there was yet godliness, there was yet worship and a priest of the *Most High God* in the land, while the rest of the world had fallen into idolatry, from which God having delivered Abraham, He sent him to the land where He had got a sanctuary for himself, a remnant of the dispensation then passing away. That residue throws light upon the character or constitution of the whole of that dispensation. This is most useful, as one dispensation will be found to typify the one succeeding, as in the case of the Jewish and the present Christian dispensation.

From Gen. xiv. 18, &c., we learn much to the purpose, and doubtless as much as is necessary for us to know. Salem, which is Jerusalem, had already before been chosen as the seat of the divine worship. On this account it may have been emphatically called צֶדֶק (Zedec, righteousness), as the prophets assure us it will be called again in a future day, comp. Is. i. 26, xxxii. 1, Jer. xxxiii. 16; or from the anticipation that He would reign there who is the *righteous one*. Is. xi. 4, 5, Jer. xxiii. 5, 6. Hence was the name of its king Melchi-zedec, king of Zedek or righteous. This appellation has evidently been retained in after times; for in the time of Joshua (x. 1, 3) the name of the king of Jerusalem was Adoni-zedec, i.e., lord of Zedec, or righteousness. In that Melchi-zedec was invested both the kingship and the priesthood. That is to say, he was king and priest, not priest and king; for this is plainly indicated in the words "Melchi-dec, King of Salem, brought forth bread and wine, and he was the priest of the Most High God," and it is this Melchizec who blessed Abraham.

If God has thus rescued from oblivion the character of that dispensation, it is doubtless to typify another then future, in which the regal and sacerdotal authority should be invested in one and the same person.

It is necessary to observe here, that in the Epistle to the Hebrews the apostle does not enter into the full import of this type, on account of the dullness of the Hebrews to whom he writes (chap. v. 11), but makes use only of the priestly character of Mechisedec as typifying Christ's priesthood, in order to contrast the latter with the priesthood of Aaron; for this only, and not the kingship of Christ, is the subject of the apostle. The introduction of Melchizedec into the history, without father, without mother, without pedigree, assigning him neither beginning of days, nor end of life (things most necessary in the history of any man), assimilates him, or makes him like unto the Son of God.

Thus represented as a type his priesthood is not interrupted; but he abideth a priest continually (not *for ever*). The present tense here used (*abideth*) is perfectly consistent in the figure where the end of the person's life is purposely kept out of view, and indeed it completes the figure as much as the word *was* introduced by the translators in the next verse (4th) interrupts it.

In what we have said just now, we believe to have met our correspondent's questions. We intend, if God will, to treat upon this type more fully in a subsequent paper, for which purpose we have enlarged above upon the character of Abraham, as introductory to what we have to say. And in conclusion, we merely throw out this useful remark, that the apostle treats here and in the subsequent chapter, upon the priesthood of Christ, as anti-typical to the Melchizedec priesthood only as regards the order or succession, but as regards the exercise of his priesthood as anti-typical to that of Aaron.

THE NEW HEAVENS AND THE NEW EARTH.

(*Continued from* "THE VOICE OF ISRAEL," *No.* 12.)

In order to keep this testimony distinct, I next bring forward the comment of the Holy Ghost, by the pen of St. Peter, upon this prophecy of Isaiah. "Looking for, and hasting unto, the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat. Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Two things are observable in this passage with reference to the question now under discussion: The first, that the apostle connects "the *coming* of the day of God" with the outpouring of the purifying fire, which, as we know, is the connecting link in this terrific chain. Here are but three links in this catena: the first, "*the coming of the day of God;*" the second, "*the heavens being on fire;*" the third, "*new heavens and a new earth.*" What God hath joined together, let not man attempt to put asunder. The coming of the day of God is the dawn of the millennial day, hung, I grant, with clouds "like the morning spread upon the mountains;" the purifying fire dispels the gloom, and is succeeded by new heavens and a new earth. How can we avoid the conclusion, that this scripture confirms the inference of the foregoing, *that the new heavens and earth are to be brought in at the commencement of the* 1000 *years?*

But we have not yet derived all from this passage which it is capable of affording. St. Peter adds, "wherein dwelleth righteousness."

What, according to scripture, will be the character of the Lord's reign, during that period of which we are speaking?

Isaiah replies, "Behold, a king shall reign in *righteousness*, and princes shall rule in judgment." (Is. xxxii. 1.) "Of the increase of his government and *peace* there shall be no end upon the throne of David, and upon his kingdom," &c. (Is. ix. 7.)

What further are we taught, by another divine method, upon this subject; I mean by types? Will not our Lord be then revealed in his Melchizedec character? And was not Melchizedec king of Salem? "First, being by interpretation, king of righteousness, and after that also king of Salem, which is, king of peace." (Heb. vii. 2.) With what object is all this revealed in the word? To confirm us in the truth of what is taught by special revelation in other parts of holy writ,—namely, that when the Lord shall appear it will be as our Melchizedec, or the Lord our righteousness; and not only so, but as *king of Salem;* for then shall "The Lord God give unto him the throne of his father David" (Luke i. 32); whence "at that time they shall call Jerusalem the throne of the Lord." (Jer. iii. 17.) "The moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." From which it appears, that, in order to introduce this blessed reign of righteousness and peace, the new heavens and new earth must be introduced also; for, according to St. Peter, this reign *cannot commence* without them.

I now proceed to other New Testament evidence upon this subject, and shall refer to those principal passages which notoriously bear upon it.

Accordingly we turn to Matt. xix. 27, 28. "Then answered Peter, and said unto him, Behold, we have forsaken all and followed thee: what shall we have therefore? And Jesus said unto them, verily, I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Here we find our Lord confirming by his own lips the expectations which, by his spirit, he had before excited in the minds of those who believed in that sure word of prophecy. "*In the regeneration*, when the Son of man shall sit on the throne of his glory." What can we understand by "the regeneration;" but when the Lord shall regenerate the earth, which is to be the scene of his reign; and, if so, what can it otherwise intend than the new earth, which had been before revealed? Again, we find this connected with the Lord's return in glory; and, if it be so, the same conclusion is forced upon us, that, *when the Lord shall come, he will regenerate or renew the face of the earth*, which he has made for man. I pass on now to Acts iii. 19—21, 24, a passage upon which I have bestowed some time and attention, having written upon it with the special object of bringing forward, from Genesis to Malachi, and from St. Matthew's gospel to the end of the Apocalypse, the scriptural testimony to the restitution of all things. "Repent ye therefore, and be converted, that your sins may be blotted out, when the the times of refreshing shall come from the presence of the Lord; And he shall

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send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days." (Acts iii. 19—21, 24.)

Here observe the prominent parts of the passage. 1st, the times of refreshing are spoken of as those in which the sins of God's people shall be blotted out; and these times shall come from the presence of the Lord.

2nd. It is stated, that Jehovah shall send Jesus Christ, *whom the heaven must receive until the times of the restitution of all things.*

Now, whatever is here intended by the restitution of all things, one thing is clear, *the time for this restitution is the time for the sending Jesus Christ again to earth*, for the heaven must receive him *until that time*. When the one time arrives the other must arrive also. The question at issue waits for its decision from this passage, until we ascertain what is meant by "the restitution of all things."

Here I quote from my own book upon the subject.

"At page 53, vol. ii., of the Investigator, or Monthly Expositor of Prophecy, the correctness of our authorised version, in conveying the general meaning of the original, is satisfactorily shewn by a correspondent, though he suggests what will render it still more literal, and at the same time more strikingly set forth the truths which a common understanding would draw from the passage. That writer decides the question, whether this restitution, or re-settling of all things, is to take place *before Christ's second coming upon the earth*, by showing that the adverb ἄχρι cannot be translated *during* (as some would wish), but must be translated *unto* or *until;* and that καταστάσις cannot mean *settlement*, but *the act of settling;* and, therefore, that ἄχρι ἀποκαταστάσεως must mean *until the act of re-settling.*" "Having thus shewn the correctness of our authorised version of this passage, *the time* when this restitution of all things shall take place is fixed by the text; in which St. Peter, *after the ascension of Christ*, teaches that the heavens must receive him for a given season, the termination of which shall be marked by the arrival of these "times," when he would return to perform this work. For, as in minor transactions, the original maker of a piece of complicated machinery is the fittest agent to restore it when deranged, so Christ, 'the creator of the ends of the earth,' is the befitting person to renew its now deformed face, and to restore those things which by sin are out of course."*

If, therefore, it be true, that ἄχρι ἀπο καταστάσεως must mean *until the act of re-settling*, then it is clear that this act of re-settling *only waits for the appearing of the Lord from heaven.*

I must now direct attention to another portion of holy writ, Rom. viii. 18—23. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestations of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Here again I transcribe a passage from my own work upon the subject.

"Upon what principle of interpretation, I ask, is this passage to be explained? I know only of one which conveys any reasonable meaning at all; and I venture accordingly to offer it. St. Paul having spoken of "the glory which shall be revealed in us," which marks the *season* toward which his mind was directed, adds, as associated with that season, what follows; "For the earnest expectation of the creature waiteth for the manifestations of the sons of God." By "the creature" I can only understand the subordinate creation, called v. 22) "the whole creation," which at the first was made "very good," but which was cursed for the sin of man, as was the very earth upon which he trod; God thereby exhibiting his abhorrence of man's rebellion against himself. St. Paul, considering how the creature had groaned under the effects of sin, and its consequent curse, for more than four thousand years, represents the suffering part of God's creation as longing for deliverance from the yoke of vanity, to which it was thus subjected, and links the season of deliverance with *"the manifestation of the sons of God."* (Restitution of all things, p. 223.)

Here we enquire, When will the sons of God be manifested? For then, whenever it be, shall this creation be delivered from the bondage of corruption in which it is held, and removed into the liberty of that state. Our conclusion is still the same, *That this deliverance shall be the consequence of the manifestation of the sons of God, and they shall be manifested when the Lord shall come, and bring all his saints with him;* in other words, "When Christ, who is our life, shall appear."

But it is objected that there are difficulties in the way, and these must be removed before the question can be decided. The principal difficulties arise,—first, from the narrative in the last chapters of the Apocalypse, which refers to the descent of the New Jerusalem; also from the expressions, *"and the sea gave up the dead which were in it;"* (chap. xx. 13.) And again, "I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, *and there was no more sea.*" (chap. xxi. 1.) The question of difficulty in the former case depends, I consider, upon the arrangement of the narrative, whether it be consecutive or not, from the xixth chapter to the end of the xxiind. In favour of the idea, that it is *not* consecutive, it may be observed that this mode of writing is found in the very opening of sacred scripture, as well as in other parts. Thus we find (Gen. i.) a concise account of the creation of man: then in the following chapter the subject is resumed, and treated in detail. In the three last chapters of Zachariah the same thing is observable.

A second argument, in favour of this being the correct view of these chapters, arises from the fact, that upon this principle, by no means uncommon in holy writ, no inconsistency will be found between this portion of the prophecy and those other passages of the word, which have been discussed, and which all tend to one conclusion, an a *priori* argument in its favor.

This view of the passage agrees with that taken by an eminent writer upon the Apocalypse of our own time, which tends to confirm me in this opinion.

In chap. xix. 6, St. John hears the announcement, by the voice of the great multitude, that "the marriage of the Lamb is come, and his wife hath made herself ready."

Then follows the description of the Lord going forth as the man of war (Exod. xv. 3), of whom David was the type (see Restitution of all things, p. 40—45), and of the consequences to the ungodly world, but more particularly to the beast and the false prophet. Having executed this work, he is represented in the vision in another character, in which he executes judgement upon Satan in binding and casting him into the bottomless pit. St. John then sees thrones, and a representation of that judgment in which the saints, partakers of the first resurrection, are assessors with the Lord. The vision then unfolds the proceedings which shall mark the close of the 1000 years; the erection of the great white throne; and the resurrection of damnation; at which time the sea gives up the dead which are in it; and the result of that judgment is declared,—namely, that "Whosover was not found written in the book of life was cast into the lake of fire."

Here, I conceive, is the conclusion of the matter. The first short narrative is brought to a close, and what follows I cannot but regard as a more full and special account of what had thus been shortly revealed. This appears necessary, because the apostle could not see all at once, much less, without confusion, hear all described at once. A meditation upon what remains of these visions will, I think, confirm this exposition.

WILLIAM W. PYM.

(To be continued.)

* Restitution of all things, p. 3, 4.

AMERICAN JEWISH PUBLICATION SOCIETY.

It was an opinion expressed more than twenty years ago, by modern students of prophecy, that as the time drew near for the national restoration and conversion of the Jews, its approach would be indicated by some marked movements among the Jews themselves. These spontaneous movements were designated by them, "the budding of the Jewish figtree," in allusion to Matt. xxiv. 32: "Now learn a parable of the fig-tree; when his branch is yet tender and putteth forth leaves, ye know that summer is nigh." How well the event has answered to these expectations, every one must be convinced who is acquainted with the history of Judaism during the last ten years. On this account, many movements, trifling in themselves, become important as symptoms of returning life. As such we present our readers with the following extracts from the leading article of the *Occident* of February. The article is entitled "Cheap religious publications."

"Perhaps in no one thing is the present age more distinguished than by the facilities it has opened to all classes of the community to acquire books, by the great reduction which the improvements in machinery have effected in the prices of nearly all sorts of printed matter. There is, accordingly, hardly a cottage to be met with in the remotest settlement in America where books and papers of some kind are not to be met with; and thus a taste for reading has been called forth which constantly demands new food to appease its insatiable cravings.

"Many zealous Christians have for years past deemed it their duty to distribute, through the means of tract and publication societies of various kinds, many books and tracts of a peculiar, controversial character, all intended to operate upon

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the Jewish mind, and to give it a bias totally adverse to Judaism. Even the Holy Scriptures have been perverted to effect a special purpose, by selecting such passages as are vainly alleged to favour the truth of Christianity, and appending them to Hebrew copies of the law, and then selling such falsified copies extremely low or giving them outright to the poorer classes of Jews in Great Britain and the continent of Europe.

"If it is of importance in the eyes of Christians to present to us their opinions in the shape of tracts, tales, sermons, conversations and treatises, both large and small, it surely ought to be of greater importance to ourselves that we provide reading for all classes of Jews, calculated to strengthen them in their faith and to give them correct ideas of our religion.

"To proceed then without any farther preface: the American Israelites are surely deeply concerned for their religion, and we cannot be mistaken in supposing that the majority of thinking men among them would hail with pleasure the spread of enlightenment and knowledge among all classes of our brethren. Now we, at least, know of no method more likely to produce such a result than to foster carefully a taste for useful reading, and then to provide such books as will judiciously gratify this taste after it has been excited.

"Our readers know as well as we do, that no one individual could have produced the powerful effects which the Bible and tract societies have done in America and Great Britain; but that one man aided the other, and called upon others who at first felt, perhaps, disinclination to co-operate, at length established those powerful combinations which, through their agents, visit every house and supply the destitute with the word of God. We know not, indeed, how the matter was organized, nor the gradual steps by which it arrived at its present prosperity; but enough for us that it exists, and we call upon American Israelites to do something of the kind for themselves, in order to bring into circulation among all classes of our people such books as will give to Israelites a more correct appreciation of their religion than they now possess. The effects of association will be, first, to circulate more widely the few works already existing; secondly, to induce several persons, we speak within limits, to make their manuscripts public; and thirdly, it will be an incentive to urge those capable of discussing the interests of their religion, to lay their ideas and researches as an acceptable offering before the people.

"With these ideas premised, we beg to call the attention of our readers to the article in our last number headed "The Jewish Miscellany," in which we announced the publication of a small book, "Caleb Asher," a tale taken from an English publication, called the Cheap Jewish Library, which has been in existance for rather more than three years, occasionally enriching our popular literature by simple stories intended for the improvement of the labouring classes.

"But the simple circulation of this one little work, interesting though it be, is not the only object they aim at: they wish to let this be the commencement of a series, and they therefore desire that an association should be formed, all over the country, to contribute funds towards publishing such works as may be deemed fitting by a publication committee, to be appointed by a meeting of the subscribing members of the proposed society."

Then follow the proposed rules of the society, eighteen in number. Of these we only give the following, as the other relate merely to financial arrangements.

"PLAN OF A JEWISH PUBLICATION SOCIETY."

1. This society shall be known as the American Jewish Publication Society.

2. Its object shall be to reprint, in a cheap and convenient form, such books already in existence, as may from time to time be approved of by the publication committee; and to aid Jewish authors or gentiles writing works of interest to Israelites, to bring their respective books before the people without any risk of loss on their part, and, if possible, to grant them such compensation, according to the respective merits of their works, as the funds of the society may admit of.

5. The society shall consist of a parent society, to hold, for the present, its meetings in Philadelphia, until otherwise ordered, and such auxiliary societies as may from time to time be formed in the different cities of America.

12. The publication committee is to print nothing without having it carefully revised beforehand, and to see that nothing objectionable shall appear in the publications of the society.

13. They are to publish as often as the funds of the society will admit such works as have been approved of.

14. Members contributing one dollar per annum are to receive at least one copy of all the publications of the society, and in the same ratio for larger contributions.

15. One tenth of all the publications is to be set aside for gratuitous distribution among the poor; the remainder to be sold as above, and the proceeds to be added to the general fund.

PETITION TO THE EMPEROR OF RUSSIA.

[The writer of this interesting letter has given us his name.—ED.]

TO THE EDITOR OF THE VOICE OF ISRAEL.

Sir,—I notice in the "Voice of Israel" for the present month a statement that "Sir Moses Montefiore has written to his co-religionists in Russia that the Emperor, during his stay in London, had graciously received a petition which *he* had presented to his Majesty in their favour."

I esteem most highly the amiable and philanthrophic Jew, whose name is honoured as well by Gentiles as by those of his own nation; and I pray that the blessing of the God of his father Abraham may rest upon him in the richest abundance. But honour must be paid where honour is due, and in the case to which your communication refers, I think there must have been some mis-information, as that honour belongs not to Sir Moses Montefiore but to a devoted, sober-minded Christian lady, whose heart burns with love and zeal for the cause of Israel, as it burned in the hearts of Deborah and Esther of old.

I have now before me a copy of the memorial which was presented to the Emperor of Russia during his short stay in London, and which is under the signatures of *Gentile Christians exclusively*. The memorial was drawn up by the lady to whom I refer the moment the mighty Czar set his foot on the shores of England. She rested not till it was signed, and by the hand of a nobleman whose name is synonymous with all that is benevolent and kind, put into the hands of Baron Brunow, and by the Baron into the hands of the Emperor himself on the eve of his departure from our shores.

I would publish her name, but I might wound a spirit as sensitive as it is loving and generous. Her "reward is on high." I know the obstacles she had to encounter in accomplishing her work of love,—obstacles which would have made any thing but the heart of a *Christian woman* quail,—a heart which, as Luther says, is "*the stoutest thing in creation*; but she met all obstacles with this reply, "*The memorial shall be presented if I present it in the street.*" Presented it was; and such a memorial! I have reason to believe that it told on the heart of the mighty Czar.

I have before me a copy of the letter written by his command by Baron Brunow, after the Emperor returned home, stating the satisfaction ("*bienviellance*") with which his Majesty had received it. And I believe too that it has effected a mitigation and suspension, if not a repeal, of the dreadful ukase which had filled the hearts of Israel and Israel's friends with sorrow and alarm.

The memorial was signed by thirty-five *Christian* friends of Israel, and was the only one (I believe) that was presented to the Emperor on any subject during his brief and mysterious visit to this country. "*Paleram quæ meruit ferat.*"

ONE OF THE MEMORIALISTS.

14th April, 1845.

GEOGRAPHICAL DIVISION OF THE ROMAN EMPIRE.

TO THE EDITOR OF THE VOICE OF ISRAEL.

As there is some diversity of judgment between the most eminent prophetical writers of the present day respecting the final geographical division of the Roman empire at or about the end of this dispensation or age, the insertion of the following questions in your useful and interesting publication would much oblige me.

1st. Will the whole of the Roman empire in its last state, symbolized in the book of Daniel by the ten horns, he divided into ten kingdoms subject to Anti-Christ; or will the western part only be so divided?

2nd. If the Roman empire in its eastern and western divisions is to be thus subdivided, how do we account for the escape of Moab, Edom, and the chief of the children of Ammon from Anti-Christ? (Dan. xi. 42.) In this chapter we learn that Egypt and other countries will not escape from Anti-Christ; and in Zech. ix. 13, we find that Greece will be in the last gentile conflict.

Now as these countries formed part of the Roman empire at the time it attained its greatest extent, how are we to reconcile the statement (if the whole of the Roman earth is to be divided into ten parts) in Dan. xl. 42. of Anti-Christ stretching forth his hand to overthrow them; when the 17th chapter of Rev. tells us that the ten kings will receive power one hour with the beast; and that these kings "having one mind shall *give* their power and strength to the beast," "for God hath put in their hearts to fulfil his will, and to agree and *give* their kingdom unto the beast, until the words of God shall be fulfilled."

It is here assumed that the ten horns in Daniel and the ten horns in Rev. are identical. The difficulty in my mind is this, if the ten kings *give* their power and strength voluntarily to the beast (and they will receive power contemporaneously, v. 17), how can the eastern and western parts of the Prophetic earth be divided into ten kingdoms, when Anti-christ, who springs from one of the four divisions of Alexander's broken empire, will wax exceeding great toward the South and toward the east, and toward the pleasant land, and will stretch forth his hand upon Egypt, and enter into the glorious land and other countries by *conquest*; which is very different from the ten kings agreeing to *give* their power and strength unto the beast.*

Again, if the little horn in 7th and 8th chapters of Dan. is identical in origin, history, and connection, with the ten horns in Dan. and Rev., I do not understand how the western part only could be divided into ten kingdoms? Some one, I hope, will publish their thoughts upon these subjects in detail.

Apologizing for troubling you, sir,

I am, your's faithfully,

AN ENQUIRER.

* Seven of the kings might agree to give their power and strength unto the beast, but how can ten agree to do so, if the little horn or Anti-Christ subdues them.—Kings, Dan. vii. 24.

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NOTICE TO CORRESPONDENTS.

Received:—Almona; S. A.; Alban; Delta; E. Y.; W. C. B.; S. G.; F. S. G.; Eunomus; W. P.

The answer to Almona's question was anticipated in last number.

W. C. B. will find the passage he supposed overlooked, noticed in this number.

Several articles in type are postponed for want of room.

We return our cordial thanks for the kind communication from Lubeck. Articles of some length must reach us by the 15th of each month; short notices or items of information are in time on the 18th.

BOOKS RECEIVED.

The Second Advent, introductory to the World's Jubilee. By a Protestant Nonconformist Layman.

The Unity of God, the distinguishing feature of the Jewish Faith. By the Rev. M. J. Raphall, D. Ph.

Received for the Jews at Mogadore:—

Miss M. F. Sharp	£0	10	0

We have received for the Jews' Benevolent Fund:—

Collected by Miss Waldron	0	15	0
R. W. and Friends	1	0	0
Mrs. Gouldsmith	5	0	0
Mr. Henry Ward	1	0	0

Orders for stamped copies, to the Publisher, must be accompanied by pre-payment, which may be made in Postage Stamps.

THE VOICE OF ISRAEL,

THURSDAY, MAY 1, 1845.

THE HEBREW SERVANT.

A SERMON PREACHED AT CHADWELL STREET CHAPEL.

[The following discourse, preached by one of our converted brethren, was published, from short-hand notes, some years since. It has long been out of print, and being peculiarly a *Jewish* subject, we comply with the wish of several friends in re-printing it here. Our readers must make allowance for the disadvantages necessarily attendant on extemporaneous delivery.]

"Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required."—Psalm xl. 6.

In the regular course of our evening meditations we have come to the 21st chapter of Exodus, where God begins giving his statutes and judgments, where he regulates the affairs of Israel, entering into all the minute details of the domestic circle, the public and the private life—masters and servants—and every thing connected with the well-being of Israel. There was nothing which God did not enter into, and give them rules and regulations for its management. Every law and ceremony given to the children of Israel came as much from a wise and holy God, as the thunderings on Sinai. Every minute detail ought to have been received by Israel as the mark of the tender care and love of God. They were to learn therefrom, that nothing is beneath his notice: that they were to look upon Him in their habitations, in their journeyings, and in all their domestic arrangements; these were all to remind them that they were governed by Him who is the Creator of heaven and of earth, and who had redeemed them from the bondage of Egypt.

There is much love and goodness contained in this provision of God. These laws and ceremonies have been looked up to by heathen writers, who were obliged to acknowledge the great wisdom which they contained. But these statutes and judgments were given to Israel, not to shew forth the wisdom of God alone—for "the heavens declare his glory and the firmament sheweth his handy work;" yea, every creature is a wonder, and man himself the master-piece of God, even under the curse,—but they were also given to shew forth his goodness to Israel; they were to be as a message of love to them; as though God would thereby say to them, "See, my people, the deep interest which I take in all that concerns your well-being: see how I regulate every thing for your good and for your happiness. Recognize me as your father; for you are recognized by me as my dear children."

The whole of these laws and ceremonies would form a very interesting subject for our meditation from time to time; I do not intend, however, at present doing so: yet I could not pass by the beginning of this 21st chapter of Exodus this evening (which I asked you in the morning to read), where the rules are given concerning the Hebrew servant, who was to go free after six years' servitude, without noticing them.

How did this Hebrew become a servant at all? is a question which may be asked; for when the Israelites went out of Egpyt they were all alike in circumstances; they were all, in the wilderness, in a state of perfect equality as to outward condition. But however this may have been, God so arranged it, in his wisdom, that if any one among them became reduced in circumstances, from whatever cause, so that he was obliged to serve for his maintenance, his property, or little estate which he had got, and which had by his distress become mortgaged, was restored to him at the jubilee; and he himself, if sold for a servant, was to labour six years and then go free. But during this state of servitude, they were not to be treated as slaves, but with the greatest care and tenderness; the masters recollecting, as God tells them, that they themselves were once bondsmen in Egypt.

The servants were to be received by the masters with thankfulness, as coming from God: for what is it that maketh us to differ? We should receive servants as the gift of God, and thank Him for his goodness in thus procuring us the helps that we stand in need of. I do believe, that if Christians were more frequently to make it a subject of prayer that God should send them proper helps, they would oftener find a blessing resting upon their servants than is now ordinarily the case.

The regulations concerning this Hebrew servant were these:—If he came to the master by himself, he was to go out from him, at the expiration of his servitude, alone. If he came in by himself, or, as the Hebrew word is, "with his body only—that is, brought none but his own person to his master, at the end of the period he was to go free by himself, in perfect liberty. If his master had given him a wife during his servitude (that is, a Canaanitish woman who was not of Israel), and by whom he had begotten children, at the expiration of the period he was at liberty to go free himself; but the Canaanitish woman was not at liberty to go free. But if the Hebrew servant went to the master and said "plainly," as it is here described—or if he said sincerely and earnestly, "I love my master; I love my wife; I love my children; I will not go free:" if he made a public declaration of this kind, thereby avowing that liberty was no liberty to him, because his heart was bound up in those that he loved—his master, his wife, and his children,—that liberty would be no liberty to him, but that the freedom which he desired was to be united together with them, to be their helper in every way; then in order to seal this love, the master was to bring him before the judges—or as it is in the original, to bring him before God, before Elohim: (for every transaction in Israel was to be performed as in the sight of God, and those who were chosen to be judges, or helpers of Moses, were to be as the vicegerents of God, to execute his righteous judgments, and in their tenderness to manifest the loving kindness of the Lord)—the master was to bring the servant before Him who seeth in secret, and then take and bore his ear to the doorpost of the house that it might be marked with his blood, as a signal of the love which he bore towards the household. Thus the household were sealed to him and he to them by this blood marked upon the door-post. This was the law concerning the Hebrew servant.

Now reference is made to this law in the fortieth Psalm, which I have read, and particularly in the verse which I have selected as my text:—"Sacrifice and offering thou didst not desire; mine ears hast thou opened." In the original it is "mine ears hast thou *bored*," or "*pierced*." "Mine ears hast thou pierced." The Psalmist here evidently prophecied concerning the Saviour, and spoke of things which were to come. He describes him as a "sacrifice"—a burnt offering, a sin offering, a meat offering, and a peace offering: for there are four offerings here mentioned as typifying the one sacrifice of the Redeemer. The Psalmist doubtless, in describing the sacrificial work of the Redeemer, had this great truth in view;—he saw the Saviour giving his body as a ransom for sin, and sealing his faithfulness and love to the household of God by his own blood. It was this which led him to exclaim, "Sacrifice and offering thou didst not desire; mine ears hast thou pierced:"—thereby sealing the love between him and his spouse.

"Burnt offering and sin offering hast thou not required." Now at the very time this was spoken, God did require burnt offerings and sin offerings. David was offering those identical sacrifices at this very period; and the altar at the Tabernacle was smoking with sacrifice before the Lord continually. But David, being a prophet, as he is often called, spake concerning the work of the Redeemer. He saw the Saviour himself as a sacrifice; and he perceived that the body which he had taken upon himself, leaving the mansions of glory, and entering into humanity, was a *prepared* body. Prepared for what? Prepared for this work of becoming the servant of his people. Several times throughout the prophets he is called a "servant." He is thus described in the forty-second chapter of the prophet Isaiah:—"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles." Here he is spoken of as the servant in whom God delights. That this passage refers to our Saviour is clear, because it is quoted in the gospel of St. Matthew (twelfth chapter and eighteenth verse) with special reference to him. Again, in the same prophet Isaiah (forty-ninth chapter and third verse)—

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"And said unto me, Thou art my servant, O Israel, in whom I will be glorified." This is a plain declaration that our Saviour is not ashamed to be called a servant. It is very interesting to notice the exceeding great harmony manifested throughout the scriptures upon this subject; how every title which can in any way express his constancy and love is adopted by the Saviour whenever he can do so. This passage in the fortieth Psalm is referred to again and again in the tenth chapter of the epistle to the Hebrews. In the fifth verse a a slight alteration is made in some of the words. "When he," the Saviour, "cometh into the world, he saith, sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure." Here the words, "a body hast thou prepared me," are used; while in the fortieth Psalm, the language employed is, "mine ears hast thou bored." Both expressions mean the same. The Apostle quoted it from the Septuagint, or Greek translation of the original Hebrew, of the Psalms. It appears very remarkable in this passage, that the words "a body hast thou prepared for me," should be the same in meaning as the others; they are just an exposition of the simple fact described by the Psalmist—"mine ears hast thou bored:" expressing one and the same thing. The boring of the ear of the Hebrew servant was used to signify the surrender of his body. His body was previously free: he might have gone in perfect liberty: but because there was within his heart and spirit a yearning love, therefore he gave up his body, which was previously free; he gave it unreservedly, as a willing pledge, which he was to seal with his own blood. Thus then the boring of the ears was simply an outward sign of the surrender of his body. The other passage, "a body hast thou prepared me," was used by the Apostle in reference to the humanity of the Saviour. This is quite plain, for he makes use of the same words again, and speaks of the humanity of the Saviour as an offering; that he surrendered the body which he had assumed—not taking upon himself the nature of angels, but the seed of Abraham: for this same Apostle tells us, in the second chapter of Philippians, speaking of the Saviour, that "he made himself of no reputation, and took upon him the form of a servant," (or, as it reads in the original, "slave,") and being made man, he suffered as man.

I trust I have rendered the beautiful harmony between these different portions of Scriptures sufficiently clear to you. I will repeat them briefly again, that you may understand more fully their application. You will notice that this Hebrew servant, at the expiration of the six years of servitude, was his own master; he could do as he pleased; he could go free, or he could give his body for his wife and children. No man could take his liberty from him: he had power to give himself up, or to remain at liberty. Herein he was a striking type of our Saviour, who said, "No man taketh this life from me: I have power both to lay it down and to take it up again;—I give it freely; let it be seen that I give it freely." I have before stated the reason of this servant's unwillingness to go free—it was in consequence of his love to his master and also to his own family; therefore he would not go free. "The reason I give my body," he says, "is because of my love." Therefore, as the Hebrew servant avowed that the reason of this voluntary surrender of himself was his love, so does the Saviour declare, that it is because of his love for sinners that he gave his body as a ransom for sin.

Moreover, as the boring of the ear in the Hebrew servant was the sealing of his love, blood being the seal of it, so likewise the piercing of the Saviour was the seal of his love. He who made himself of no reputation, and took upon him the form of a servant, has attested his willingness to save poor sinners with his own life, death, and resurrection. The Psalmist, when he said, "Sacrifice and offering thou didst not desire; mine ears hast thou bored," saw the Saviour, and spoke of him in the spirit, as personifying this Hebrew servant, realizing what it is from a principle of love to give over his body as a ransom for sinners. It is, I conceive, on this account, and in this sense, that our Saviour is called a servant. "My servant whom I uphold; my chosen one, in whom I delight."

Now let us endeavour to take a practical view of this subject. We must have our eyes fixed upon the Saviour, and meditate again on this delightful truth—that he gave his body for us.

Let me first address believers in Christ. My dear brethren, I beseech you to ponder over this matter in your hearts, and to consider well this striking type of the work and love of the Saviour. We were meditating this morning upon Christ in the character of the head and the husband of the church—he to whom believers are married, and with whom they shall live in happiness through all eternity. Here we have another figure of a similar description. O what a striking figure it is upon which we have now been meditating! Here is a servant making this declaration of love for his wife and children—"I will not go free, for there is no liberty to me except in the society of those that I love; I have no pleasure save in the enjoyment of their company." We may easily conceive the sensations of delight which would be experienced by such a family, when they saw the blood mark upon the door-post, as the seal of testimony to the faithfulness of him that loved them so well as to give up his liberty and become a servant for them. We can easily suppose with what feelings this bloody seal was looked upon by those for whose sake it was shed: with what delight they would stand and gaze upon this testament of him who loved them with such affection, that he determined never to forsake them, but desired that their hearts should be bound up in his heart, and that his body should be given for them. What a mutual interchange of joy and delight there must have been in this love meeting with love, and heart with heart! In this manner, brethren, should we consider the work of our Saviour. O, think of him giving himself as a sacrifice and offering for sin! What were all the sacrifices and offerings of the Israelites? They were valueless in themselves, and only became precious as they were typical of Christ's sacrifice. All the blood of bulls and of goats that was shed, was but a symbol of life and of love—the life of love—for "the blood is the life thereof." Here we see the Saviour coming into the world and saying, "Lo, I come: in the volume of the book it is written of me. I delight to do thy will." And what is that will? The will to prove what his love is to the Master and to his own family, by giving himself up for ever as the head of his family, and that he is willing to do this, that they may be redeemed from the bondage of sin.

The type is also especially striking, because the wife, being a Canaanitish woman was not of Israel; but was brought into covenant with Israel by this act of her husband, the Hebrew servant. This act of union is therefore a type of the manifestation of God to the Gentiles. Conceive of the Saviour declaring his love openly before the hosts of heaven; shewing them that it was stronger than death, and all the hatred and rebellion with which we have resisted him. He marks his love with his own blood; and behold how he expires on the cross and rises up again—all from the same source of love! Even now he is seated at the right hand of God, as the head of his people; as one that is not ashamed even there to declare himself the servant of those whom he has redeemed with his own precious blood. O brethren, where is that joy and delight in our breasts which should correspond to the type of the family of this Hebrew servant? Doubtless, this Canaanitish woman, when she saw the constancy and affection of her husband, who had sealed his love with his own blood, and given his body over for her good, was filled with joy and delight that she had received such tokens of his love. Where is that corresponding love in us? Where is our joy and delight? Where is that lifting up of the heart and soul to him who has marked his love for his people with his blood, and given his body for their redemption? "A body hast thou prepared me," said the Saviour: and what was it prepared for but to be laid down for sinners? O, my dear brethren, what poor heartless Christianity does ours appear! What a poor Christianity where the soul doth not welcome the Lord and rejoice in his love! where the heart is not cheered, warmed, and delighted, at the thought of the sealing of the husband's love with his own blood; redeeming love ransoming us from the bondage of corruption, sin, and death, that we might be with him in the enjoyment of his presence for ever! Oh, brethren, when we think of the tender love which filled the heart of our Redeemer—his agony, death, and resurrection for us, his standing now at the right hand of God as our Intercessor; and then consider the poor benumbed state of affection which characterizes the religion of most of us, how deeply humbled we should be! We must be religious; we must pass through devotional services; we must read and speak of the Saviour; we feel it to be wrong to omit doing so—but yet all is so heartless; all with such a want of affection and such an icy coldness! A person begins to enquire after Christianity, he comes to God's house, his heart warmed with the love of heaven, he feels this great truth, and hears it declared that the Saviour says, "I love this poor sinner, he shall be mine; I will become a servant for him;" this man feels a delight in his soul, and a rejoicing in Jesus Christ! But then he comes into contact with persons called Christians, and meets with such chilling cold-hearted phraseology, that it is enough to freeze the spirit and the soul of any new believer.

What is the truth contained in this account of the Hebrew servant, which is so strikingly taken up by the Psalmist and also by the prophets? Is it not intended to cry unto us—"See how strong the love of the Redeemer is! see how he loves you; how his heart is bound up in you; how it was melted with love for you! yea, see how his heart was broken within him in agonizing for you! see him bleeding and dying for you, and now behold him living for ever more for you!" And our love, brethren, should in some degree correspond with his love. But ah, instead of this, we are cold and formal; and the worst feature in the matter is, that we are satisfied with such a state! Our love must be indeed languid, otherwise there would not be such lifeless worship as there is continually seen and met with. There are too many of the people of God who are satisfied with such low attainments in religion,—who possess a little love to him, and but a little. I know that you will tell me, "We are not satisfied; you never hear us say so." I

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know my brethren, that you would not *say* so: you are too orthodox to say so. But I ask you, in the sight of him who seeth the heart, is it not true that your coldness causes you little or no pain?

Observe, brethren, God is not ashamed to speak of the concerns of ordinary life. Men seem to think that religion is that which belongs to the meeting-house or the church, but secular things must be kept quite distinct, Brethren, if your religion doth not go with you into your secular employments, it will always remain that cold and frozen thing which we see so generally in places of worship. Religion to be worth any thing (and especially such religion as we have been preaching to you—the blessed gospel of God our Saviour, Jesus Christ,) must be a religion of love; and a strange lover he must be who excuses himself, on the plea of secular matters, from speaking of his love except at set periods, and then merely giving vent to that affection in a few set phrases! My dear Christian brethren, my earnest desire now is, to stir up your souls and mine to a just appreciation of this truth—that since there has been such a strong expression of love on the part of God, yea, since the love of the Saviour has been sealed with his own blood, since the body which was prepared is the body given for us—what should be our answer to all these wonderful manifestations of love? Should it not be, "Lord take our soul! we will give our bodies also unto thee as a living sacrifice, holy and acceptable, which is our reasonable service. We will no longer be conformed to this world, but if thou wilt vouchsafe us grace to be transformed by the renewing of our minds, we will prove continually what is that good and acceptable and perfect will of thine."

Let me now address formalists—cold-hearted lifeless persons, who have been "christened," as it is called, and who therefore consider themselves Christians. Of what avail will your calling yourselves Christians be to you, while you go on from day to day in such a state? You assume the name; but there is no life—no spiritual life. You can hear of heaven, but your souls do not rejoice; you can think of hell, but your hearts do not tremble! You look upon the world, and then your hearts do rejoice; you hear tidings of your worldly prosperity, and your spirit within you is at once stirred to its centre! And yet you claim the title of "Christian." O strange Christianity! My dear friends, it is a lamentable thing—yea it is a cause for mourning and lamentation—to see so many persons dead in trespasses and sins, and yet calling themselves Christians. To prove to you that you are not Christians, I appeal to your hearts with reference to the subject upon which we have been meditating—the strong love of the blessed Redeemer; his giving up his body as a ransom for sinners. Can you call yourselves Christians, when all the love flowing forth from the divine Redeemer—his becoming a servant for poor sinners—his dying upon the cross for them—the endearing expressions of his love which he has given;—the tender invitations which he has addressed to sinners—when all these do not move you in the least, but your hearts remain perfectly cold to him, so much so that you care not whether there is a Jesus or not; whether the Redeemer liveth or not—whether, in fact, there is a God or no God? You may persuade yourselves by the frequent use of religious phrases and scriptural expressions, that you are Christians; while all the time you are only hardening and deadening your hearts. O, I would desire to wake you up out of this sleep of death, to rouse you from this awful delusion, by appealing to you in the name of the living God, who is your Judge and mine, and who standeth at your very doors even now—appealing to you in his name, and calling upon you to consider well what your condition will be when you appear before him whose love you have trampled under foot, whose affection you think not worth having, whose kingdom you regard as not worth seeking after, and his glory as unworthy your notice! "The world, and the world alone, is my god," is the expression of your hearts. I appeal to you whether you can consider yourselves Christians, when the world can make you happy, while God is not a source of joy to your souls.

This is the preaching of the gospel—declaring the blood of Christ to be the ransom for sinners. Behold this, ye despisers of so great a love! What remains for you, but to "wonder and perish," if ye continue to contemn this great salvation? My heart is moved within me on your account. O, I cannot bear to see you thus going and coming hither in this lifeless state. O, let me appeal to you:—whatever may have been your motive in coming hither, my object has been to declare the good news of salvation to sinners, and to encourage and strengthen the love of believers, by pointing out the height and the depth, the length, and the breadth, of the love of the Redeemer, who gave himself so freely and willingly to be a servant, that he might make us princes. To you that know and love the Lord, he is precious; may God be gracious unto your souls, and may your hearts be warmed and cheered by this striking exhibition of his love.

But to you O careless ones, I say again, How long will ye despise? How long will ye neglect? Have you fixed upon a time in your minds when you will begin to consider well about eternity? What is that period? Is it to-morrow? Can you say that you will live to see it? "Now is the accepted time; now is the day of salvation:" *now, now*, come to Him who invites you with such earnestness to come. The Lord is yet gracious and full of compassion; may he be gracious unto your souls to night: may you not depart from this place without a blessing; and may we have the happiness of meeting in his kingdom of glory.

The Rev. Ridley H. Herschell went by the "Hibernia" Steamer, on the 19th of April, to the United States. His visit to his brethren in that country is made at the request of the American Society for meliorating the condition of the Jews.

They write from Ostrowo, that a Jewish merchant of Warsaw arrived at that town some time since. Being examined on his arrival, they found on him a critical journal written in the Hebrew language. The Censor having declared this journal to be dangerous, he was taken to the citadel, where he remained some weeks without undergoing any examination. At length he was examined by a commission of superior functionaries, at which the Prince governor presided. One of the members of this commission remarked that the copy of the journal was still uncut; and on this fact the prisoner was acquitted. Had it not been for this circumstance he would probably have been exiled to Siberia.—*Archives Israelites.*

Query:—Could the Russian Censor read Hebrew; or does he conclude that every thing he does not understand is dangerous?

A formal protest has been issued against the proceedings of the late assembly of Rabbis at Brunswick, signed by seventy-seven orthodox Rabbis; one of whom is the recently-elected Rabbi of London. We hope to find room for this document in our next.

LECTURE IV.—The Messiah as revealed in the Law, the Psalms, and the Prophets.

By the Rev. H. Highton, M.A.

In my last lecture I entered on the proof of the divinity of the Messiah, so far as it may be gathered from the 110th Psalm; I shall proceed to the examination of other passages of Scriptures, which point to the same truth.

We have a prophecy of the Messiah as being immortal, in the 37th chapter of Ezekiel, where the prophet is describing the days of the Messiah. He says in the 24th verse of that chapter, "And David my servant shall be king over them, and they all shall have one shepherd, they shall also walk in my judgments, and observe my statutes and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever."

It is scarcely necessary to show that by David is here meant the Messiah, who is called as in several other places of the prophets by the name of David, or "the well-beloved," because it is generally acknowledged both by Jews and Christians. If there be any doubt on the mind of any one, it will be removed by looking at Hosea iii. 4, 5, where the matter is plain, without any room for dispute. "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the Lord their God and David their king; and shall fear the Lord and his goodness in the latter days."

There is a similar prophecy of the eternity of the kingdom of the Messiah, in that most remarkable place, Daniel vii. 13, 14. "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him. And there was given unto him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his dominion that which shall not be destroyed."

But how then, if the Messiah be no more than man, can he live and reign for ever, during the days of children and children's children spoken of in Ezekiel? Who else can this immortal being be but the Angel of the wilderness, the second person of the eternal Godhead? Nay, yet more than this; we find the same Messiah who in verse 13 of the chapter of Daniel I have refered to, is called the Son of man, evidently called in verse 27, by the name of the Most High, for whereas in verses 13, 14 it is said, "I saw in the night visions, and behold, one like the son of man came with the clouds of heaven, and came to the

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Ancient of days, and they brought him near before him. *And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*" In the 27th verse it is said, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of *the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.*"

Let us turn next to the description of the Messiah's kingdom in the 72nd Psalm. "Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge the people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish, and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents, the kings of Sheba and Seba shall offer gifts. Yea all kings shall fall down before him, all nations shall serve him. For he shall deliver the needy when he crieth; the poor also and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their souls from deceit and violence; and precious shall their blood be in his sight. And he shall live, and to him shall be given of the gold of Sheba, prayer also shall be made for him continually, and daily shall he be praised. There shall be an handfull of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth. His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen. The prayers of David the son of Jesse are ended." I said this was a description of the Messiah's kingdom; for both the Psalm itself bears sufficient evidence on the face of it, that it can be referred to nothing else, and the* Jewish commentators by common consent refer it to this subject. And we have here also in three several places, a direct prophecy of the eternity of the kingdom, and the immortality of the king.

We have another remarkable prophecy of the Messiah in Psalm xlv. "My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer. Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever. Gird thy sword upon thy thigh O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne O God is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. All thy garments smell of myrrh, aloes, and cassia, out of the ivory palaces, whereby they have made thee glad. King's daughters were among thy honourable women; upon thy right hand did stand the queen in gold of Ophir. Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the king greatly desire thy beauty: for he is thy Lord, and worship thou him. And the daughter of Tyre shall be there with a gift; even the rich among the people shall entreat thy favour. The King's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework: the virgins, her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king's palace. Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth. I will make thy name to be remembered in all generations; therefore shall the people praise thee for ever and ever."

I need hardly say anything to shew that this Psalm too, applies to the Messiah;* for the ancient Jews unanimously apply it to him; and a mere marriage song of Solomon, as some christian commentators have supposed it to be, would appear quite out of place in a Book like the Psalms. Now though I acknowledge that the word Elohim or God is sometimes applied to created beings, to angels, or earthly kings; yet in this place I contend that the declaration of the eternity of Messiah's kingdom, shews that here Elohim is used in its highest sense, and implies the divinity of the Messiah.

But there is a stronger argument to be drawn from this Psalm. We see that it describes the Messiah under the character of the husband of his people; and yet in scripture this character is constantly asserted to belong to God himself, because sin against him is constantly called by the name of spiritual adultery. If therefore the Messiah be the husband of his people, and the husband of his people be God, who can the Messiah be but God? For a proof of what I say let me turn to Isaiah liv. 5. "Thy maker is thine husband; the Lord of hosts is his name;" or again, to Hosea ii. 16, who speaking of the days of Messiah, says, "And it shall be at that day saith the Lord, that thou shalt call me thy husband, and shalt call me no more thy Lord;" and again in the 19th and 28th verses, "I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord." Now I contend that if the Messiah be not divine, and the people of Israel were to look upon him in his days as their spiritual husband, as described in the 45th Psalm, they would be guilty of sin against God, and of what the scriptures call spiritual adultery.

Again, the second Psalm is I think one which to a mind without prejudice must carry with it the strongest proof of the divinity of the Messiah, that he is the son of the Eternal, born into the world in time, though pre-existent from eternity, and that all those are blessed who trust in him; but as it might possibly be answered that the Psalm is written of David, and that he is called the son of God, in the same way that God declared to Pharoah, that Israel was his first-begotten, and that when the Psalm speaks of his wrath being kindled, and the blessedness of those that trust in him, it speaks not of the king mentioned there, but of God; and since we cannot directly and logically disprove this, although it is by no means the plain and obvious meaning, I shall do no more than merely read the Psalm, leaving its natural and obvious interpretation to work its own effect. "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his Anointed, saying, let us break their bonds asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little.

* See note in Fry's exposition of the Psalms, on this Psalm.

* See Fry's Exposition of the Psalms.

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Blessed are all they that put their trust in him." There are many other passages which we shall have afterwards to quote, which will lead us to speak incidentally of the divinity of the Messiah, and therefore there is only one other passage which I shall quote at the present time. This is Malachi iii. 1—4. "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap; and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." Now I think it will be impossible to take any view of this passage which will not lead us to the conclusion that the Messiah and God are one and the same being. For the messenger spoken of first, where it is said, "Behold, I will send my messenger, and he shall prepare the way before me," is plainly the preparing messenger called afterwards Elijah the prophet in the next chapter, where it is said, ch. iv. 5. "Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord." And the same being when God speaks as his own self, saying, "Behold, I will send my messenger *before me*," is also afterwards plainly pointed out as the Messiah, where the prophet says, "And the Lord whom ye seek" &c. Now *who can* this be but the Messiah, of whom God says "Behold HE shall come, saith the Lord of hosts"? And again it is said, "the Lord whom ye seek shall suddenly come to HIS temple, even the messenger of the covenant whom ye delight in: behold, he shall come, saith the Lord of hosts." This Lord is plainly the Messiah, and yet it is said, "He shall suddenly come to HIS temple." Now to whom does the temple belong but to the everlasting God? And if the prophet says of the Messiah, "The Lord whom ye seek shall suddenly come to HIS temple, saith Jehovah," what other conclusion can we draw from this, but that the Messiah is one with that God to whom the temple belongeth?

But we now come to another argument, which to my own mind seems one of the strongest to show that the Messiah is divine; and this is, that exactly the same characters and offices are in one set of passages of Scripture attributed to the Messiah, which in another set are applied to God *Himself*. Thus for instance we saw in speaking of the 45th Psalm, that the Messiah is celebrated as the spiritual husband of his people, a character which in other passages is ascribed to God only. Thus again also you will all acknowledge that the great office of the Messiah is to be the king of Israel, to rule over them for ever and ever, and to watch over them as a shepherd over his flock. I need only refer to one or two passages which speak of him in this character. The 72nd Psalm describing the glorious kingdom of the Messiah, we have already read, and therefore need not now repeat it. There is again another plain prophecy of the Messiah and of the extraordinary blessedness of his reign in Isaiah xxxii. 1, 2. And again, he is spoken of as king in the 17th verse of the next chapter. But the most clear and indisputable passage of all is in Jeremiah xxiii. 5, 6. The direct bearing of this passage on the divinity of the Messiah I shall consider afterwards; at present I only quote it with a view to shew that it is the the office of the Messiah to be king of Israel. Jeremiah xxiii 5. 6. Behold, the days come saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, the Lord our righteousness." And again, once more in Jeremiah xxxiii. 14, 15, 17, 20, 21, "Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. v. 17. For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel. v. 20, Thus saith the Lord; if ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne.

And again in that place of Daniel which we before quoted, Dan. vii. 13, 14, "I saw in the night visions, and behold, one like the son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." And yet in how many places does God declare that he is king of Israel himself, yes, and that he is their *only* King, who will delegate his authority to no other. I say to no other, excepting always that Angel in the wilderness, who there guided and led his people, and who is one with God, the second person of the eternal Godhead.

Let us turn to some passages from which this truth appears. First, in the very remarkable passage in the prophecy of Balaam, Num. xxiii. 21. "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them." And this was spoken at a time when it is plain that they had no king among them except God himself, and that Angel in the wilderness, whom we declare to be one and the same with the pre-existent Messiah.

Let us look again at the 10th Psalm; where it is said in verse 16, speaking of the days of future glory, "the Lord is King for ever and ever: the heathen are perished out of his land." Whereas we have seen Ezekiel and Daniel distinctly declaring that Messiah is the king in the land of Israel for ever and ever. And again compare what is said of the kingdom of God in the 17th and 18th verses, "Lord thou hast heard the desire of the humble, thou wilt prepare their heart, thou wilt cause thine ear to hear: to judge the fatherless and the oppressed, that the man of the earth may no more oppress," with the description of Messiah's kingdom in Isa. xi. where it is said v. 1—4, "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." Here it is said, v. 4, But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked," whereas in the Psalm it was said in almost the same words that the Lord would "judge the fatherless and the oppressed, that the man of earth might no more oppress," How can we then resist the conclusion that when the very same things are said of the Messiah as are said of God, that the Messiah and God are one and the same being?

(The Conclusion in our next Number.)

REMARKS ON W. R. D.'s OBSERVATIONS ON THE XXIVTH OF MATTHEW.

TO THE EDITOR OF THE "VOICE OF ISRAEL."

Dear Sir,—Some statements made in my paper contained in your number for December last, having been objected to in your numbers for March and April last, by your correspondent W. R. D., I shall feel obliged by your inserting the following in reply.

The basis of W. R. D's objections will be found in his assertions, that "the xxiv. Matt. cannot be in any sense a history of the Jewish nation; controverting mine that it is: but

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whilst on the one hand, he by "the Jewish nation" means the Jews in unbelief, commencing their history with their rejection of Jesus; on the other, had in view the nation as dealt with by God in *grace* and not as it is found in this present period of time in rejection, which must have been a pretty considerable obstacle in his mind in reference to the statements made in that article. It may, however, be as well to observe, that there is probably no term connected with the word of God which men and even Christians use with less discrimination, or in reference to which particular definition is more needed, than the terms "*Israel*" and "*The Jewish Nation*;" and to prevent if possible further misunderstanding, I would thus briefly from the word of God trace out the history of that people both past and future.

God having purposed to restore this earth to blessing, ordained Israel to the pre-eminent place among its nations,—to be the first brought into blessing,—and to be the means of blessing to all other nations, as signified to Abraham in his promises made to him: Having separated them, watched over them, and borne with their unbelief and many sins, He afterwards rejected ten out of twelve tribes, calling them "Lo-ammi," or "not my people" (Hos. c. i. 9), and chose the remaining two tribes, still calling them "Ammi." or "my people;" with these he continued to deal as his nation, until he had brought Jesus Christ into the world, and until they had rejected him; and *did not fully and ultimately reject them until Jesus had been preached to them as risen from the dead and received by the Father* (Acts ii. 22, and iii. 12, &c). This having been done, and they having rejected this final call to repentance, their door of mercy has closed, and another dispensation, that committed to the Apostle Paul (see Acts ix. 15, Gal. i. ii), has been instituted, in which God promises salvation to every one, whether Jew or Gentile, who believeth in his son Jesus Christ; which new dispensation fills up the period of the national rejection of the Jews, in which period their history is but a history of God's severity to them, (Rom. xi. 22) and during which their national existence is suspended.

With respect to this interruption, or period in which Jewish history is suspended, and which commenced at the destruction of Jerusalem and scattering of the Jews, the places in the word of God in which it falls, generally speaking, point it not out, but form *continued and unbroken narratives*, leaving the reader to discover it by diligence and attention in reading the word, with waiting upon God for the teaching of His spirit. In this way he will find it in Isaiah lxi. 2, where it falls in between "the acceptable year" and "the day of vengeance" (Dan. ix. 26, 27); and here in Matt. xxiv. between verses 8 and 9; passages in themselves otherwise equally unbroken in their narratives: and so Jewish prophecies, with few exceptions, will be found either to have been fulfilled previous to the destruction of Jerusalem, or the fulfilment is yet future; and the accomplishment of such unfulfilled prophecies will, I believe, be *after* the saints shall have been caught up to meet the Lord in the air (1 Thess. iv. 17, 18), when this great interruption of, or break in, Jewish history, shall have been brought to a close, the *nation will again exist*.* The prophecies concerning it and Israel will again proceed, in reference to which I would just notice the following particulars:—A considerable number both of Judah and of Israel* will be restored to the land. It appears that Judah will at first be weak and small, while Israel will be mighty (Micah iv. 7, "Her that halteth" being Judah, and her that was cast far off" being Israel), and that Judah will be restored through the instrumentality, and under the shadow and protection, of Israel, or a portion of it. (Micah v. 3, Jer. iii. 18, Hos. xiv. 5—8.) Having recognized that considerable numbers will be thus restored, and that this dispensation will previously be closed up by the removal of the saints gathered in during its continuance (as in 1 Thess. iv. 16, 17), we shall be in a condition to see how applicable the unfulfiled prophecies will be to the circumstances of those thus restored to the land. Obscurity on these points is the source of much of that confusion of mind which exists among the children of God in the present day, and must exist wherever an attempt is made to mingle Jewish things with that which is essentially different in its character. The invitations of God are now to every one whether Jew or Gentile, and heavenly glory is the blessed result to *all* who believe; but those prophecies evidently suppose a Jewish *worship* and hope, exercised in the midst of trouble and evil, and followed by earthly blessing. Reference to the following texts will prove that they will have a temple and that the worship of Jehovah will be professed:—Mal. iii. 1, Is. lxvi. 5, Rev. xi. 1; and this it appears will draw upon them the hatred of other nations and consequent persecution. We find also that whilst there will be this profession, their conduct will not accord with it, for wickedness will prevail, Mal. iii. 5. Ephraim or Israel, not including Judah, after their restoration, and whilst still in power is designated "The crown of pride, the drunkards of Ephraim, whose glorious beauty is a fading flower." Is. xxxviii. 1:—Finding also their enemies too strong for them, they will put their trust in man. Is. c. xxxi.:—To complete this picture of those restored to the land during the period preceding the conversion of the nation, but subsequent to 1 Thess. c. iv. 17, one fact more must be mentioned, which is, a faithful remnant will exist in their midst, which will be found in communion with God, walking in faithfulness towards him, and professing the name of Jesus. Is. xxv. lxi. 3, and lxiii. 15 to lxiv. 12, Mal. iv. 2, Rev. xii. 17, &c., and will consequently be persecuted by the nation. The nation thus by the heathen natives, and the remnant in the nation by the nation itself, will continue to be persecuted until the Lord's return, who will deliver them from their enemies round about Jerusalem (Zech. xiv. 3); whilst to the persecuted remnant within the word is, "Your brethren that hated you, that cast you out for my name sake said, let the Lord be glorified; but he shall appear to your joy and they shall be ashamed," Isaiah lxvi. 5.

Now, if the interruption above mentioned be admitted to occur between v. 8 and 9 of Matt. xxiv. it will be found that v. 9, &c., to the end of the prophecy will apply to the people whose history is above narrated, the future being introduced by the word "Then,"* v. 9, to whom the precepts contained therein will be invaluable, whilst to this dispensation they will not apply. This, indeed, is the character of the whole of the gospel, according to Matt. it is applicable to the Jews and not to us, although we may apply some of it to ourselves, just as we may the Old Testament scriptures. The gospel of Matthew is the completion as it were of Jewish scripture, it shows the fulfilment of the types so far as the person and efficacious work of the Lord Jesus is concerned, and I speak advisedly when I say that the Mosaic dispensation, without the conclusion of it given in Matt. was incomplete, a shadow without the substance from which it was formed.

I now proceed to examine the further observations of W. R. D. In pp. 103, he proceeds to consider the question, "Is Matt. xxiv. a history of the Jewish nation," &c.; and to prove that it is not, he adduces first, the Lord's words both to these disciples and to the nation in c. xxiii., in which he severs v. 8—12 from the context, to show that the disciples were separated from the nation and gathered around the Lord, overlooking that v. 2—12 form one address "to the multitude and to his disciples" (v. 1). To have God for their Father, Christ for their master, and to be brethren, was the privilege of that nation, and nothing but unbelief could deprive them of it. In v. 13, the Lord addresses the scribes and pharisees, not as the nation, but as individuals; as such, they were rejecting God and his Christ, and ultimately caused the nation to do likewise. They alone were not the nation, neither were the disciples alone the nation, but merely parts of it; and the first verses of this chapter prove that the Lord still condescended to instruct that nation. In verse 37 he predicts rejection and judgment, but at that time both were alike future; the rejection of Jesus by the nation was not then completed, and the judgment predicted was restrained till it was. I would here thank him for pointing out my mistake in saying that "the Lord had been telling the disciples," &c., in v. 34—39. I should have said, "the Lord had been predicting the judgments," &c.; it however does not affect our present subject.

He adduces, secondly, "The nature of the intercourse, &c., in c. xxiv." His difficulty here is to conceive how instruction such as this (c. xxiv. and xxv.) could be given to the Jewish nation? &c., &c. The disciples were at this time a part of it. As *Jews* they had received Jesus. As *Jews receiving him* they were gathered around him, knowing nothing in all probability of any other standing; as Jews, their gracious master instructed them, in reply to their questions, concerning the obstacles which stood in the way of their national blessing, and the means by which the mighty power of God would remove them. The disciples thus felt that they were Jews, and a part of the nation not looking for separation from it. This was an event which was afterwards accomplished, but at this period not even made known to them.

He adduces, thirdly, "the actual history of the Jewish nation from that hour." Taking

* W. R. D. says, p.p. 103, col. 2, "The nation as a nation stands to this hour." This is evidently erroneous; a nation after it is scattered is no longer a nation any more than a vessel broken to pieces is any longer a vessel; for although every atom of it may be found, it has lost its united character. Israel exists as well as Judah, but like it is no longer a nation.—Is. vii. 8.

* This notice of Israel may at first sight appear unnecessary so far as Matt. xxiv. is concerned; but let it be remembered that the unfulfilled prophecies related to Judah are mingled with those relating to Israel; and it is necessary that in referring to them the distinction between the two should be carefully regarded. The circumstances also of Judah will be greatly affected by those of Israel, as will presently be shown.

* I cannot assent to the remarks of W. R. D. upon the word τοτε 'then.' When it does not mean 'at that time' it seems mostly to mean 'after that.' '*Immediate sequence*' seems to be by no means certainly included in its meaning, and if it were required to express it, another word, either in its place or added to it, would be employed, as ευθεως, παραχρῆμα &c., ευθεος, *immediately*, is used Matt. c. 24 v. 29; and in Acts c. xvii. v. 14 we have it used with τοτε, ευθεως δε τοτε, "and then immediately" τοτε alone not being sufficient.

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up this point he asks, "Has the history of the Jews as a nation fulfilled this prophecy which your correspondent says contains their history?" I must here again remind him that the disciples were at that time still a part of the nation; they were not drawn out of it, neither was it as a whole rejected. There is also another principle when communion with God forms part of the question, and that is "the holy seed is the substance thereof." Isa. vi. 13: In reckoning up that which is his among them God only counts up the saved. The word is "Every soul that will not hear that prophet shall be destroyed from among the people," Acts iii. 22, 23; Deut. xviii. 15—19. This leaves but the remnant. Previous to rejection the instruction is addressed to all; after it, only to those remaining in communion with God, or turning to him. With those cast off it is as it was with Saul of old (1 Sam. xxviii. 6); consequently we have in this chapter no account of the seige and destruction of Jerusalem. The disciples were to be separated from the nation previous to that event, and it is in the separated character they are instructed; see Luke xxi. Surely it cannot need argument to prove that in Matt. xxiv. 9, the Jewish nation is spoken of as hated by the heathen nations, whilst in Luke xxi. 12, a separated body of persons *in* the nation is spoken of as persecuted by the nation, "*before all*" the wars, commotions, and persecutions against the nation itself; yes, before even the beginning of *its* sorrows.

Nevertheless, the nation rejected Jesus, and God rejected it; and in this point of view, it was not the disciples of Jesus, nor did it involve them. They, as has already been said, were separated from it, but not until after the period occupied by Acts c. vii. and viii. W. R. D. seems to have antedated this event, confounding the withdrawal of the Lord Jesus and his disciples to the Mount of Olives with the event which at most was but symbolized by that act. It is of the utmost importance to the clear perception of these truths that our minds should not mistake the former for the latter. Now what difficulty can there be in the way of the fact, that "the history of the Jews as a nation fulfilled this prophecy" so far as v. 4 to 8 are concerned, and that their *future* history will fulfil the remaining portion of it, or in receiving that the Lord *could* address any portion of it, as the disciples for instance, in the words "Take heed that no man deceive you," &c. W. R. D. alone is responsible for the conclusions he has drawn, that in such case the Lord Jesus must be comforting blasphemers and abhorrors of his name in the words, "Let not your hearts be troubled," for besides the explanation above given, these words are not found in those verses.

The importance and deep interest of the subject having led me to such a lengthened reply to the first portion of W. R. D's objections, I must reserve the answer to the second for another opportunity, which favour I intend to request if you will be able to spare me room.

Your's truly,

E. Y.

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STUMBLING-BLOCKS IN THE WAY.

We frequently complain of the spiritualising interpreters of Scripture; of those who cannot take any thing as they find it, but must sublimate Heaven and earth, Jerusalem and the Jews, into a product to which they give the name of "the christian church." But there is one passage of Scripture which the friends of the Jews seem rather disposed to understand too literally. "Take up the stumbling-block out the way of my people." (Is. lvii, 14) We really fear they regard this as some engineering process by which, at a future day, they are to aid the return of the children of Israel to their own land; so little do they seem to care, at this present time, what spiritual stumbling-blocks they throw in their way.

Few will deny that it is difficult, in these days of party spirit and party violence, to pursue the even tenor of our way, turning neither to the right hand nor to the left, out of the path of truth. To dissent from those we love is painful; to blame them, and take part with their opponents, is more painful still. But this must sometimes be done, if we are determined to tread the narrow and rugged path of truth, instead of being smoothly and rapidly borne along on the railroad of party.

The *Voice of Jacob* of March 14th, called our attention to a speech made at Cheltenham the previous month, by a man whom we sincerely respect, the Rev. Francis Close. After some comments on this speech, our cotemporary says: "If the Rev. F. Close, as chairman of a provincial auxiliary meeting, is right to press his long and painful experience upon advocates of the 'Converts' Temporal Relief Fund,' and to resolve to have 'nothing to do with that class of enquiring Jews, who cannot support themselves;' are not the organs of these various societies in London called upon, having read Mr. C.'s outrage upon the feelings of honorably minded men, to give their own readers the benefit of the indignant denial by 'a Jew,' as also to state honestly the very contrary convictions, which, as professed friends and admirers of our race, they cannot but entertain?"

Although we are not the organ of any "Society," we feel it right to respond to this demand of our cotemporary; and we have accordingly in another part of our paper, published the unhappy speech, and all the correspondence that arose out of it. We wish our brethren to feel that if they are aggrieved, our pages are as open to them as those of any other Jewish journal. They may sneer at our professions of brotherly love; they may affect to consider us as having ceased to be Jews; but we shall never forget nor disown our lineage, whether the Jews may happen to be at a premium or a discount in the religious world.

With regard to that part of Mr. Close's speech, which has so much and so justly offended our brethren, we feel that there is little left for us to say. Our brother of Hereford, who is wholly unknown to us, has, in our opinion, completely answered it. We do not, of course, admire the tone of his letter. But it must be confessed that the speech of Mr. Close is not much calculated to sweeten the temper of a Jew. Nothing appears to us more idle and useless than to throw aspersions on national character. It irritates all and reforms none. Each individual feels it a personal injury; because it loads him with opprobrium on account of that for which he is not responsible. If we really believe that through hereditary organisation, or early mismanagement, any man, or any number of men, have a habitual tendency to sins towards which their better taught neighbours are less inclined, those unhappy persons should be objects of pity, rather than of contempt and reproach. Those christians who consider the whole Jewish people to be in this melancholy condition, are certainly bound, by their own shewing, to treat them with unlimited lenity and indulgence. We do not reproach the blind man because he falls into the ditch.

As the Psalmist was tempted to say in his haste, "all men are liars," we are sometimes tempted in our haste to say to our christian brethren: "O that ye would let the Jews alone! That ye would be content to shew them christian kindness, and christian example, instead of using injudicious efforts to induce a false profession of christianity, and then throwing the hypocrisy you have yourselves fostered, in the teeth of the whole Jewish nation!" But we freely confess that what is said in haste is seldom wisely or well said. We gladly remember that all efforts for the conversion of our brethren are not injudicious; and if too many are so, we must bear and forbear, and accept the will for the deed.

On the subject of the hasty and unwarrantable admission of Jews into the christian church, who give no satisfactory evidence of being "new creatures in Christ Jesus," we will not repeat what we have already said in the leading article of our third No.* All that we have said there bears directly on the subject of Mr. Close's speech; and we therefore request our readers to peruse that article in connexion with this. When we wrote that article, we felt much hampered by the delicacy of the subject; we were so fearful of wounding the feelings either of the enticers or the victims, that we shrunk from expressing half what we felt in regard to it. But all such scruples must now yield to the paramount necessity of speaking the truth in regard to an evil, that threatens more injury to the progress of christianity among the Jews, than all the contempt and opposition of their unbelieving brethren, and worldly-minded nominal christians.

Some twenty years ago, converted Jews were comparatively rare in this country. It is probable that even then this small class presented the several orders of good, bad and indifferent; but then the amount of *bad*, even if propor-

* *Voice of Israel* for July, 1844.

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tionally large, was positively so small, that their evil influence was confined to a few widely separated localities, and made no general impression on the public mind, either of Jews or Gentiles. We remember in our own early christian days being politely informed in more than one of the provincial towns, that "a converted Jew" had made his appearance there some years before, and had comported himself in a very unsatisfactory manner. Apparently such visitations ranked in the same category with "unprecedented hail-storms," and "extraordinary water spouts," and like events, that are not expected to happen more than once in the life-time of the "oldest inhabitant." But what is the case now? Alas! the *articles*, definite and indefinite, have disappeared for ever; "*a* converted Jew," however bad, might have been endured in a community, as one of the "ills that flesh is heir to;" "*the* converted Jew," might wander about from town to town, and the peccadilloes of one visit be well-nigh forgotten before the time of the next visit came round; but now their name is legion, and there is not a large town in the kingdom that is at any time entirely free from the infliction of "converted Jews," who have evidently not been converted into any thing pleasant or profitable to themselves or others.

Let it not be supposed, however, that we brand these unhappy individuals as systematic hypocrites and deceivers. We believe a large portion of those who have been under regular instruction, have a historical belief in the truth of Jesus Christ's Messiahship; a belief precisely similar to that they entertain in regard to the histories of Cyrus or Nebuchadnezzar. They believe that such a person existed; that he performed certain acts; that in the performance of these acts he fulfilled certain prophecies. In addition to this, they are generally acquainted with a few theological dogmas, which they imagine they believe, in precisely the same manner as thousands in this country imagine they really believe in the Holy Ghost, because they are constantly in the habit of repeating that they believe in Him. In fact, their christianity is just on a par with that of the millions around them; and consists in a meagre creed, stowed away in an odd corner of their intellect, ready to be produced when called for.

Now with this worthless counterfeit of a precious jewel, with this wretched nominal christianity, most men get on very well in this world. They move along in the well-beaten track of routine; are neither better nor worse than their neighbours; and take care to put no more alloy into their honesty than the standard of the time sanctions. But take any one of these *respectable* personages, and place him in the circumstances of the converted Jew, who also possesses only nominal christianity,—let him be homeless, friendless, penniless; let him hang on the charity of a few individuals, till he is cast off as an intolerable burden; then let him wander into the wide world, and we shall see if his nominal christianity stands him in any better stead than that of the poor Jew!

We know there are persons who maintain, that this mere historical belief is all that is required previous to admitting a Jew into the church of Christ by baptism. Those who think so, are no doubt consistent in baptising them on such a shallow profession; but they are utterly inconsistent in expecting a conduct becoming the gospel, from a faith so unlike that of the gospel; which is a faith that "purifies the heart, and works by love." If you will place men in a false position, if you will make them assume a profession which you know is not a reality, at least do not cry out against a whole race, because your thistles do not produce grapes.

If a man has any religion at all, no one should expect him to give it up lightly. He is bound thoroughly to examine and to prove that which is offered him in its stead. If a man has no religion, he should not be encouraged too hastily to assume the profession of one; lest like those savages, on whom the apparel of civilised life is prematurely forced, he take the first opportunity to denude himself of the disagreeable incumbrance. We are well aware that the Spirit of God can make a short work with a man, can very soon bring the sinner to lie low at the foot of the cross; but we are not now speaking of how God can work, but of how man ought to work.

We believe christianity to be a specific remedy for the virulent disease of sin. As such we would have it brought within reach of "every creature" that is under Heaven. But this remedy must not be merely looked at, nor talked about; it must be effectually applied. Whether, then, do they forward, or retard, the cure of the sinner, who suffer him to believe that its healing influence has pervaded his diseased soul, while it is yet in the gall of bitterness? Is there either wisdom or mercy in healing a wound slightly, and saying "peace, where there is no peace?" No. Let every effort be used to bring men in contact with this heavenly remedy; let them be encouraged to persevere in the use of it; but do not let them be dismissed as cured, while the disease is preying on their vitals; do not say to them, "Peace and safety," when there is neither peace nor safety; do not suffer them to imagine they are in the narrow path that leadeth unto life eternal, when you know they are yet in the broad and crowded way that leadeth to destruction.

"We cannot see the heart!" is the excuse on which those usually fall back, who are reproached with a too indiscriminate admission of proselytes. We cannot see the heart, it is true; but we can see a great deal that indicates the state of the heart. What! has the Church of Christ not only lost all miraculous gifts, but has it also lost the gift of spiritual discernment? Can we no longer distinguish between the precious and the vile? Have we actually lost the power of discerning whether a man is earnestly seeking to know the truth of God, or is merely enquiring into christianity as a matter of curiosity, or from base and interested motives? Are we unable to recognise the effectual operation of the Holy Spirit, when we see it; and can even an anxious and prayerful examination of the case, not enable us to distinguish His work from the evanescent feelings of natural sensibility? If this be true, our condition is sad indeed; and we had better delay introducing new recruits into our camp, till we have learnt to distinguish between the friends and the foes of our King.

But this pretended impossibility of discovering the true convert from the false, is a mere excuse, and is known to be a mere excuse. When it suits us, we can decide on the spiritual condition of our neighbour, whether Jew or Gentile, without all this cautious hesitation. We say not that such decisions are infallible, or that successful hypocrisy is impossible; but we say, that if sufficient time and opportunity be afforded for intercourse with the professed convert, a christian of ordinary spiritual discernment, may in most cases form a tolerably correct estimate of his fitness for admission into the christian church.

But whatever may be the cause of the evil alluded to, and whatever may be its excuse, it is high time to think—not of a remedy, for unhappily the evil already done is irremediable, — but to think of abandoning a mode of procedure, which bids fair to make the term "converted Jew," a proverb and a byeword of deeper contempt than the word Jew, without the ill applied distinction. If we were asked what is the surest way to retard the progress of christianity among the Jews; —if we were desired to conjecture what scheme the enemy of all righteousness was most likely to devise, in order to prevent respectable Jews from even approaching the threshhold of enquiry,— truth would oblige us to reply: "Precisely the course that is at present pursued by many of the professed, nay, the sincere friends of the Jews;—thoughtless, precipitate, indiscriminate baptisms."

We speak strongly, not only because we feel strongly, but because we believe the matter to be of the utmost importance. Our christian friends know only the unjust demands made on their purse and their time; we know, and bitterly feel, the effects of the system we condemn, on our unconverted brethren. Instead of being able to speak with boldness, we are often forced to hang down our heads with shame in their presence, as they relate one characteristic anecdote after

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another, of the "converts." But the real sufferers from the present state of things, are the truly converted Jews who earn a precarious subsistence chiefly through the encouragement of Christian friends. These men are coldly received, crushed in spirit, made weary of their lives, through the state of mind into which many christians have been brought by their unworthy brethren. "If we have been disappointed five times," say the once ardent friends of the Jews, "it is not very easy to believe that the sixth will not turn out a disappointment also." There is so much base coin in circulation, that even the true is looked upon with suspicion and distrust.

The speech of Mr. Close, and the three letters that follow it, suggest many other important topics, which must for the present be deferred. It may perhaps be expected that we should notice "a Jew's" assertion, that there has "hitherto been no Jew converted whose motives were beyond suspicion." We feel that such sweeping declarations as this, and that of "a Lover of the Jewish nation," that in the city of Berlin there are a thousand converted Israelites obedient to the faith of Christ, can only be met by a simple denial. There *are* converted Jews who have not been converted from unworthy motives; and but a small portion of the thousand nominally converted Jews in Berlin, we fear, are "obedient to the faith of Christ Jesus." To the "Lover" we must take the liberty of hinting, that such inconsiderate statements do much more harm than good. We cannot repeat too often, that until the Jews are taught to distinguish between real and nominal christianity, until they see those christians who desire to be useful to them fully and habitually recognise this distinction, we must expect many of the Jewish prejudices against christianity to remain insurmountable.

We fear that some things we have said may not be altogether pleasing to some of our christian friends. We regret this; but we feel it is better to offend christians by speaking the truth, than to injure the cause of Christ among the Jews by seeming to connive at error; or by allowing them to suppose that we call any thing christianity that falls short of a change from sin to holiness. Our unconverted brethren may call us enthusiasts or fanatics; but so far as lies in our power, we are determined to convince them we are *honest*. If they were to suppose that we studied only to say that which is acceptable to our christian friends; if they thought we were more bent on pleasing men than on speaking the truth as unto God; if, in short, they considered us merely the tools of a party; all hope of benefiting them would be at an end. The *Voice of Israel* would then be nothing more than another "stumbling-block in in the way."

PARALLEL PASSAGES.

The following parallels have been called forth from the editor of the "Auferstehung," by the assertion of an opponent, that there is nothing analogous between Judaism and Christianity.

Talm. Aboth 1. 1 Make ye many disciples העמידו תלמידים הרבה.

Talm. Schab 9.—Blessed be the All-merciful, who has given his *triune* doctrine,* to the *triune* people,† by the hand of the *Triune*,‡ on the *third* day of the *third* month בריך רחמנא דיהב אוריין תליתאי לעם תליתאי על יד תליתאי ביום תליתאי בירחא תליתאי.

Matt. 28, 19.—Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Aboth 1. 5 Let thine house be wide open, and let the poor be thine household, יהי ביתך פתוח לרוחה ויהיו עניים בני ביתך.

Rom. 12, 13.—Distributing to the necessities of the saints, given to hospitality. Tim. v. 10. Tit. i. 8.

Aboth. 1. 5 Avoid superfluous talk with a woman, אל תרבה שיחה עם האשה.

John iv. 27.—[The disciples] marvelled that he talked with the woman, &c.

Aboth 1. 7 Withdraw from a bad neighbour, הרחק משכן רע (Ps. i. 1.)

1 *Cor.* xv. 33.—Be not deceived: evil communications corrupt good manners.

Aboth 1. 10 Associate not with men of high degree, על תתרע לרשות.

Matt. xxiii. 12.—Whosoever shall exalt himself shall be abased.

Aboth 1. 13 He that does not increase decreases, ודלא מוסיף יסיף.

Matt. xiii. 12.—Whosoever hath not, from him shall be taken away even that he hath.

Aboth 1. 16 Divest thyself of doubt, הסתלק מן הספק.

James i. 6.—He that wavereth is like a wave of the sea, driven with the wind and tossed.

Aboth 1. 17 Knowledge is not the principle thing, but the action, לא המדרש הוא העיקר אלא המעשה.

James i. 23.—If any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. Rom. ii. 13.

(To be continued.)

In our 1st number we mentioned that a prospectus for publishing a French translation of the Talmud had been issued in Paris. From various causes the prosecution of this work has been delayed. A writer in the *Archives Israelites* states the very curious fact that at the Rabbinical school of France the Talmud is taught in German; and adds that it is said the director of that institution, the most learned Talmudist in that country, is of opinion that it is *impossible* to explain the Talmud in French! We have all along entertained great doubts as to this translation ever being produced, not from its difficulty, but from its inexpediency. Our brethren might expect to see their so-called divine oral law somewhat roughly handled, if it were put within reach of the irreverent multitude.

* The Pentateuch, Prophets and Hagiographi.
† The Priests, Levites, and Israelites.
‡ Father, Son, and Holy Ghost.

LECTURE IV.—THE MESSIAH AS REVEALED IN THE LAW, THE PSALMS, AND THE PROPHETS.

BY THE REV. H. HIGHTON, M.A.

(*Concluded from* "THE VOICE OF ISRAEL," *No.* 13.)

But the 24th Psalm seems to assert expressly, in so many words that God himself is the King Messiah, for it is said v. 7—10, "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord of hosts, he is the King of Glory."

Now I cannot see what other reasonable explanation can be given of this passage, except by explaining it of the Messiah, the glorious King entering into the temple, (the new temple, which is to be an everlasting temple,) entering into it, I say, according to the prophecy of Malachi, which we before quoted, "The Lord whom ye seek, &c."—For the meaning and drift of the question "Who is the King of Glory," is unintelligible except as applied to the Messiah, and what title can be more appropriate to the Messiah, than that of the King of Glory, or the glorious King?

Again, in Psalm xliv. we find God still spoken of in the same character of King, the King who had been their King in the wilderness, and who was still their King for ever. In the first verse the Psalmist says, "We have heard with our ears, O God, our fathers have told us what work thou didst in their days, in the times of old." And in v. 4, "Thou art my King, O God, command deliverances for Jacob." Let us read again the 47th Psalm, describing the kingdom of God, yea the kingdom of the Messiah in the latter days, "O clap your hands, all ye people; shout unto God with the voice of triumph. For the Lord most high is terrible; he is a great King over all the earth. He shall subdue the people under us, and the nations under our feet. He shall choose our inheritance for us, the excellency of Jacob whom he loved. God is gone up with a shout, the Lord with the sound of a trumpet. Sing praises to God, sing praises: sing praises unto our King, sing praises. For God is the King of all the earth: sing ye praises with understanding. God reigneth over the heathen: God sitteth upon the throne of his holiness. The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God; he is greatly exalted."

Now, if we compare this with the 2nd Psalm, I think it is impossible to resist the conclusion that God and the Messiah are the same. Here it is declared, "The Lord most high is terrible; He is a great King over all the earth." And in the 2nd Psal

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it is said in the words of the eternal Father to the Messiah, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession; thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." *Here* it is said, "God reigneth over the heathen; God sitteth upon the throne of his holiness, The princes of the people are gathered together, even the people of the God of Abraham; for the shields of the earth belong unto God; he is greatly exalted." Whereas in the second Psalm, we find the kings of the earth commanded thus to obey the great King, and to confess their allegiance to the Messiah; Psalm ii, 10—12, "Be wise now therefore, O ye Kings: be instructed ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss *the Son*, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

Again, there are several passages in Isaiah from which we can draw no other conclusion but that the King Messiah is none other than the Lord from heaven, coming down with the clouds of heaven in visible majesty, and reigning in visible glory over the Holy Land, and from thence over all the earth. Such for instance is the passage in Isaiah, xxiv. 23, "Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." And Isaiah, xxxiii, 22, "For the Lord is our judge, the Lord is our lawgiver, the Lord is our King; he will save us." While on the other hand the offices of judge, of lawgiver, and of king, are all by common consent applied to the Messiah; And again Isaiah lx. 9—11, "O Zion, that bringest good tidings, get thee up into the high mountains; O Jerusalem, that bringest good tidings, lift up thy voice with strength, lift it up, be not afraid, say unto the cities of Judah, Behold your God! Behold the Lord will come with strong hand, and his arm shall rule for him: behold his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."

We now come to the celebrated passage in Jer. xxiii. 5, 6, "Behold the days come saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, the Lord our righteousness." And I shall now try to show that the meaning of the name of the King can be nothing else, but that the King himself was to be "*The Lord, who is our righteousness.*" The great argument against this being the meaning of the name of the King is that the same name is afterwards given to the city of Jerusalem in the days of the Messiah. The passage occurs Jer. xxxiii. 15, 16, "In those days, and at that time, will I cause the Branch of righteousness to grow up unto David: and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith *she* shall be called, "The Lord our righteousness."

But I contend that the name as applied to the city, can be explained in a way in which it cannot possibly be explained as applied to the King of the city For it may be said with great justice that the meaning of the name of the city is this; namely, that all the inhabitants of that city at that time, should have the Lord for their righteousness, and that therefore the city is called by the name of the Lord, our righteousness."

And by the way, to make a digression for an instant, how completely confirmatory is this of our Christian doctrine, generally so much objected to by the Jews, that we are justified by faith in the Lord, instead of by the works of the law; that the obedience to the law of God must always in the case of every man, even the most holy, be so incomplete as to require another and a better righteousness, even the righteousness which is by faith in God, the righteousness of the man whom David calls blessed, to whom the Lord imputes no sin, but whose unrighteousness is forgiven, and his sin covered.

But to return.—The explanation which we can give of the name of the city, being "The Lord, our righteousness," can by no means be applied to its King being called by that name; for in that case it should be "The Lord, *my* righteousness," not "The Lord *our* righteousness," as we see in the other Hebrew names, which are formed in the same way, and have a similar meaning, as for instance, Daniel, "God is my judge." Elimelech, "my God is King," and many others of this kind, so that the name here given to the king can have no other signification but that he himself is "the Lord who is our righteousness," the righteousness of all his people, who by their sins have destroyed themselves, but in him have found as the prophet Isaiah says "righteousness and strength."

There is a passage also in Micah, which it may be worth while to look at, as shewing that the King Messiah and God are the same. It is in Micah, ii. 13, "The breaker is come up before them; they have broken up and have passed through the gate, and are gone out by it; and their king shall pass before them, and the Lord at the head of them," from which it seems plainly to appear that the Messiah, who as their king and leader marches at the head of them is no other than God himself.

There is one more place in Zechariah, which we may quote to shew that it is no other than God who is prophesied of as to be the great king of Israel, and of all the earth; it is in ch. xiv, where in v. 9 it is said, "And the Lord shall be a king over all the earth: in that day there shall be one Lord, and his name one." And again, in v. 16, 17, "And it shall come to pass that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year, to worship *the King, the Lord of hosts*, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem, to worship *the King, the Lord of hosts*, even upon them shall be no rain." Now if we compare this with the words of the 2nd Psalm, which we have already quoted, and which says, v. 6, 8—12, "Yet have I set my king upon my holy hill of Zion. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession, &c." I think it can leave no doubt on our minds that it is the Lord in his character *as the King Messiah*, who is spoken of in this chapter of Zechariah.

But not only is the Lord spoken of in the prophets as being and to be the King of Israel, but there are several passages of Scripture which speak of it as a great and grievous sin, to look for any other king but him.

Thus we find Gideon refusing to be king of his people on this very ground. If we turn to Judges viii. we shall find the account there; in the 22nd verse you will find it stated that the people asked him to be their king, "Then the men of Israel said unto Gideon, Rule thou over us, both thou and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian." But what says Gideon in answer? v. 23. "And Gideon said unto them, I will not rule over you, neither shall my son rule over you." And thus also, when the people asked Samuel to set a king over them, the Lord declared it to be a sin on this especial ground, that he himself was their King. We shall find the account in 1 Sam. viii. 4—7, "Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord. And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me that I should not reign over them." And again, we shall find the same ground taken up in ch. x. it is written there, v. 17—19, "And Samuel called the people together unto the Lord to Mispeh; and said unto the children of Israel, thus saith the Lord God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you: and ye have this day *rejected your God*, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, nay, but set a king

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over us. Now therefore, present yourselves before the Lord by your tribes, and by your thousands."

Now these passages prove beyond controversy that the Lord is the King of Israel, in the same sense and manner in which an earthly king is king of any other nation, and that the kingship of any earthly king *does* interfere with the kingship of the Lord God; for else, if the kingdom of an earthly king, and the kingdom of the Lord God were different things, so that the office of the one in no way interfered with the office of the other, then it would have been no sin on the part of the people to ask for themselves a king like the other nations, and there would have been no adequate reason why Gideon should have refused to have allowed himself to have been appointed as the hereditary king of Israel. The Lord was the King of Israel, and the Lord is to be the King of Israel in the same sense and in the same way as any mortal man is the king of any other nation. For he had actually moved before them visibly in a pillar of fire by night, and in a pillar of cloud by day; when he stopped, they stopped; when he moved, they moved. He issued his directions by word of mouth to his servants and ministers, speaking to Moses face to face, as a man talketh with his friend, and that in the sight of all the people; he appeared and spake to Joshua with a sword drawn in his hand, as Captain of the Lord's host, and gave him directions how to take the city of Jericho; after the people were settled in their own promised land, he dwelt visibly among them in the cloud and brightness of the Shechinah, over the ark between the Cherubim, where he was always accessible to be consulted through his priests, and to give answers on every new circumstance as it occurred; and as it has been in days past, so we believe that it shall be again; that the Lord of hosts shall again dwell in visible glory among his people, when the name of the city shall be Jehovah-Shammah, or the Lord is there; and when he shall be worshipped in that visible glory, not merely by his own peculiar nation, but when all nations shall likewise come up year by year to Jerusalem, to worship the visible presence of the Lord their God. And surely, brethren, it cannot be supposed that you are to be in a worse condition in the days of King Messiah than you were in the days of old. And yet if in those days the Lord himself was your king reigning personally in visible glory, whereas in the days of the Messiah a mere mortal man such as you expect is to be your king and ruler, then the blessedness of the days of King Messiah will be less than the blessedness of the days of Moses, and Joshua, and the Judges.

And there is one other thing which I would press upon you, and which it concerns you to lay deeply to your hearts, and that is, whether, when you pray for the coming of the Messiah, which I know you do, or at least are bound by your religion to do constantly and daily, whether I say, if you are asking God all the while to give you an earthly and mortal king, you are not every day guilty of the very same sin of which your forefathers were guilty when they besought Samuel to make them a king, like the kings of the other nations, and when the Lord "gave them a king in his anger, and took him away in his wrath."

For my own part, I feel confident of this, that so long as you continue to be looking for and asking for a mortal and created Messiah and king, so long your Messiah will never come; that he will never come till you join with us in acknowledging the kingdom of the Messiah and the kingdom of God to be one and the same thing, and in daily praying to God as we do, "*Thy* kingdom come;" for the words of him whom we believe to be the Messiah were, "Verily, Verily, I say unto you, ye shall not see me henceforth *until* ye shall say, "Blessed is he that cometh *in the name of the* LORD."

LETTER TO THE EDITOR ON MELCHIZEDEC.

Mr. Editor.—You invite contributions to your pages on two important subjects, both of which you name in your number for February. I hope my present observations on the Melchizedec priesthood will not be the less acceptable, because you do not *invite* the convictions of correspondents in relation to that *very* important subject.

I cannot think that you have *replied* to your correspondent. Your *first* reply is a mere statement of your judgment. Oxoniensis does not dispute the inspiration or authority of scripture; neither does Alban your present correspondent; quite the reverse. *Secondly*, it is not necessary to suppose the Lord "*incarnate*," or "*reigning on the* earth," in the *ordinary sense* of the word, as you argue. He was from the "*beginning* KING, PRIEST." Is there any greater mystery in recording the fact of Melchizedec being the Lord prior to his incarnation as the virgin's seed, than there is in believing that he spoke with Abraham prior to the destruction of Sodom and Gomorah (Gen. xviii.), or than there is in believing that he spoke with Moses at the bush (Acts vii. 33), or walking with our first parents in the Garden of Eden? (Gen. iii. 8, 9; John i. 1; 1 Epist. John i. 1). The views of Mr. Biddulph are those of the "*old men*" of our generation, and certainly the *flimsy* or *dubious* character of modern theology in and out of the church, gives no encouragement to Jew or gentile to follow it. The very foundations of all faiths seem about to be broken up that they may, to use prophetic language, be discovered "to the neck."

The passage in Hebrews and that in John to which Oxoniensis refers may well deserve to be met by you. You say it is evident the Saviour's priesthood only *began with his ascension*. Surely that was rising for our *justification*, not dying for our *sins*. He is now our GOD, KING, PRIEST in glory; and I would especially direct your prayerful attention to these imperfect statements in their connection with John x. 30—38, xiv. 13, 14; 1 Cor. xv. 28; Rev. xiii. 8, i. 8; 1 Cor. viii. 6. Let me respectfully and sincerely remind you that the destiny, the *life-temporal* of the whole earth, in our day and generation may be said to depend on the mercy of God's spirit guiding us to a right and loving faith in the ONE GOD in "*form of a servant*." (Eph. ii. 5—11.) ALBAN.

27th March, 1845.

THE CHRISTIAN CHURCH.

From "The first principle of church government."

By the Rev. A. J. Scott.

I do not need to remind you how frequently in the New Testament we find the Lord addressed by the title of Rabbi, both by his own disciples and others: and probably in many cases where another word is used it is intended as a translation of this Hebrew title. Sometimes indeed we are expressly told so. His disciples in so styling Him, acknowledged their relation to him as that, so familliar to the Jews, between a Rabbi and his pupils; that in which Paul stood towards Gamaliel. As a Rabbi, He is consulted by Nicodemus and others, in such questions as were customarily put to that order of men. The mention of His attendance on the Synagogue is exceedingly frequent. The evidence of His conformity to the rules of the Synagogue service is decisive. Sometimes He appears there as one who has a word of exhortation for the people. Sometimes, as at Nazareth, where He was known as resident, He is invited to read the appointed section of Scripture; and then we are informed of such minute particulars in His compliance with the regulations of the place, as that He stood up in reverence to the written word, contrary to His wont in teaching elsewhere; that He rolled up the parchment and delivered it to the sacristan or minister before His discourse; that the discourse itself was in the form of an exposition of the Scripture read.

The Synagogue, then, was a principle means of the Lord's communication with the mind of the Jewish people. The dispersion of the Jews rendered the Synagogue not only an opportunity for conveying the gospel to them in foreign countries, but a most important opening for its extension to other nations: and of this the Apostles, suiting themselves, like their Master, to circumstances, hesitated not at all to avail themselves. At Antioch (Acts, xiii. 14) we find Paul in the Synagogue on the Sabbath day; and after the reading of the law and of the prophets, he complies with the request of the authorities there, and addresses an exhortation to the audience. That this was not exclusively Jewish is implied by his language—"Men of Israel, and ye that fear God." For everywhere the Synagogue was frequented by others besides the Israelites, who derived instruction from services conducted in the Greek language, then so widely prevalent. And on the following day, we are told, "almost the whole city came together to hear the Word of God." At Corinth, Paul acts as a Jew, among the Jews, utters the Gospel as an interpretation of the Hebrew Scriptures, "reasoning in the Synagogue every Sabbath and persuading the Jews and the Greeks" (Acts, xvii. 4). And it is only after his teaching is rejected that he removes to the house of Justus, "which joined hard to the Synagogue," taking with him Crispus and the others, who received his teaching, and founding there a Synagogue of such as acknowledged the Messiah as already come, a Christian Church. At Ephesus, every step of the same process is detailed to us, in words that require neither comment nor abridgment (Acts, xix. 8): "He went into the Synagogue and spake boldly for the space of three months, disputing, and persuading of the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus." In what manner were the meetings likely to be held, of those who were separated;—of the new or Christian Synagogue? One teacher, one Rabbi at least, they brought with them in the person of the Apostle; reading the scriptures, exposition, prayer, singing of praises, exhortation, benediction, all these were as suitable to the new institution as the old. The very arrangement of the building, with the desk for the reader, and the seats for the elders facing those of the congregation, were exactly adapted to their occasions. A thorough inward organization of the society itself, with the means of discipline even to excommunication, and the continuation of officers installed by the laying on of hands, they found also

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ready made in the constitutions of the Synagogue. What required to be changed or to be added? This word was needed, and it had come, "Let these dry bones live." The life of Christ, the power of the Spirit was infused; and the Jewish Synagogue became a Christian Church.

RABBINICAL OPINIONS ABOUT THE DISSECTION OF JEWISH CORPSES CONSIDERED FROM A RELIGIOUS POINT OF VIEW.

By E. Willstadter, District Rabbi in Buhl.

The methodical dissection of a dead body for the purpose of inspecting and examining the organs contained in the inner cavities is very frequently undertaken with anatomical, or anatomical-pathological, or even with medical-judicial views, according as its object is to obtain a knowledge of their organs in their healthy or diseased condition, or to establish the manner of death in doubtful cases. The propriety and usefulness of such dissections, as well as their frequent unavoidable necessity are just as well known, as that they are often legally ordered and judicially arranged. But it is also no less known, that every Jew entertains a certain holy reverence for the dead; a religious belief in their inviolability, which has already filled many with horror at the mere idea of having a Jewish corpse dissected, and has induced them, whenever a post mortem examination was considered useful or necessary, to strive with all their power to prevent it.

The question, however, is:

"Is the dissection of a Jewish corpse to be declared inadmissible from a religious point of view or not? and how is the respectable Rabbi, whose advice and influence are generally sought for, to proceed in occurrences of the kind?"

1. From a purely biblical point of view, we cannot entertain the slightest doubt as to the admissibility of the dissection of Jewish corpses, since we not only find no trace of a prohibition against it, but on the contrary we have practical proofs that in the Biblical period, dissections of Jewish corpses have taken place; and consequently they can neither have been against the national manners nor against the national creed.

Thus we find in Gen. l. 2, that Joseph ordered the physicians to embalm his father; so also was Joseph himself embalmed after his death; and according to Medrash Rabbah, *by his own brethren.* (Gen. l. 26.)

But such embalmings are, and always have been quite impossible without a previous dissection, as even Abarbanel remarks on the passage cited above והחנטה היא הוצאת המוח והלב והכבד וכו׳.

If therefore the embalming of the corpses was permitted, it follows as a matter of course that the dissection requisite for such a purpose must have been equally lawful.

2. Although the Jewish corpse is considered in the Talmud as a holy or sanctified object, it is nevertheless evident from Chullin 11, 6, and Baba Bathra, 155 i. that when a dissection is performed with the sole view of applying the results thereof for the benefit and preservation of living individuals, the same is considered as perfectly admissible.

So also is it proved from Baba Bathra, 154 ii., that the post mortem examination cannot be refused, when the object is to satisfy the demands of a creditor. Finally we must bear in mind, that in all those cases where a dissection is *legally* ordered, we must observe the Talmudical principle: "The law of the state is law."

Although this principle was only laid down with regard to matters of civil law, it is nevertheless of importance in the case before us, inasmuch as the dissection performed in dutiful obedience to the laws of the country can no longer be considered as an act of degradation to the dead, and must therefore also cease to be inadmissible.

E. Willstatter, District Rabbi.

(From the Orient.)

NOTICE TO CORRESPONDENTS.

Received: S. P. T.; N. M. T.; W. J. B.; רעיה ישראל; E. Y; Eunomus.

We return our thanks for the hint contained in the Letter of "A Stranger."

We beg W. J. B., Louth, to accept our thanks for his kind enclosure. In answer to his inquiries about Jewish publications, we reply, that all American books can be procured through Messrs. Wiley and Putnam, 6, Waterloo Place; and the other works he alludes to, any London bookseller can procure for him from any of the Jewish publishers. Many people have a strange notion of the difficulty of getting books. Let them order any book they please of their bookseller, *he* will find out how it is to be procured.

We offer our best thanks to the kind friend who has sent us an Index; but our 1st Vol. will not be complete till the end of this year.

The conclusion of the "New Heavens and the New Earth," is unavoidably postponed to next number.

Our contributors must kindly bear with the delayed insertion of their articles. In our very small space variety can only be secured by some diversity of subject, and the avoidance of too many long articles in one number.

We acknowledge with thanks the reception of four numbers of the "*Archives Israelites.*"

BOOKS RECEIVED.

Three more Letters to the Archbishop of Canterbury. By the Rev. John Oxlee.

Orders for stamped copies, to the Publisher, must be accompanied by pre-payment, which may be made in Postage Stamps.

THE VOICE OF ISRAEL,

MONDAY, JUNE 2, 1845.

CONVERSION OF A JEWESS.

[The following interesting account of the conversion of a young Jewess, is from the pen of a beloved brother. It was originally published in German.]

INTRODUCTION.

The following narration is not a mere fiction; the names of the parties, places, and dates have been altered, but the history rests upon creditable proofs. It is a picture drawn from nature, the form and ornaments being the sole additions. We do not vouch for the accuracy of every word and every insignificant fact, but simply for the truth of the story as a whole. We speak not here of romantic events, but merely of a young Israelitish girl, the humble, gentle, Rachel, who gradually approached the christian religion, breaking through all the barriers placed in her way by her family connections. It is hoped that the strivings of the spirit of God against the oppositions of men will excite the interest of the reader, as also the many peculiarities and usages of the Jews which are here exhibited. We here have to speak of a class of Jews who still cling to their rabbinical notions, who serve God zealously though ignorantly, and who expect through the observance of various rites to obtain for themselves eternal salvation. This class of Jews decreases more and more; for in proportion as the descendants of Abraham intermingle with (nominal) christians and are placed on an equal footing with them, so far does their national character become defaced; they gain indeed somewhat in appearance and manners; but lose alas! through this outward conformity to the world around them, the last remains of the fear of God. However, the greater part of the Jews who come out of Germany still hold to the Talmud and to all the ancient usages and customs: and although we acknowledge that the rabbinical doctrines are a hinderance to the perception of pure truth, yet we count an old-fashioned Jew who acts zealously according to his knowledge of what appears to him to be true, much more honourable than one who, renouncing his nationality, outwardly conforms to the maxims and customs of nominal christians, and who along with the surrender of the Talmud and his ancient rites, throws aside the Old Testament and lives without religion: for it is certainly better to be poor, to feel the weight of the law and to fear anxiously before God, than to be wholly indifferent and regardless about any thing divine.

Rachel: A true history from the life of a Jewish Family in the commencement of the nineteenth century.

Eliezer Von Muhldorf came to London from Poland at the close of the 18th century; and in the winter of 1801, at his earnest request, two learned Rabbis united with the principal members of his own family at a conference on a subject, which by him was considered to be of the utmost importance. The meeting was opened by the reading of some passages from the Old Testament, to which the two Rabbis added the expositions of their most celebrated doctors. At the conclusion of these acts of devotion, Eliezer showed the object of their coming together. "What can be done?" he enquired with deep concern at the close of his address. "What measures can be resorted to? the honour of my name, of my house, of the whole people, is endangered." "We will not be too hasty;" solemnly answered Rabbi Jonathan, renowned for his piety and the depth of his cabalistic learning; "the affliction which has overtaken you is hard to endure, but the Lord will provide the remedy. Let us now read a few chapters in the Book of Job, and once more seek the Lord before we form an opinion." Whilst they are engaged in this pious occupation, let us shortly take a view of the subject which demands so much of their serious attention.

To worldly minded men it will appear childish; but to those now assembled with Eliezer it was of the highest importance. The family of Muhldorf belonged to the small number of Jewish families who still preserve an accurate and unbroken genealogy. It mounted up through a succession of doctors and other distinguished men to the celebrated Rabbi Haai Geon who died in the year 1038, after having been the last High Priest of the scattered Jews. But now all chief Rabbis (who have ruled since the captivity of the Jews,) claim to be descended from the royal house of David. The members of the family of Muhldorf married among themselves in order to maintain the purity of descent, and to secure all the honours of the same to their posterity. Eliezer

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had given his daughter Hannah to his nephew, and the fruit of this union was Rachel whom her grandfather had demanded of her parents before her birth; for this man by a strange and imperious humour had stipulated in the marriage contract, that the first female child his daughter should bring into the world, should be wholly and irrevocably given up to his direction. With what rapture was the little Rachel received into the house of her grandfather! How did they press round the little child in order to celebrate its happy appearance upon earth! Who could ever have thought that this much-loved, joyfully welcomed, and earnestly desired child, would one day suffer the bitterest hatred from those who now knelt with such delight around its cradle!

Young Jewish girls did not at that time receive any fashionable and shewy education; no special schools were opened for them; and custom required them to shut themselves up in their own families, and so spend their lives in ignorance and seclusion. But the old Eliezer, full of the most ardent attachment for his little Rachel, determined to give her as thorough and well-grounded an education as possible.

He devoted to her all his time and most earnest attention. The power of mental application in the child developed itself to the old man, and she was scarcely seven years old when her grandfather presented her with an English Old Testament; "Here dear child," said he, "is a book of inestimable value. I would encourage thee to read it daily, with earnest attention, for it contains our holy law, the true observance of which can alone secure thy eternal happiness. I am well aware that some members of the family may think thou art too young to be entrusted with such a treasure; but I have studied thy mind" added he exultingly, "and I know better than any one else the nourishment it requires."

Rachel did not forget her grandfather's solemn admonition. For many years she read the precious volume day by day, yea, nearly every hour of the day. This Bible was her companion in the retirement of her grandfather's house; her guide and strength in every difficulty, her light amid the doubts which beset her awakening reason. Rachel was present at the religious services which took place in the evening in the Rabbi's house, and she listened with pious and humble attention to the explanations of the Rabbis. When she was nearly twelve years of age, things, which till then had been wholly unknown to her, struck her forcibly, and appeared to her incomprehensible. A deep feeling of inward depravity followed her incessantly, she appeared sorrowful, anxious, low spirited, her eyes full of tears, seeking solitude with her Bible, which she never quitted. Although her outward behaviour was generally praiseworthy, she complained that she had shamefully transgressed the law of God; and she asked her grandfather and the doctors her friends, what she should do to escape condemnation and become happy.

Eliezer was greatly alarmed at her condition; he took away her Bible, and omitted nothing which he thought likely to divert her distress and perturbation of mind. Fruitless endeavour! Rachel became yet more dejected; the weight of her sins oppressed her yet more heavily than hitherto, and her bible was in consequence restored to her without delay. Was it not the spirit of God which now called to the dear child as to the young Samuel formerly? Both heard a voice, but they knew not that it was the voice of the Lord, for the voice of the Lord was not yet manifested to them. A coincidence of very simple circumstances, but which led to the most important events, brought at this time, the other part of the book which directs to Christ, into the hands of Rachel; she found a New Testament.

Eliezer Von Muhldorf was called to Paris in order to arrange some business. His grand-daughter, who during his absence had the complete command of her time, now divided her hours between the garden and her grandfather's library. One day wishing to look at the engravings in a volume of travels, she mounted the ladder, and having drawn out the large folio volume, she saw behind it a small book which in form and binding closely resembled her much-loved Bible. This resemblance roused her curiosity; she quickly took down the book and opened it. It was not her Bible, but something so nearly allied to it, as to remind her of it most forcibly. Long accustomed to the language of Holy Writ, she rejoiced to find a book penned in the same style, and almost in the same words. The study of this book now occupied her whole time. Rachel read some pages, then pondered attentively thereon and endeavoured to understand the meaning. Many things were obscure, but these she sought to explain by other passages; and the more these important truths became unfolded to her understanding, the more did she wonder that her grandfather had never spoken to her respecting them. She felt no discouragement at the obscurity of this book; the deeper she explored, the more light did she gain from its pages; and she advanced still further—she learned at last to acknowledge Jesus of Nazareth as the promised Messiah, the annointed of God, the salvation of Israel, the glorified Redeemer, whose arrival her parents still anxiously expected. Rachel's faith was as yet undetermined, and in many respects precarious; but her grief and horror had already given place to the delightful feeling of humble faith in Jesus, as the only High Priest who has given himself as a propitiation for the sins of the whole human family. Eliezer Von Muhldorf on returning from his journey, soon became aware of the change that had taken place in his little grandchild. According to the custom of the Jews he repeated to his family morning and evening the Shemonah-esrah or prayer of eighteen blessings, amongst which occurs one that the Messiah may appear. "The Messiah is already come, He is come," cried out Rachel involuntarily, whilst she interrupted the prayer. Eliezer however went on as if he had not heard this unbecoming exclamation, but as soon as he had finished, he desired from Rachel an explanation of her behaviour. She, full of joy at being thus able to confer on the subject which now occupied all her thoughts, ran to the library and brought the New Testament. Who can attempt to describe the pain, the horror, the amazement, of the old Eliezer as he took this book out of the hand of Rachel! All his hopes, all his joys, thus thwarted by the treachery of chance! And this child whom he all but idolized, who should have been the pride and consolation of his old age, would perhaps become his bitterest trial, and bring him broken hearted to the grave! He however composed himself and said calmly, "This book is not suitable for thee my child. Those who wrote it were the exasperated enemies of our nation, the Messiah of whom they speak was a deceiver, a wizard, who was rightly put to death by our fathers. Efface from thy memory, dear child, what thou hast read in this book, otherwise my blessing will not be upon thee. Rachel was silent, for she honoured and loved her grandfather; but the remembrance of Jesus Christ was engraven in indelible characters on her heart, from which neither love, nor esteem, nor fear, nor any power in this world, could ever separate it. Eliezer Von Muhldorf was not in a condition to judge of the full strength of Rachel's new opinions, but he clearly saw that the affair was of the greatest consequence, and therefore hastened to call together a family meeting. We already know in the old Eliezer a sincere, proud, firm Israelite, who regarded the conversion of this grandchild to the christian faith as a more vexatious occurrence than the breaking up of the civil law, and as a greater misfortune even than death. He would have preferred to have lowered into the earth the lifeless remains of his child, than to have heard her call on the name of the Nazarene. The remaining members of this family union were Rachel's parents, Solomon and Hannah Von Muhldorf. Solomon belonged to that more and more increasing number of degenerate Jews who have inherited a religion which they no longer believe, a law which they no longer observe, and usages which they forsake in order to get forward in the world. He lamented the conversion of his daughter to christianity, because his father-in-law was displeased at it; and because he feared it might in some measure obstruct his personal interests. Hannah, the good tender mother feared above all, the perse-

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cution which hovered over her daughter's future life; not that she was not a sincere believer in Judaism, and strictly adhered to all its observances, but the mother's eye saw only one side of the case, her maternal heart opened itself only to one care: "What will become of my child,—my poor, weak, Rachel?"

Let us not forget in this domestic circle the worthy Esther, Eliezer's mother, the great grandmother of Rachel, who had already seen 80 years when the child was born, and whose years now numbered 92. Esther had been married, according to the custom of the Polish Jews, at the age of 14, and became a widow at 16. From this time she discarded all her trinkets, jewels, every ornament and joy of youth, wearing through the remainder of her life the dark garments of widowhood. She seldom went out and saw very little of her family. In the retirement of her own room she devoted many hours to prayer, to meditation on the Bible, and the exercise of the most zealous piety. Her devotion and solicitude had not however tended to sour her disposition —she was gentle and kind, and meek; amiable cheerfulness remained to endear her to her domestic circle. It was impossible either to see or hear her without feelings of pleasure. Time, which had bleached her hair, had but slightly bowed her noble head, and her dark eye still beamed brightly. She retained the full use of her faculties, and through industrious reading of the Bible, her language had imbibed much of the figurative style of eastern expression.

The members of her family regarded her as a kind of superior being; even the proud Eliezer bowed himself before the wisdom of his venerable mother.

The reading in the book of Job had already lasted till night had commenced. It had struck eleven. "What shall be done," asked the old Eliezer once again, "and how can we choke the seed of evil while it is yet small?" After this question a long silence followed. The Rabbi Isaac Jacobson at last spoke. He was a man much esteemed on account of his knowledge, but stern, inflexible, prompt to punish the slightest deviations, and unrelenting as the stone tables of the law. "The danger is imminent" said he, "if we do not adopt the strictest measures to guard the child from the deluded followers of the Nazarene. It is necessary in order to make her sensible of the greatness of her fault, to enjoin a close confinement for a whole year. We must avail ourselves of this time to make her clearly understand the superiority of our holy religion over the errors of that which has led away her weak comprehension. "A year's confinement!" exclaimed Rachel's mother, "that my daughter could not outlive. That would be killing the body in order to save the soul! And would the salvation of her soul be secured by such means as these? No, truly; such a barbarous persecution would but serve yet more deeply to engrave those errors, by which she has been led away, on her youthful heart." "The anxiety of a mother is praiseworthy from its motives," replied Rabbi Jacobson, whilst he suppressed a contemptuous laugh, "but it is exaggerated; the head is worth more than the heart, when it is necessary to arrive at a wise and powerful conclusion." Solomon Von Muhldorf who had not yet taken any part in this discussion was roused by this answer of the Rabbi. "This is an act of wisdom which appears too much like cruelty," said he, "and there is a species of prudence which often leads to bad consequences. What result do you promise yourself from Rachel's imprisonment? My daughter will recognize in you only a persecutor, not a teacher, still less a friend, and when she sees you mistrust her she will also mistrust you, and your instructions; she should learn to know the true situation of Jews in this country, she should mix in the society by which she is surrounded, and have playfellows of her own age. Amusement will cure her of these foolish imaginations." "Why do you not subjoin" replied Rabbi Isaac with bitterness, "that the girl shall be free from this time to visit the temple of the Nazarenes?" Rabbi Jonathan, who feared the discussion would degenerate into a quarrel, solemnly repeated the words of the royal prophet: "Lord, who shall abide in thy tabernacle? He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up reproach against his neighbour." Ps. xv.. 1—3.

"It appears to me," continued he with his usual mildness, "that it would be the best way to send Rachel to a well conducted school." "There is no school for young girls of our faith" said Eliezer, shaking his head. "That is true," continued Rabbi Jonathan, "but we have nothing to fear from religious proselytism, if *we* give particular directions and precautions. Rachel will find in a school excellent means of amusement in those vacant hours during which she is now driven unwillingly to her own thoughts; and she will receive an education which in this age is becoming more and more indispensable. The knowledge and manners of our children must come to the help of the civil law in order to free us from the degradation in which we have already too long been held by these Nazarenes." Eliezer was divided between the fear of placing new religious temptations before his grandchild, and the pride he would feel in seeing his adopted child one of the most distinguished among Israelitish women. The Rabbi Isaac Jacobson did not at all concur in the opinion of Jonathan, but he feared openly to oppose his celebrated colleague. Solomon and Hannah Muhldorf agreed with the proposal of the learned Rabbi; he through indifference, she through maternal affection. The plan of sending Rchael to school was at last concluded on, provided great care and precaution were observed, and the venerable Esther who had till now maintained silence—spread out her hands and said, "The God of Abraham, Isaac, and Jacob, preserve the child who has erred in the simplicity of her heart. As high as the heavens are above the earth, so grant that his mercy may be over those who fear him; and I have firm confidence that he will keep all those under his shadow who are still amongst the pious in Israel." The day was begining to break when the conference ended.

(To be continued.)

discontinued. Wishing see p. 14

SPEECH OF THE REV. F. CLOSE, AT THE MEETING OF THE CHELTENHAM AUXILIARY OF THE OPERATIVE JEWISH SOCIETY.

[We have reprinted the following speech and letters *verbatim* ftom the "Cheltenham Examiner;" the only omissions we have made, are a few words in the first letter of a Jew, for obvious reasons, and a paragraph in his second letter, which we thought might hurt the feelings of Bishop Alexander.]

This society held its annual meeting, which was very fully attended, at the Literary Institution yesterday afternoon.

The chair was taken by the Rev. F. Close, who opened the proceedings by regretting his inability to stay the whole meeting, and hear the explanation which the deputation would give of some painful circumstances connected with the society during the past year. It had been, indeed, a time of great discouragement and searching of heart to the supporters of the society. As a very old supporter of the society he should claim to make a few observations; his connexion with it, and especially during his residence in London, had brought him much in contact with members of the Jewish nation, who were seeking after christianity; and he could not disguise the fact, that in the endeavours to benefit this people, more trials and discouragements were met with than in any other field of missionary enterprise. There was something in the Jewish character, in the habits and education of the young Jews with whom they were brought most in contact, which lead to great fraud and deception: they were trained up in habits of idleness, and in the practice of fraud, cheating, and falsehood, which had a very prejudicial effect upon their moral character; hence those who interested themselves in doing them good were open to constant imposition and deception; so much so, that, attached as he was to the society, and sorry as he should be to withdraw his support from it, yet he must do so if the painful charges brought against it were not satisfactorily refuted. A subject of considerable importance would be brought under the notice of the society to-day, their decision on which would very much affect its future well-being—he alluded to the disposal and oversight of Jews who were enquiring after truth; formerly they were thrown pretty much on private benevolence, the result of which was, that the houses and purses of Christian people were open to them; they were introduced into society they were not used to, and they could not bear the elevation; as a celebrated writer had said of the London clergymen, the Jews "were either cuddled to death or kicked to death"—they were either caressed or ill-treated, and either extreme was equally prejudicial. There was much mischief in this individual benevolence; he (the chairman) had been very much guilty of it himself, and he had deeply smarted for it; indeed, he had pretty well come to the conclusion to have nothing to do with that class of enquiring Jews who could not support themselves. This might seem hard, and did seem hard, when it was recollected that the moment a Jew was an enquirer

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into the truth of Christianity his friends cast him off—he became an outcast; and as he could not follow those practices of cheating and fraud by which he formerly gained his livelihood, he had nothing but Christian sympathy to look to. Still it would not do to go on trusting to individual benevolence, which had been in many cases so much abused, and they were therefore come to the determination of proposing a central establishment in London, where enquiring Jews might be sent and instructed in the gospel, taught the means of obtaining an honest livelihood, and their welfare and character well looked after and superintended. You could not test a Jew's sincerity better than by putting him to work; therefore any such establishment must be based on an industrial principle.

This plan had been partially tried in London, but had given rise to many complaints; that they must be prepared for, because converted Jews, and those who were too idle to work, and would rather live by alms than industry, would endeavour to cast prejudice on such an institution. This had been done already; but he trusted to hear from his friend, Mr. Reynolds, who had been on the spot and had investigated the charges, that they were entirely groundless. It was painful for him to have to stand up and state these suspicions of the Jewish converts; but it was proved by sad experience, and only showed the danger of individual benevolence. When a Jew came to enquire, they were too apt to receive him with open arms; they could not suspect respectable men, who came to them enquiring after truth—who joined with them in prayer and in studying the scriptures for weeks and weeks together—it was hard to suspect such men of cheating and fraud, yet such was often the case. He had suffered from it over and over again, and bitterly had he smarted for it. If they had a public industrial institution, this could not be.

The CHAIRMAN, in concluding the meeting, saw they all felt the need of an enlarged institution in London for enquiring Jews; it ought to be so large that when a Jew came to a clergyman and wished to be instructed in the New Testament, he might be certain of being admitted where he would be taught in the best manner, and his sincerity be tested by being put to work. He cordially recommended the friends of Jewish conversion to subscribe towards this object.—*Cheltenham Examiner, Wednesday, Feb.* 26, 1845.

THE REV. F. CLOSE AND THE JEWISH NATION.

"Thou shalt not bear false witness against thy neighbour." Exodus xx. 16.

To the Editor of the Cheltenham Examiner.

Sir,—A friend of mine having sent me the last number of your excellent journal, I was most indignantly surprised on reading therein the tissue of WHOLESALE SLANDER promulgated against the JEWISH NATION by the Rev. F. Close, at a meeting held on behalf of the "Operative Jewish Convert Society," at the Literary Institution, on Tuesday last.

I trust, sir, to your known impartiality on *all questions*, for allowing me sufficient space in your valuable columns, for the purpose of endeavouring to rebut the before-mentioned slanders on our much maligned nation.

In the first place, the rev. gentleman charges is "*as something in the Jewish character, in the habits and education of the young Jews*," that those he met with during his residence in London were in the "*practice of fraud, cheating, and falsehood.*" Now, though I cannot, of course, say how far the charge may be true, as against the rev. gentleman's acquaintances in London, as I know not from what wretched localities, or from what set of half-starved miserable, he sought for and obtained his *converts*; I say that for him to attribute the rascalities of his London acquaintances to "something in the Jewish character," is most *unjust*, most *dishonourable*, nay, I will go further, and say it is most UNCHRISTIAN LIKE. By a parity of reasoning, I might as well charge it as something in the character of the Church of England Ministers, and something in their habits and education, that they are given to fornication, * * * because some few abominable scoundrels, ministers of that church, have been detected of late in such practices. We should no more charge the respectable body of Church of England ministers with the crimes of the villainous few, than we should the Jewish nation with the rascalities of the few wretched outcasts—miscalled converts—with whom the rev. gentleman became acquainted during his residence in London.

Let us suppose that it was thought proper for the honour of God, and the fulfilment of his word, that a society should be formed for the conversion of Christians to Judaism, and suppose that its missionaries went to the classic purlieus of St. Giles, in London, and to similar localities in other towns, for their converts, would they be more likely to meet with more refinement, more honesty, more sobriety, or a greater freedom from vice than among the vagabond Jewish converts, with all their cheating propensities? I most emphatically answer for the rev. gentlemen, No! No! Although it is a notorious fact, let Mr Close gainsay it if he can, that after all the lavish expenditure of money, there has never yet been a Jewish convert to christianity whose motives were beyond suspicion; on the contrary, they have ever been the refuse and offscouring of society in all nations. To charge, therefore, the character of the Jewish nation with the misdemeanors of such vagabonds, is monstrous indeed.

Mr. Close, in his speech of Tuesday last, announces his intention for the future to select his converts from that class of enquiring Jews *who can support themselves*. I can prophecy for the learned gentleman's comfort, that his labour in behalf of the Jewish nation will be very light in consequence of that determination; for it is only amongst poor, miserable, half-starved wretches, where the tempting bribe of comfortable house and home is held out to them, that the conversionists succeed. And let me ask, are there not thousands of Christians, of the rev. gentleman's church too, who might be seduced from their original faith by similar temptation? Mr. Close is right in determining to have nothing to do with those wretched Jews as converts to Christianity who cannot support themselves, or who have gained their living heretofore by a system of cheating and fraud. They are not worthy his notice. Let him fly at higher game. Let him in future employ his great talents and zeal with the Montefiores, the Rothschilds, the Salomons, the Goldsmiths, &c., &c., *and when he has succeeded with them*, he will have converted Jews whose motives would be beyond suspicion, and he will also have their great wealth as funds for the support of those Jewish enquirers who cannot support themselves.

As I have trespassed greatly on your valuable space, I will just say in conclusion, that I trust the Rev. Mr. Close will consider how completely he has TRANSGRESSED THE NINTH COMMANDMENT, in having borne FALSE WITNESS AGAINST HIS NEIGHBOUR; and that before he can stand with a clear conscience before God as the teacher of others, he ought to make all the reparation in his power by recanting his false charges against the Jewish nation as publicly as he made them.

I remain, sir, your obliged humble servant,
Hereford, March 3rd, 1845. A JEW.

[We have admitted these observations though couched in strong language; in the first place, because it is a subject on which a Jew may be allowed to feel and write strongly; and in the second place we know the writer, who has given us his name, to be a highly respectable member of the Jewish nation.—ED. CH. EX.]

To the Editor of the Cheltenham Examiner.

Sir,—I do not feel myself called upon, or is it necessary to vindicate Mr. Close from the charge made against him by the writer of a letter in your last week's paper, signed "A Jew." It must be obvious to all who heard him speak at the meeting alluded to, that he was adverting only to a certain class of Jews, and not to the Jewish nation generally. It is well known that the sentiments maintained by our respected Incumbent towards the Jewish community are not such as would lead him to wound the feelings, or even the prejudices, of any individual member of the same, but rather those of the profoundest and purest kindness and affection. My business is rather to correct the error, either of ignorance or wilfulness, attempted to be conveyed to your readers on the subject of Jewish Conversion. Surely one for whose high respectability you vouch, as a member of the Jewish nation, cannot, in these days of free intercourse and communication, be ignorant that on every side we are presented with evidences of an ever-growing spirit of inquiry, which is widely and increasingly extending among the Jewish people, searching for instruction and knowledge concerning the ways of God and the promise of everlasting life and peace. Accounts are, indeed, crowding in upon us from every quarter, and from all the ends of the earth, bringing intelligence of the many sons and daughters of Israel who are "turning their faces Zionward, saying, Come let us join ourselves unto the Lord our God."

It is perhaps, however, little known in this country in general, how great the number of Jewish converts is in the principal cities of Germany alone—without referring to other parts of the continent of Europe—and that too, of men of known and acknowledged distinction in literary and scientific attainments. In the city of Berlin, the metropolis of the Prussian dominions, there are found not less than one thousand Israelites converted and obedient to the faith of Christ Jesus; and among whom ranks first and foremost the celebrated Professor Neander, whose fame is co-extensive with the sphere of European literature, and who has been raised by his sovereign to one of the highest posts of honour and power in the ecclesiastical establishment of that kingdom. We find also, that the city of Breslaw includes among its citizens a considerable portion of converts from the ranks of Judaism, many of whom are men of the first ability and intellectual endowments, and not less than seven individuals—reckoned among the master minds of Germany—are Professors attached to the university of that city. Indeed, there is scarcely a seat of learning in Germany, and other continental districts, where we do not meet, among the most renowned and scientific teachers, some who once professed the Jewish faith, and now are consistent and attached members of the Church of Christ. In this number, we may include five Professors connected with the university of Halle, in Prussia, and likewise Doctor Stahe, stationed at Erllangen, in Bavaria. The names of Dr. Cappadoce and Isaac Da Costa, both of the city of Amsterdam, have long been known and familiarized to the Christian public. Both are men of eminence in letters and the arts, and connected with families of the highest respectability and affluence, and thus raised above the vulgar and wretched suspicion of being swayed, in their conversion, by sordid and secular motives. We point with equal satisfaction and thankfulness to the spectacle, which in our days presents numerous Jewish converts, eminent for intellectual powers, and gifted with this world's goods, as a rebuke to those—both Jews and nominal christians—who have adopted the notion that none but the ignorant or the needy of the sons of Abraham can be moved to make profession of the Christian faith: and farther than this, we can point to the astounding fact that the Bishop of Jerusalem is a Hebrew of the Hebrews, looking for the consolation of Israel, an earnest believer in the promises of God to his ancient people, and especially charged, in the name of a distinguished branch of Christ's Holy Catholic Church, to say to the daughter of Zion, "Behold thy salvation cometh."

I am, Sir, your obedient Servant,

A LOVER OF THE JEWISH NATION, AND AN OFFICIAL MEMBER OF THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

Cheltenham, March 11th, 1845.

To the Editor of the Cheltenham Examiner.

Sir,—I asserted in my last letter that there had hitherto been no Jew converted whose motives were

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beyond suspicion, and in defiance of the long array of EMINENT RENEGADES, vaunted of by your correspondent, I see no reason to withdraw that opinion. These learned Germans had motives as venal as those of the poorest wretches with whom Mr. Close's ministry brought him in contact. They *nominally assumed Christianity* to place themselves in a better position in society, it being a fact lamentably true, that the Jews of Germany are subject to every species of oppression and annoyance to force them, as it were, into Christianity. They have not only to contend with special taxes to pay as Jews, but special laws to prevent their marrying—to obstruct their business—to interfere with the education of their children, and to render their residences crowded and unwholesome. It can scarcely be wondered at, therefore, that there are hundreds who, as I said before, *assume Christianity nominally*, to free themselves from the galling chain of such persecution; but the wonder is that there are thousands and millions who hold fast to the faith of their fathers under the horrors of such a state of existence: and I prophecy, Mr. Editor, that they will continue to hold firm the faith they have inherited, upheld by a belief in the promises of Almighty God, who says, "He will cleanse them from all their iniquity whereby they have sinned against him, and will pardon all their iniquities whereby they have transgressed." "The Lord of Hosts hath purposed, and who shall disannul it." Finally, I would just remark in conclusion, that the society's officer does not string together so glibly the host of learned and wealthy converts to be found in this country: and why? because, thank God, in happy England we are comparitively free, and consequently the Conversion Society are obliged to content themselves with converts of a lower grade, such, for instance, as the miserable wretches Mr. Close intends to reject for the future, namely, *those who cannot support themselves*; the respectable Jews of this country are not driven to embrace Christianity to escape the horrors of persecution they would be liable to by remaining as Jews. We have taxes enough, in all conscience, but none that are more irksome to Jew than Gentile. * * * *

Trusting you will kindly excuse my trespassing so greatly on your valuable space,

I remain, Sir,

Your much obliged obedient Servant,

Hereford, March 17th, 1845. A JEW.

MANIFESTO OF GERMAN RABBIS.

(*From the Voice of Jacob.*)

We have received, with a request to publish it, the formal protest of 77 orthodox Rabbis, against the proceedings of the "*Rabbiner Versammlung*" or Rabbinical Association, assembled last year at Brunswick, and convened for this, at Frankfort-a-Maine. The document is in Hebrew and German; we present an English translation from the original Hebrew. The second name subscribed (alphabetically) is that of our own newly-appointed Chief Rabbi, Dr. N. M. Adler; and we of course comply with the request transmitted to us. Among the rest, we see the names of Rabbis S. R. Hirsch and B. Auerbach, two others of the admitted candidates for our Rabbinical chair.

Faithful believers in Israel!

"But, if the watchman see the sword come, and blow not the trumpet, and the people be not warned: if the sword come and take any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel: therefore thou shalt hear the word at my mouth, and warn them from me."—Ezekiel xxxiii. 6, 7.

A tumultuous voice has reached our ears, that in the month of Tamuz last year, twenty-three gentlemen assembled at Brunswick, some of them Rabbins, the others deficient even of that title; but all of them wise in their own eyes, and learned in their own estimation; and they came unanimously to the resolution of attacking the citadel of our holy religion, of removing its bulwarks, and of destroying its fortifications, so as to expose it to easy demolition.

Every thinking and rational man must have felt surprised how a knot of individuals, so small in number, and so inefficient in attainments (it being evident from their arguments and reasonings that they had never entered deeply into Talmudical study), could have the presumption of enquiring into, and judging of, things so remote from the sphere of their comprehension, of assuming a title of pre-eminence, constituting themselves the oracle of the religious tenets of all the Jews, and of ostentatiously styling themselves, "The Rabbinical Assembly of Germany." Although, from the knowledge we have of those who are at the head of that assembly (with whose perverted religious thoughts and actions we are acquainted) we could not entertain a hope that they would offer any thing wholesome and refreshing to those who faithfully and piously follow our holy religion, we nevertheless only wept in secret over their dreams and follies; we kept our peace and refrained from making any public demonstration, until we should be able to see what steps they would actually take, and how far their presumption would lead them.

But however impressed we were with the tendency of their erroneous principles, we were not prepared to see such pernicious doctrines as those promulgated in a printed protocol which they issued;—doctrines, which had only for their object, the leading of the house of Israel astray, and the removal of it from our holy law; doctrines calculated to excite contempt against the law of the Almighty, to destroy our holy inheritance, to break down its fences, to tear asunder its cords, and to overstep the land-marks which our pious ancestors (amongst whom were the great Synod, אנשי כנסת הגדולה) had established;—they arrogantly speak with pride and contempt against the holy statutes and the sages, they lift up their hand against the law of God, they enter the holy garden to destroy it and to uproot its plants, they shake off all precepts to lighten the burden from their shoulders. In short, all the resolutions and doctrines which they have agreed upon in their assembly (except those which relate to the strict observance of political and civic statutes, established by the state, and the injunction not to violate an oath taken by the Creator of heaven and earth, precepts which, in fact, were taught and practised by the Jews from times immemorial,) are false and founded on error, only intended to abolish the holy law, to shake its foundation, to enlarge the breach of the house of Israel, to add new wounds to the old ones as yet unhealed, to widen the chasm which already separates brother from brother, friend from friend, parents from children; to carry the torch of hatred and revenge into the tents of those who are faithful and upright,

All this is done under the mask of piety and religion; they assume the cloak of justice and righteousness, to facilitate their deception; they pretend to strengthen the law, to fortify its bases; but, in reality, they only aim at the annihilation and destruction of the law of God, to trouble the source whence the refreshing waters flow; like the Caräites, who deny the Oral Law. No! it shall not be: they shall not be successful, they shall not accomplish their wishes, they shall not carry confusion into the house of Israel, and allow every one to shape the religion to his own imagination, desire, and judgment. No! Israel is not yet forsaken; there are still faithful leaders, who are at all hazards ready to protect and guard the holy charge; who will valiantly defend the breach when destruction threatens Israel. Scarcely was the war-sound of the enemy's trumpet heard in the camp of Israel; scarcely were the necessary preparations made for attacking our religious sanctuary and its fortifications, for shaking its pillars, and casting down its foundations, when faithful guardians mounted the fortified towers to see who led on the battle, and towards what point the attack was directed, so as to be enabled to strengthen the wall, and repair the breach which the enemy should make; and now, after having seen the sword approaching, they girded themselves with strength, ready for war; they sounded the trumpet to wake those that slumber deeply, to rouse those that sleep, and to warn them to be on their guard, and not allow themselves to be caught in the snares the enemy has prepared for them.

Therefore, hear ye, brethren, house of Israel, that we, the undersigned, having weighed the resolutions of the above-mentioned assembly, in the balance of wisdom, with weights of justice; having searchingly and maturely considered every point, have come to the resolution of boldly and publicly declaring to those who fear the word of God, and in whose heart the commandments of the holy law are firmly fixed, that all the resolutions which that assembly have published, and those which they have already prepared for promulgation at this congress, which is fixed for next summer, are all contrary to the statutes of our holy law, conceived in a perverted spirit, and based on a rotten foundation. Do not therefore, brethren, hearken to, nor have any regard for, the voice of those who diverge from the path of truth; stand apart, and keep your children afar from them and their devices, by which they wish to ensnare you, and embrace all means in your power, consistent with reason and justice, to defeat their counsels and frustrate their designs. And you, our friends and colleagues, who are firm in righteousness and religion, who agree with us in our views and think as we do, although you had not the opportunity of uniting with us when we determined on the issuing of this manifesto, we are confident that, like ourselves, whenever you may be called upon to assist in the pious work of entering the field of battle against the enemies of our holy religion, you will fearlessly kindle the flame of zeal to defeat the adversaries of our holy law.

But these men, who wish to lead you astray, argue that the times, which are now changed, are opposed to the strict observance of the precepts of the Law; hence, they say it happens, that the garden of the holy Law is overrun with briars and thistles, that they (the altered times) are our scourge, they compel us to consult prudence, and have recourse to expedients, to break down the houses that the walls may be repaired with the materials thereof, to deliver up a part of the camp to the enemy that the remainder may be saved! But false and valueless are such arguments. We will not and cannot conceal from you, how much the prevailing disease of the present age, in the religion of the house of Israel, and the perverted generation of faithless children, like raging torrents making violent devastations, grieve and afflict every person in whose heart our holy faith is firmly fixed, but more particularly those whose duty it is to lead their congregation in the path of God, to seek their everlasting happiness, and to promote peace between their brethren. They silently trust in the Lord, and hope for his assistance; they bend their shoulders to bear patiently their burden, and endeavour, by every means in their power, to recal those who have gone astray. But see you, our faithful brethren, see what these men who change darkness into light, and light into darkness, do, to save the ship of the holy Law, which, being tossed, as they say, by the roaring waves of the times, is in danger of being wrecked on the sea of religious anarchy, and overwhelmed by tempestuous storms. They do not invoke the Holy One of Israel for help, they do not exert themselves with pious energy, nor tremble with religious fear; they do not strengthen the weak in faith, they do not awaken those that slumber; but, like the sailors in the days of Jonah, who, when the ship sailed for Tarshish, thinking to save it by lightening its burden, cast the gold, the silver, and all the precious things into the depths of the sea, so do these men pretend to save the sacred Law, by unburdening it of its precepts and statutes!

Woe to so unavailing a counsel! their eyes are deprived of sight, their hearts of wisdom! Open your eyes, brethren, behold how many just and righteous statutes have already been thrown into the raging sea of reform, and have become the prey to its greedy waves; how many of the commandments have been trampled under foot by the heedless and presumptuous; still the sea continues to rage, the tempest is not diminished, and they in the ship, who endeavour to lighten its burden, falter, and reel like drunken men.

Therefore brethren, know this, and impress it upon your hearts; our laws are bound together with the strong cords of religion, and it is not in

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our power, nor in the power of any mortal, to alter or diminish any precept enjoined by our holy laws; they are delivered to us by one shepherd, an everlasting covenent; there is nothing crooked nor uneven in them. The words of our wise ancestors also, they are like an oak deeply rooted in the field of faith, which cannot be broken nor uprooted; the righteous walk firmly in their path, the wicked stumble. But granting it were as the false and perverted reasoners imagine, suppose the everlasting covenant could be altered, changed like a garment, and as an ornamental dress shaped to fashion and worn at pleasure; suppose we were permitted to weigh in the unequal balance of human understanding the respective importance of all the precepts, in order to reject the less weighty for the preservation of the heavier; and suppose human wisdom were capable of testing, assaying, and purifying the holy doctrines of the Law of God, so as to enable us to ascertain which precepts (according to the demand of the age), might be removed, and which might never be shaken,—would not every attempt to establish such a modification be in vain? The faithless will never cease to imbibe the spirit of reform, in accordance with the desire of their hearts, even as the wild heifer, used to the wilderness, snuffs the wind unrestrained; they will never satisfy their craving desire to throw off the yoke, and to ease the burden of religion: their innate tumultuous spirit and passions, jealousy, envy, ambition, and covetousness—girded with the cords of vanity, and their zeal and eager longing to add drunkenness to thirst, will never rest or be at ease until they have broken the iron chains of our holy Law, and have become like servants free from the yoke of their master. Therefore, although our power is limited, and our souls are bent to the ground, because foxes have demolished our vineyards, and wicked shepherds have destroyed our holy inheritance and trampled down our lovely plants, so that there is nothing left enclosed and preserved, yet the hand of the Lord hath not waxed too short for help. The King of the Universe, the Giver of the Law, hath promised us, that it shall not be forgotten from amongst the children of Israel. We trust in the Lord; although He hide His face for a while from us, we still hope in Him. Brethren, ask of former days, and they will tell you; enquire of earlier generations, and they will inform you; that already in remote ages, there were times when the spirit of irreligion reigned,—not as in the present age, when there are a few only amongst the children of Israel who diverge from the holy faith, and falsify its doctrines, and when there are still thousands and tens of thousands in all parts of the globe, from the rising of the sun to the setting thereof, who faithfully adhere to the religion of their ancestors, and serve the Lord with a pure heart;—but in those times when Israel had their own kings, they were nearly all sinners and transgressors, they forsook the Lord, broke his covenant, worshipped images and heavenly bodies, and practised all the abominations despised by Him. But they did not long continue so; in a short time Israel returned unto the Lord and followed Him with an upright heart, and were faithful to His covenant.

At the time of the Maccabees, when the rod of the wicked blossomed, the dominion of tyrannical rulers made powerful efforts to enforce the rejection of the true law. Israel then valiantly fortified their hearts with courage, not to turn away from the paths of religion; they sacrificed all that was dear to them, they disregarded all their treasures, they boldly encountered fire and water, they put their lives in jeopardy, and fought unitedly as one man, with a strong arm and a lion's heart, until they subdued the enemy and saved their holy faith. Again, some time after, there arose wicked and presumptuous men, known by the name of Sadducees and Caraites, who had the temerity to deny the law which was given to Moses our instructor, (Peace be with him;) they invented crafty devices, and seduced by the smoothness of their tongues, many of the children of our faith, even kings and high priests were amongst their followers. But the existence of these sects was of short duration; they withered like moss on the house tops, they wasted like a garment eaten by the moth, they were consumed in their sins; both they and the remembrance of them have been lost, and there are at present only a few of them in existence, scattered here and there in isolated corners of the world; while the tribe of Jeshurun, who believe in the truth of both the written and the oral Laws, increase and multiply upon the whole face of the earth;—even beyond the far seas are thousands without number who, like one man, and with one heart, worship the God of Israel and obey his commandments.

He who has not denied his mercy to us from the time the heavens were spread over the earth, who was our refuge and support, when oppression overwhelmed us like tempestuous seas, when in the darkest ages tyrants ploughed, as it were, our backs, and made long furrows on them, saying, bow down, that we may pass over you, and make you the mark for our arrows. He who promised that our memorial should never be forgotten amongst men, and that the faith of the believer should never perish, He will also be our tower and fortress in this age, when merciful and gracious kings protect us, desirous to promote our peace and happiness, as well as those of all the other subjects under their dominion; for they are convinced, that the happiness and salvation of a country, and of society in general, are only firmly fixed when based on the adamantine rock of religion. Therefore you, faithful brethren, who pursue righteousness, and in whose hearts God's law is fixed, fear not the scorn of those men who are desirous of alluring you from your faith; nor allow yourselves to be scared by the terrific images of the threatening danger which they charm into existence, to intimidate you, to entice you to revel in the caresses of a strange woman, and to deal treacherously towards your graceful and much beloved.

But brethren! trust in the Lord, and hope for the assistance of Him who delighteth in the happiness of His creatures, and in their righteousness. He will help you with the salvation of His countenance; and when He heals the raging sickness of reform in this age, He will fill up the chasms, and will send a spirit from His holy heights, to bring back to Him those who have gone astray from the house of Jacob. But until these happy days are come, be courageous, and unite with us, in valiantly defending the tower of our glorious fortifications against those who, although our enemies, enter the gates in the guise of friendly allies, so as more easily to shake its foundation and to lay it in ruins for ever! But to those who repent in truth, and with a pure heart, we stretch forth our friendly hand, and draw them to us with the cords of love. May their portion be everlasting bliss!

He who establishes peace in the high Heavens, may He grant peace and happiness to us, and to all the inhabitants of the world, until the glory of His kingdom be revealed over the whole universe!

In the year of the world, 5605.

THE FIRST JEWISH PERIODICAL.—The first Jewish periodical was projected and conducted by a society of learned Jews formed at Koningsberg, in the year 1783. It was entitled *Measseph*, "the Gatherer," and opened a new field for the exhibition of Jewish talent; and became an organ for spreading the new opinions. It received articles on the abuses of Judaism, plans for reform, essays on literature, poems, and translations, and exerted no small influence on the nation.

On the 14th of September last, there was found for the first time at the Cape of Good Hope, a *Minyan*, that is, ten adult males, which is the smallest number that constitutes a Synagogue. They chose that season, (*Rosh Hashanah*, the new year) for the inauguration of this new synagogue. The necessary books and ornaments had been previously procured from London. At the beginning of the service, a German physician established at the Cape, and not previously known to be a Jew, came forward and united himself to his brethren.

STATE OF THE WORLD AT THE SECOND COMING OF CHRIST.

In our last number we directed the attention of our readers to a pamphlet entitled: "The Second Advent introductory to the World's Jubilee." It is in the form of a letter to the Rev. Dr. Raffles, of Liverpool, whose "Jubilee Hymn" was the immediate occasion of calling it forth. The argumentative portion of this excellent letter we shall not attempt to give any part of, as it could not be broken without injury; but the following extracts will probably have the effect we wish them to produce, that of making our readers desire to peruse the whole.

I am quite aware that your "Jubilee Hymn" contains no sentiment which is not uttered from nearly every congregational pulpit in the land, and which is not responded to by nearly every congregational worshipper.

That when, and not until, the whole world shall have been converted, by the preaching of the gospel, the Messiah will return to the earth.

I am also aware, that though the venerable founders and fathers of the Missionary Society, whatever might have been their private opinion on the subject, suffered not that opinion to appear in the statement of "The one object of the Society," yet that it is maintained in all the Society's reports and at their public meetings. But I deny that it was taught by Christ or any one of his apostles, either directly or indirectly, so far as their teachings have come down to us in the canon of Scripture.

"When the Son of Man cometh, shall He find faith on the earth?" "Find faith?" I hear a thousand voices exclaim, "Find faith?" Lord! why thou wilt find the whole world converted to thee by the preaching of the gospel.—Thou wilt hear ten thousand voices singing the song of Jubilee; earth with her long captivity broken, rejoicing through all her tribes; the theme of redeeming grace pealing, now in thunders, now in gentler tones, through the universe, the strain rising wider, and swelling louder, compassing earth's unnumbered tongues.—Thou wilt find, Lord, the bright sabbath morning of mankind dawning to greet thee; each distant tribe and nation gladdened by the gospel; tasting the bliss designed for them by Thy Father; the earth a sea of unbounded bliss, spreading from pole to pole.—Thus, Lord, wilt thou find the world when thou comest."

And can you, my dear sir, lend the aid of your tongue and pen in the cause of such a delusion, which is enshrouding the Church and the world? What was the condition of the world in the day that Noah entered into the ark? What was the condition of Sodom on the day that Lot escaped from it? Was it any thing like the condition of the world as you describe it when the Messiah shall come? Yet, such, saith that Messiah himself—such as was the condition of the antediluvian world in the days of Noah—such as was the condition of the cities of the plain in the days of Lot—such shall be its self-same condition in the day when the Son of Man shall be revealed. The preaching of the truth by Noah convinced not, converted not, the ungodly world of his day. That of righteous Lot convinced not, converted not, the men of Sodom and Gomorrah. Neither will the preaching of the gospel, if Christ's words be true, convince the world, or convert it into the paradise, the sea of bliss unbounded, that you declare in your "Jubilee Hymn" shall be it scondition when the Lord shall come.

Oh, sir, we laymen want apostolic preaching and teaching on the subject of *dispensational truth*. We know what it is, thank God! We have the Bible in our hands, "the sure word of prophecy, a light shining in a dark place until the day dawn and the day-star arise." We are commanded to try the spirits whether they be of God, since many false prophets are gone out into the world; an

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we, unlearned as we may be, can and do try them by the standard of truth given to us for that purpose. We compare scripture with scripture, and doctrine with doctrine. We find that while some ministers are preaching that the world is ripening into glory, others are preaching that it is ripening for judgment. We know that *both* cannot be true.

Ought these things so to be? "If the trumpet give an uncertain sound, who shall prepare himself for the battle?" If one pulpit proclaims, "*Peace and safety! the Lord delayeth His coming*," and another, "*Watch, for ye know neither the day nor the hour when the Son of Man cometh*," who can be surprised if the joyous world looks on, listens and laughs? And listen and laugh it does—such a laugh of merry mockery! And Satan listens and laughs too—O such a laugh of malicious joy!

One of the two doctrines must be given up, *both* cannot be retained by the church. They cannot consist—they are diametrically opposed. The church must give up either the suddenness and uncertainty of the Lord's coming, or the certainty of the world's conversion as preparatory to it. *Utrum horum?* We can no more hold the two, than we can serve God and mammon;—we must cleave to the one and let go the other;—we cannot believe in both.

I am writing to you with the map of the world suspended before me. The map of this world, of which Satan is the god, and whose right to it, *de facto*, the Bible does not dispute, but recognise. Will you, in your study, travel with me over the map or groundplot of the great usurper's dominions, and tell me where it is that you have discovered the cause of such jubilant acclamations as your hymn so joyfully, so sweetly breathes; for I confess, that this map is to my eye, like Ezekiel's roll, full of "lamentations, and mourning, and woe."

The author then takes a rapid survey of the various countries of the world, to find whether there is one spot where the said "Jubilee Hymn" can be appropriately sung. He begins with Africa, and ends with the Popish countries of civilised Europe. But all in vain is the search. The dark places of the earth are the habitations of cruelty; and the man of sin holds the nations in mental and spiritual thraldom. But the time and the means of his destruction are fixed.

When come to the full—when ripe for destruction—the Lord shall consume him with the spirit of His mouth, and destroy him with *the brightness of His coming*. But till Antichrist falls, I have no heart for the "Song of Jubilee."

He then comes nearer home, and speaks of the abounding sin and misery of the great cities of favoured Britain. Alas! even there, the groans of the wretched would drown the hymn of Jubilee.

Well is it for us that we cannot see, that we cannot hear what we are impotent to heal. The heart would give way in its frantic struggle to stay or avenge it.

> "No eye but HIS could ever bear
> To gaze all down the drear abyss,
> Because none ever saw so clear,
> The shore *beyond* of endless bliss."

No, the groans of creation are any thing but jubilant; and well may we exclaim, "O Lord, how long!" The whole creation groaneth and travaileth, waiting for the manifestation of the sons of God—waiting for the appearance of the Lord, the Head of the new creation.

In conclusion, we would earnestly entreat those who feel opposed to the views of this pamphlet, to—*try to answer it*. Let them do this honestly, and we are certain of the result.

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TO THE FRIENDS OF EVANGELICAL RELIGION.

DEAR CHRISTIAN FRIENDS—"Preach the Gospel to every creature" was the last command of our blessed Lord and Saviour. Yet there are many places in this highly favoured land, many districts in this vast metropolis, where thousands are still ignorant of that Gospel which alone bringeth salvation.

In the providence of God a site has been procured for building a Chapel, in the overgrown parish of Marylebone, where the present church accommodation, of all denominations taken together, is very inadequate to the wants of the population. This site has been procured by the disinterested efforts of a Friend, who has taken upon himself a heavy pecuniary responsibility, by purchasing the lease of a considerable property, in order to procure a suitable situation for a chapel.

It is proposed to build, on a lease of ninety-nine years, a plain and unadorned, but substantial, chapel, capable of containing 1200 persons, with a school-room underneath; the cost estimated not to exceed £4000. In this chapel it is proposed that I should preach the gospel of salvation. The parish of Marylebone is the abode of a large portion of the most intelligent and respectable Jews in London; and in the present unsettled state of my brethren, in regard to their religion, a Christian Place of Worship, where the truth is preached by one of themselves, may well be considered a Jewish missionary station.

In these days, when Pilate's question, "What is truth?" is asked on all sides, it is needful to state explicitly what is to be preached in this chapel. It is this:—That the One only living and true God (subsisting in the persons of the Father, the Son, and the Holy Spirit, called in theological language the Trinity) has made a revelation of His will to man in the Holy Scriptures, which are the sole authoritative rule of faith and practice; that in this revelation we learn the fall of man, and consequent corruption of his nature; the wonderful scheme of man's redemption, accomplished by the incarnation, death, and resurrection of the eternal Son of God, the Lord Jesus Christ, by faith in whom the sinner is justified; and the quickening power of the Holy Spirit, who sanctifies and renews the heart. Thus the doctrines to be taught in this Chapel are—the corruption of human nature, justification by faith, and sanctification through the Holy Spirit. These doctrines are to be distinctly set forth in the Trust Deed, and the property to be vested in Trustees, who shall hold the same in trust for the preaching of the doctrines above stated; the Minister being appointed on every vacancy by the church, or communicants, subject only to the above conditions.

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Having stated these particulars, I appeal with confidence to all the friends of the Lord Jesus Christ to help in a matter which concerns the glory of God and the good of immortal souls, an undertaking in which we cannot doubt that the Head of the Church sympathises. This appeal being made, I leave it in the hands of Him, whose are all the silver and the gold, and in whose power are the hearts of all men.

RIDLEY H. HERSCHELL.

60, *Gibson Square, Islington,*
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WHAT IS CHRISTIANITY?

"What is Christianity?" is a question frequently asked by Jews; sometimes, we may hope, with an honest desire to be informed what it is; very often, we are well aware, as a sly insinuation that amid the varied forms in which it presents itself, it is very difficult to say what it is. The pure element of Christianity, in order to its communication to the fallen sons of Adam, has been, to borrow the similitude of the apostle Paul, committed to "earthen vessels;" and it has been a common mistake in all ages to confound the precious treasure itself, with the vessel that contains it. This mistake, alas! has not been confined to Jews, and other rejectors of Christianity; too many of its zealous adherents have spoken of the shape and adornments of the vessel, as if they were component parts of that which the vessel contains. Christianity is as distinct from its outward form, as the pure water of the living stream is from the earthen pitcher or marble vase, in which it may be placed.

We do not, however, mean to say, that the form in which Christianity is presented, is unimportant. If, indeed, mankind at large were as capable of appreciating the "water of life" as they are the excellency of that cooling stream that quenches their bodily thirst, the containing vessel would be as much a matter of indifference in the one case, as in the other. But here the analogy fails. The outward form of Christianity, though it be something distinct from Christianity itself, is, nevertheless, that which exhibits it to the eyes of those who know it only externally; it is, to a certain extent, the exponent of the nature and design of Christianity. The best form, therefore, must be that which most truly conveys the idea of what Christianity is; the worst form must be that which represents it as something different from what it is.

Forms are never entirely arbitrary. They are always the outward embodiment of an idea. Every absurd form, therefore, has originally sprung from some erroneous doctrine. But it has sometimes happened that after the light of truth has banished the erroneous doctrine, the form to which it gave rise is still retained; men cling to it from habit, from a dread of change; sometimes, perhaps, from motives less excusable. There have been men in all ages of the church, and in many sections of it, who have cried out in alarm when an unsparing reformer has threatened to lay his hand on that which they themselves confessed to be not only useless, but evil; they seem to have thought that the evil in some way supported the good; and that if the evil were removed, the good would fall. The proverb of the ancients says, that "lies have no feet;" many Christians have appeared to think that truth is in the same helpless predicament; and thus, under pretence of propping her up, they have overlaid her with rubbish.

When we consider the state of professing Christendom, when we see that the large proportion of that which is so denominated, is occupied with the image-worship and fooleries of the Greek and Roman apostacies, and that there is so much apparent disunion, as well as so much worldliness, in the remaining and better portion, we are disposed to have much patience and sympathy with the doubts and difficulties of our unconverted brethren. We believe that thousands of them, perhaps we should say millions, have not an idea of what Christianity really is. What do the Jews in the east know of it? What do the great majority of those on the Continent of Europe know of it? How little do thousands even in favoured England understand of its true nature! There are some five and twenty thousand Jews in England. How many of these have come into actual contact with real, vital, Christianity? The Jew of Hereford, whose letter appeared in our last number, bids those who seek the conversion of the Jews, "employ their talents and zeal with the Montefiores, the Rothschilds, the Salomons, the Goldsmids." Now we beg leave to ask that numerous class who are always expressing their surprise that the Jews should still continue in unbelief, what the respectable persons above alluded to can see and learn of Christianity, in their intercourse with the great and the gay of this land? Is it on the race-course, at the opera, or in the ball-room, that they are to learn the religion of Him who said, "Love not the world, neither the things that are in the world,—for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world?" (1 John ii. 15, 16). Is it among the luxurious and self-indulgent votaries of pleasure, that they are to be taught the doctrine of Him who said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me?" (Luke ix. 23). We cannot flatter ourselves that our pages are often perused by the gay and fashionable portion of the community; but this may occasionally happen. The grace of God, which is no respecter of persons, limits not its visits to the lowly cottage; it sometimes enters the magnificent mansion, and says to one of its noble inmates, "Son, daughter, give me thine heart!" and by means of these home missionaries, the "foolish things of the world, and things which are despised," whereby God is sometimes pleased to communicate His truth, are occasionally brought under the notice of those who would never seek them. Should there rest on this page the eye of one who meets, in the scenes of splendour and gaiety, the descendants of Abraham, the friend of God, we would solemnly put this question to such an one: What have the Jews seen in you to induce them to believe that your religion is true, and their present faith erroneous? Have you been to them a living epistle of Christ? If not, then, instead of wondering at the unbelief of the Jews, be ashamed and astonished at your own unbelief, and ask yourself solemnly, "Have I any reason to think I am a Christian?

If we turn from the manner in which Christianity is presented to the Jews in the upper classes of society, to that in which it is exhibited in the lowest class, we find a change, indeed, but certainly no im-

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provement. There they see numerous examples of intoxication, a vice to which the Jews are themselves little addicted; and the grade of morals is in no respect superior to their own. Whether the companions of the Jew walk amid the pomps and vanities of this world, or amid its grovelling pursuits and low dissipations, should they say to him, "Why do you not believe the New Testament?" he might rejoin, as the most fitting reply, "Why do *you* not believe it?"

What is Christianity? Is it a creed, a set of doctrines, a series of dogmatic propositions? It has all these, doubtless, but these are no more Christianity than the bones, and the nerves, and the muscles are the man. Is Christianity a code of morals, an assemblage of precepts? No; it is a power to obey the precepts of God; it is the "power of an endless life."

We have taken from the *Archives Israelites* a story from the legends of Cologne, called "The converted Jew." The story is absurd enough; and not much calculated to prove, or even illustrate, the statement in behalf of which it is apparently cited; namely: that it is utterly impossible for a Jew to believe Christianity. We presume it will not be contended that any human being is born with the same instinctive yearning after the religion of his parents, that the lower animals have after their prey; we suppose it is only meant to be inferred, that the early associations of childhood are so strong as in some degree to resemble this instinct. Grant that it is so: does this at all prove these early associations to be right and true? This irresistible law of nature, as it is represented in this story, must hold good, not in the case of the Jew only, but in that of every human being; and the corollary to be drawn from it is, not merely that it is impossible a Jew should ever sincerely embrace Christianity, but that it is impossible for any man to change in his religious sentiments and views; that however absurd and erroneous these may be, no subsequent instruction, no deeper acquaintance with truth, can ever correct them; that although in all matters connected with this world, reason and experience may enable him to refuse the evil and choose the good, yet in the most important matter of all, in that on which his everlasting welfare depends, truth, and reason, and experience, can lend him no aid; but he is hopelessly condemned to inherit the errors of his parents, and to transmit the same errors to his posterity! Such is the moral of the "converted Jew," if moral it have.

But if this "legend of Cologne" do not materially aid the cause in behalf of which it was originally cited, it affords us an illustration that may be useful in answering the question. What is Christianity?

Nothing can be more diametrically opposed than the views of human nature taken by different moralists and theologians. Some who fix their attention exclusively on the more noble and amiable traits of humanity, invest it with a perfection to which it has no title; while others, regarding not so much the evil principle, as its matured and gross manifestations, have pourtrayed man as "half beast, half devil." The revealed word of truth goes to the root of the matter, and tells us, that "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be," (Rom. viii. 7). As the lower animals require no instruction to direct them in the choice of their prey, as they rush towards it by a powerful instinct, so man needs no evil counsel, no sinful example, to induce him to work iniquity; his own selfish will prompts him to the gratification of his desires, however these may be opposed to that "law of God," to which his carnal nature "is not subject." We say not that his impulses are irresistible like those of the brute creation, this would be to destroy his responsibility, would be to contemn the mental endowments by which his Creator has distinguished him from the brutes that perish; but, though they be not irresistible, they are too often unresisted; the history of the human race at large, from the earliest times until now, has been a narrative of selfishness and violence, from the clashing wills and jarring interests of those many "carnal minds" not "subject to the law of God."

Moralists of all ages have confessed and lamented the evil state of human society; and have set themselves to devise plans for its amelioration. Most of them seem to have been conscious that selfishness was the element with which they had to deal. Some have proposed to restrain its overflowings; others have sought to divert it into new and profitable channels. But they all found it an untoward subject on which to exercise their ingenuity. Deal with it as you please, selfishness is selfishness still. To all your lectures on the beauties of philanthropy, and the excellencies of mutual accommodation, it shrugs its shoulders, tells you that two bodies cannot occupy the same place at once, and jostles its opponent out of the way.

The corrupt nature of fallen man is spoken of in scripture under various figures; the "carnal mind;" the "evil heart of unbelief;" the "old man, which is corrupt according to the deceitful lusts." This nature, when unrestrained, leads to the commission of evil, as surely as the instinct of the brute creation leads them to seize and devour their prey. But outward restraint will sometimes have a wonderful effect, not only on the human species, but even in controling the powerful instincts of the lower animals. If "the converted Jew" of Cologne had lived in the 19th century, and visited our great city of London, he might have seen what he believed to be quite impossible,—animals dwelling in the same cage with those on whom they are accustomed to prey, yet not daring to touch them; the dread of the keeper's rod being even stronger than the desire for their appropriate food.

If Christianity aimed only at an outward reformation, it might have been content with a system of outward restraints. But its aim is something far higher than this; it proposes to raise the desires of fallen man from the worthless and perishing things of a present world, to the enduring realities of a future state; to make him a "partaker of the divine nature," (2 Peter i. 4), in order that he may hold communion with God; to make the עולם הבא, the world to come, no longer a mere dreamy abstraction to him, but an actual condition to which he habitually looks forward, when, himself and his habitation being again restored to the state in which they were created,—being again in the sight of God "very good,"—he shall, through a boundless eternity, enjoy a loving and a blissful intercourse with that God from whom the fall had alienated him. Now no restraints put upon the "old man" can effect this. Fear may restrain from the commission of sin; but it requires a higher and nobler power to take away the love of sin, and therefore Christianity aims at nothing less than an entire renewal of the "carnal mind," an entire change of the depraved heart; it seeks not to amend the "old man," but it says: "Put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind; and put on the new man, which after God is created in righteousness and true holiness," (Eph. iv. 22—24). "Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new," (2 Cor. v. 17).

This is the great change Christianity seeks to effect; a change which, under the figure of a new birth, our Lord Jesus Christ declares must pass upon every man before he can be fit for the heavenly kingdom: "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God," (John iii. 3.) And the instrument by which the Holy Spirit effects this change, is, the forgiving love of God in Christ Jesus. The consciousness of sin, the knowledge that he is preferring his own will to the will of God, alienates the sinner from Him who is the only source of true blessedness; the holiness, the mighty power, of the righteous Judge, but tend to drive the criminal farther from Him; when, oh! wondrous love! the offended Majesty of Heaven meets the trembling delinquent with the ministry of reconciliation; "to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them," (2 Cor. v. 19). The gospel of Christ deals not with men as Jews or Gentiles, but as guilty sinners, needing forgiveness, which it offers them; as polluted sinners, needing purification, which it promises them. "For God, who commanded the light to shine out of dark-

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ness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Christ Jesus;" and "we all, with open face, beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the spirit of the Lord," (2 Cor. iv. 6., iii. 18).

This is Christianity.

THE CONVERTED JEW.

From the "Archives Israelites."

In the 13th century there lived in Cologne, a Jew who had devoted his youth to the study of literature and science, in which, by his dilligence and natural abilities he attained to great eminence. On this account he was received and treated with great distinction by the highest society in the town. After a time he embraced the Catholic religion. The conversion of this learned Jew was the signal for general joy throughout the town. He received the congratulations of his friends, and of the most distinguished of the citizens, who offered to stand at his baptism. In honor of the new convert a brilliant fête was given, which was attended by the principal inhabitants of Cologne. He was the object of the most enthusiastic attentions; nothing was talked of but him; and pious persons already believed in the salvation of his soul.

But the neophite exceeded even the most sanguine expectations. He begged permission to enter into the ecclesiastical state; this was a new and still greater subject of congratulation. The superior clergy of the town, who had had an opportunity of appreciating the talents of the young man, and who augured much from his virtues, were favourable to this pious desire, and offered to second it. By the aid of powerful ecclesiastics, he soon became a priest, and obtained a canonry in the Abbey of St. André, to which great benefices were attached.

He occupied a lodging in the neighbourhood of St. Paul. He was an austere priest, a canon of irreproachable manners; calumny never dared to attack him. He seemed to have but one thought, that of the fulfilment of his duties; his life was quiet and solitary, occupied exclusively in pious exercises. To amuse his leisure hours, he had in the court of his house a dog and a cat shut up in different cages, which he had brought up and taken care of for a long time, but which he had never permitted to enjoy their liberty.

Many years after, the canon was attacked with a serious illness; he got worse daily, and his state inspired his friends with the greatest anxiety; his death seemed near. Every one expected that he would be occupied with the safety of his soul, and the sacraments of the church; but how were they astonished when he not only refused the consolations of the church, but positively forbid that any Catholic priest should have access to him! His friends and acquaintances, confounded by such a change and anxious to save his soul, earnestly besought him to prepare to quit life in a holy manner. Their efforts were vain; he remained inflexible. His friends who stood round his bed, overwhelmed with grief, could scarcely restrain their tears; but he, calm and resigned, said to them with his dying voice: "Do not thus afflict yourselves; in your credulity you think you can divine the secrets of the heart. Do not blame me for not believing in Jesus Christ, and for never having believed in Him. Our religion only gives eternal felicity; it was not celestial joy, but the good things of this life that I sought in embracing yours. But what is the use of words, when a single example drawn from nature will suffice to convince you."

He ordered a boy to go to the court for his affectionate dog; another child was desired to bring the cat into the chamber: at the same time he brought out a hare and a mouse which he had concealed for some time; and at a given signal, the four animals were put on the ground, and received the liberty of which until then they had been deprived.

Scarcely had the dog got a glimpse of the hare than he began to pursue it, and never desisted till he had seized and killed it; the cat, on her part, looked wistfully at the mouse, and, impelled by an irresistible instinct, devoured it.

All those present, who had beheld this strange spectacle with the liveliest curiity, now fixed their eyes on the canon, who thus brake the silence: "Behold," said he, "how nature shows itself strong and irresistible in these animals. They had never seen one another, and had been shut up from their birth unto this day; and yet neither the dog nor the cat had renounced their primitive nature; they have on the contrary remained faithful to it. It is thus with the true Jew; it is as possible for the hare to chase the dog, and the mouse the cat, as for a Jew honestly to embrace the Catholic religion."

The Jew soon after expired, and the party left him with sentiments of horror and indignation.

In memory of this event, a bas-relief, representing the principal parts of this history, was placed over the door of the house inhabited by the canon, near the Church of St. Paul, at Cologne. —

(Translated from the Legends of Cologne.)

Bishop Bedell's Hebrew Manuscript Bible. —Bishop Bedell's Hebrew manuscript Bible, which is in three volumes, folio, is said to have been presented to Emanuel College by the bishop. It has two columns in a page; the initial letters are large and decorated; there is an illumination round the first page; and some letters are gilt. It has the vowel points and the masora. It was purchased of the chief Chacham of the synagogue at Venice. Sir Henry Wotton gave for it *its weight in silver.*

THE NEW HEAVENS AND THE NEW EARTH.

(Concluded from p. 109.)

It had only been announced to the apostle John in vision, that the marriage of the Lamb was come, and that his wife had made herself ready. (Rev. xix. 7.) Now he is carried back, as it were, to see what was intended by that announcement, and the particulars are then revealed to him, as continued in chap. xxi. 1, to the end; and xxii. 1—5. Then the declaration of the truth of these sayings is added, of the blessedness of those who keep the sayings of the prophecy of this book, verses 6, 7; and in the 8th and 9th verses, the effect of this vision and its accompanying explanation upon St. John: precisely that which he had before narrated when he was informed that "the marriage of the lamb was come, and his wife had made herself ready," xix. 7—10. Surely this can only be a repetition of one and the same event. But let us examine the passage more particularly. In xix. 7, we are told that "the marriage of the Lamb is come and that his wife hath made herself ready." And this event is represented as following upon the overthrow of the mystic Babylon, or Rome Papal. The bride's raiment is there described, as "fine linen, clean and white," which is "the righteousness of the saints." In the following passage, xxi. 2, 9, 10, we find the Lamb's wife, or bride, described as "the Holy City, new Jerusalem," "that great city, the holy Jerusalem descending from God, out of heaven." From which joint description these conclusions seem to be pointed out, that this "city, which hath foundations, whose builder and maker is God," "which is above, and is free, and the mother of us all," is the special residence of the souls of the faithful, who are arrayed in the wedding garment of Christ's righteousness, being members of his mystical body, according to one scriptural figure; and thus "the fulness of him that filleth all in all:" according to another figure, is "his spouse, the church, which he loved," and for which he gave himself; and that *this city* is sometimes substituted for *the inhabitants* as may be elsewhere seen, that "*the city* was moved," Matt. xxi., 10., "and the *whole city* came out to meet him," Matt. viii., 34., *i. e., the inhabitants of the city.* But "the Lord is there," and hence it is truly said, "Behold the tabernacle of God is with man," xxi. 3., *and this must be true when the marriage of the Lamb is come.* Now, I conceive, that what is stated in this verse is conclusive upon the question, for what is here asserted must take place when the Lord shall return to our planet *at the commencement of the millennium.* For what will be the great distinguishing feature and glory of that dispensation, if it be not the *personal* reign of the Lord; and what is this but that "the tabernacle of God is with men, and he will dwell with them?"

Again, the then condition of the glorified saints, as contrasted with their former state upon earth, is plainly described in ver. 4. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Here is a clear reference to the exercises and trials of the church in her present condition, which will only terminate at the next coming of the Lord. We look now to the 7th verse. "He that overcometh shall inherit all things: and I will be his God, and he shall be my son." In this we meet with the victory or triumph of faith, when they who overcome shall enter upon "an inheritance incorruptible and undefiled and that fadeth not

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away, *reserved in heaven,*" but "*ready to be revealed in the last time,*" 1 Pet. i., 3—5.

Now what can this be but the "crown of righteousness," of which St. Paul speaks, which the Lord, the righteous judge shall give *at that day* to all them that love his appearing, 2 Tim. iv., 18, all referring to the time of the Lord's return.

But this 7th verse affords still further confirmation of our view, inasmuch as it speaks of the manifestation of the sons of God, see Rom. viii., 19. And as their blessings and privileges are here described as vessels of mercy, the condition of the vessels of wrath is also described in the words which follow, *all tending to fix the period to which this part of the vision refers; for when the Lord shall come,* "the angels shall gather out of his kingdom all things that offend, and them that do iniquity," Matt. xiii. 41, and then shall be the manifestation of the sons of God.

The marriage of the Lamb had been *announced,* and his wife, at the same time, said to have made herself ready; now, after other scenes had consecutively passed before St. John, the revealing angel calls him to a spot from which he might see "the bride, the Lamb's wife," xxi., 9. All this is not only a natural way of writing, but, under the circumstances of the case, almost unavoidable, and, as we have before remarked, the scriptural way. The description of what the apostle saw commences at the 10th verse of this chapter, and only terminates at the 5th verse of the next; and then we find, in the 6th and 7th verses, a link which connects this more full delineation, with the shorter announcement of chap. xix. [ver. 6, of chap. xxii. corresponding with ver. 9 of chap. xix,]

The effect of all this upon the apostle was described in the 10th verse of the former, and is repeated in the 8th and 9th verses of the latter, namely, that he fell down to worship the angel which had showed him these things, both referring, as I believe, to one and the same act, which has before been justly observed by others. And surely, it is in the highest degree improbable, that St. John, having once fallen down before the angel that showed him these things, and having been once lifted up and told that such worship was sinful in the sight of God, should shortly after do precisely the same thing, in other words, repeat the sin, notwithstanding the warning which he had so shortly before received! In this view of the passage I find nothing which requires forcing in order to understand, and, which is of great importance, nothing which opposes the conclusions to which the several passages, before considered, had led us.

It must not however be forgotten, that there is a difficulty in one or more parts of this scripture which has yet to be considered, and to which we have already referred.

In the scene of the last judgment, which follows upon the resurrection to damnation, described xx., 11—15, it is expressly said, ver. 13, that "*the sea gave up the dead which were in it.*" From which it is fairly concluded, that at the time intended, the sea will exist. But in the description of the new heavens and the new earth in the succeeding passage, xxi., 1, it is as clearly stated "*there was no more sea:*" whence, a no less fair conclusion is drawn from these combined passages *considered independently of other scriptures,* that the new heavens and new earth cannot be introduced until after the second resurrection and judgment, and consequently not until after the close of the millennium.

This would be quite unanswerable were it not for the opposing testimony of those other plain-speaking passages of Holy Writ, which unite in giving evidence to the opposite fact.

That they are capable of being reconciled is clear, because the spirit of truth cannot testify against himself; and, when the evidence upon one side is far greater than that upon another, we know instinctively to which to turn in order to reconcile the apparent discrepancy. We turn accordingly to the last-named passages, Rev. xx., 13, and xxi., 1, in the one of which it is said, that when the great white throne is set "the sea gave up the dead which were in it:" and again, that when St. John saw the new heaven and new earth "*there was no more sea.*" The conjecture of Mr. Elliott that we may understand the sea in its mystic meaning (of the multitude of men), I acknowledge does not carry conviction to my mind; but, I think, we have an intimation given us in scripture how this difficulty may be removed. In two passages of Holy Writ *the sea* is used for *the bed of the sea,* and *not for its waters:* "the earth shall be full of the knowledge of the Lord as *the waters cover the sea,*" Is. xi., 9, Hab. ii., 14. And when I view these apparently opposing passages with this idea in my mind, the difficulty, in great measure, is removed. For supposing the waters to have retired under the earth from the bed of the sea, at the commencement of the millennium, upon the restoration of the face of the earth, the dead may still be said to be given up by the sea, at any after period, because given up by that place into which they had sunk when the waters covered it, *i. e.,* the bed of the sea, and that *with the same propriety* with which it is said, "as the waters cover the sea."

I am prepared to hear that there is another difficulty beside this, which ought not to be passed by in silence, found in the 4th verse of chapter xxi., namely, that *there shall be no more death,* whereas in Is. lxv., 20, death is spoken of as to be found among men in the flesh in the millenniary state; and moreover, the close of that period, which is so distinguished by Satan being loosed for a little season, will be marked by a fearful visitation of death upon those whom he shall have deceived among "the nations, which are in the four quarters of the earth;" when fire shall come down from God out of heaven, and devour them, Rev. xx., 7—9.

My reply to this objection is involved in the exposition already given, which is, that the blessings here described belong to *the resurrection saints,* or *glorified men,* with whom God will dwell (his tabernacle being with them), and not to the men in the flesh. The very construction of the passage connects the blessings enumerated in the 3rd and 4th verses with those who are connected with the new Jerusalem, or tabernacle of God, ver. 2. *Now* the spirits of just men made perfect, and the few glorified men, such as Enoch and Elias, and those who were raised at the time of our Lord's resurrection, *dwell with God. Then,* when his kingdom comes, he comes from heavenly places, and the new Jerusalem with him unto our earth, and *he dwells with men.* I know that it may be said, that he will then dwell with the whole population of the earth upon which he has brought his kingdom; and, therefore, that we ought not to confine these blessings, ver. 3, 4, to the resurrection saints. But, though it may be in one sense true that he then dwells with the whole population of the earth, in a stricter and more eminent sense it will be with his resurrection saints, who shall form his court, and rule for him and with him "under the whole heaven." Our own method of speaking harmonizes with this view. We do not say of our own Queen, though she live in Britain, that she dwells with her subjects, that is with the whole population of her dominions; but with that portion of them who inhabit her courtly residences; and I see no reason why we are not to understand this expression according to the rule of our common mode of parlance. Consistently with this view of the passage the blessings here described, xxi., 3, 4, do not refer to the generations of man in the flesh, but to those who are accounted worthy to be partakers of the glories of the first resurrection.

WILLIAM W. PYM.

LITERAL AND SPIRITUAL INTERPRETATION OF PROPHECY.

To the Editor of the Voice of Israel.

Sir,—The question propounded by J. H. J. and his friends in your 8th number, is one that has often exercised the minds of Christians desirous of knowing the purpose of God, as to the prospects of this world and the expected glories of the world to come. My own mind has also been greatly interested in it, and I therefore desire to communicate the thoughts, which have been suggested to me on the subject during my perusal of the word of God.

There are, undoubtedly, many difficulties to be met with in the study of the scripture prophecies; but it is worth considering whether they have not arisen from forgetfulness, that the only expositor of prophecy is the Holy Spirit by whom it is given, who alone can apply to every portion of His own word those principles by which it may be known, whether the prophecies contained therein are spoken either in literal, figurative, or symbolical language. Much obscurity has often been occasioned also, by not distinguishing between the words "spiritual" and "figurative." The latter is the opposite to "literal," while the former is properly used in contradistinction from "carnal," that is relating to the flesh or to worldly matters; and is more applicable to the doctrinal and exhortatory portions of the word of God than to those which are prophetic.

God in communicating his mind to us has made use of three different modes; viz.: 1st., literal or plain language; 2nd, figurative, *i.e.,* ornamental, or poetic language; and 3rd, symbols, *i.e.,* emblems or representations of the subject of the prophecy; but whichever of these three methods is used, the *fact* of which the prophecy treats, remains the same, and must always be received in its plain literal sense. This may be illustrated by reference to three passages foretelling the same event, *i.e.,* the blessing of Judah and Israel in the latter day, and their restoration to their land.

1st—Literally; Hosea i. 10 and 11. "Yet, the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, ye are not my people, there it shall be said unto them, ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land; for great shall be the day of Jezreel."

2nd—Figuratively; Micah iv. 6, 7, and 8. "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that was driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off, a strong nation; and the Lord shall reign over them in Mount Zion

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from henceforth even for ever. And thou, O tower of the flock, the strong hold of the Daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem."

3rd—Symbolically; Ezek. xxxvii. 16 to 19. "Moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel his companions: then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, wilt thou not show us what thou meanest by these? Say unto them, thus saith the Lord God; behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand."

In each of these cases, the literal fact which orms the subject of the prophecy is equally clear, viz., the restoration of the Jews and Israel to their own land, where they are again to become one nation and kingdom, and the blessing that shall result; while the mode of describing the event widely differs; and no difficulty can occur in the interpretation of either, unless the subject be lost sight of. In the only instances in which difficulty would occur in detecting the prophetic subject, viz., those in which symbols are used, the interpretation of the symbols is generally given, so as clearly to define the reality to which the symbol refers. This may be clearly seen by refering to Ezek. xxxvii. where two symbols are made use of, and afterwards explained; Zech. i. 18 to 21; Isa. viii. 1 to 4 explained in verse 18, and many other passages. Your readers will, however, I hope remember, that as all scripture was given by inspiration of God, so none can attain to a right understanding of any portion but as taught by the Holy Spirit; and that the first requisite for a student of prophecy, is a simple and child-like dependance upon Him, and desire for His guidance. Instructed by Him, we can never fail of apprehending the mind of the Lord; and it is only as we forget this and bring merely our natural minds to the word of God, that we find a veil drawn before our understanding, and doubt and darkness envelope that which is in itself emphatically the revelation and not the concealment of God's will. I am, sir,

Your's in the truth,

C. J. H.

THE REFORM MOVEMENT.

We should like to give our readers some definite idea of the reform movement among the Jews in various parts of the continent; but how can a definite notion be given of that which is in itself "confusion worse confounded!"

The chief seats of this movement are, Berlin, Frankfort, and Breslau. At Berlin there is a proposal for the formation of a "German Israelite Congregation." At Breslau some sweeping reforms have been proposed; but there is dissension in the camp. We shall delay any estimate of the tendency and importance of these movements until after the Assembly of Rabbis at Frankfort-a-Maine; when we shall have the chaotic elements of reform presented in a more tangible shape.

In the meantime, however, some extracts on the subject from the statements of those who are in the midst of the strife, may prove interesting.

A correspondent of the *Algemeine Zeitung des Judenthums*, writing from Breslau, April 17th, after stating that his fears lest the reform movements there should be the occasion of misrepresentation and discord, had not been groundless, proceeds as follows:—

"In former uneducated times, the Polish Rabbis covered Judaism over with a dirty wrappage; it was deprived of the free air of heaven, the blessed sun was not allowed to warm it; and few and faint were the rays of light that penetrated through the little rents which some strong hand had here and there made in it. In this plight lay poor sick Judaism, expecting her complete dissolution. But since the spirit of the Jews has been awakened, since the Rabbis have, at the universities of Germany, made themselves acquainted with German science and literature, and adopted the education of the present time, Judaism has been interpenetrated with new life; the vital stream now flows vigorously through its veins, and its whole being is changed; its interior has become powerful and animated, its exterior elevated and imposing.

"In congregations where orthodoxy rears its head, eager to destroy every new blossom, we may well expect opposition to all reform. In Berlin, for example, where orthodoxy appears like an old maid bedecked with modern gewgaws, and her withered cheeks streaked with paint,—in Berlin, where all remains as in former times, except that orthodoxy, which formerly expressed itself in horrible *Jüdisch Deutsche* (Jewish German), now gives forth its mind in pompous and high-flown phrases, there an opposition to reform may well be justified; there we may excuse our opponents if they reproach the advocates of reform with wishing to make a schism, and with having an antipathy to all rabbinical authority. But with us here, where after a long struggle, and amid much opposition, the element of reform has obtained a fair field,—where we are endeavouring to bring our faith and its forms into harmony with the requirements of the times,—where a more elevated and dignified worship finds place in the synagogue,—where there presides over all a Rabbi, whose zeal for truth, whose energetic efforts for progress and illumination, have disposed the greater part of the congregation to have full confidence in him,—here, especially, must such unexpected commotion, such a sudden storm in a cloudless sky, call forth surprise and indignation.

"I will not at present inquire whether this aversion to these new efforts actually proceeds from religious motives. This much is certain, that if the approaching Assembly of Rabbis, to which we look as the only healing spring, does not understand its vocation, and, regardless of the anathemas of Hungarian, Polish, and German lovers of darkness, boldly and fearlessly remove the incongruities between the life and the faith of German Judaism, —then Judaism in Germany is near its dissolution."

We must take this opportunity of correcting a mistake into which the editor of the *A. Z. des Jud.* has fallen, in regard to the feelings with which we view the reform movement. Whatsoever in it savours of a mere worldly spirit, still more that which seems absolute disbelief in the promises of God, we cannot but view with disapprobation. But we are far from condemning all efforts at reform. On the contrary, we have in our 8th number expressly stated our high approbation of the rejection of the oral law; and have also done full justice to the modern improvements both in secular and religious education. This being the case, we were much surprised to find it stated in the 14th number of the *A. Z. des Jud.* of this year, that "in the *Voice of Israel*, all those who opposed the Assembly of Rabbis were mentioned with great praise." We were for a time much at a loss to know what could have given rise to this assertion, until a friend suggested that two quotations from the *Voice of Jacob* in our 11th number, which being hastily read, had been mistaken for our own opinions, must have occasioned our brother editor's misapprehension. We beg he will do us the justice to believe, that though we cannot help seeing the evil that is mixed with the reform movement, we are glad to perceive, and ready to acknowledge, whatever there is in it of truth and righteousness.

MEETING AT CROSBY HALL, FOR THE "RESTORATION OF THE JEWS TO PALESTINE."

We should have taken no notice of this absurdity, did we not fear, that from the advertisement respecting it having appeared in our last number, some of our friends might imagine we were in some way connected with it. Another reason for noticing it is, that a similar meeting, held last year in the Hanover Square Rooms, attracted on the Continent a degree of attention to which it had no title. The whole thing is in fact, a mere vagary; one of those crotchets, to which a facetious friend of ours alleges *Jew fanciers* are peculiarly addicted. We fully believe the Jews will be restored to their land; and that in their restoration God will make use of human instrumentality; but we believe this invisible and impalpable "Society" will have very little to do with the matter.

We give the following account of the meeting from the *Jewish Chronicle*, which we believe, in as far as regards the details of what took place, is substantially correct. For the prejudices, and imputation of motives, our Christian readers must make due allowance. The whole affair could not appear otherwise than very absurd to the respectable Jews who were present.

On Tuesday Evening, the 3rd inst., the Rev. T. T. Crybbace, A. M., styling himself "th

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representative of the British and Foreign Society, for restoring the Jews to the land of their fathers," delivered an address at the above Hall, explanatory of the objects aimed at by the Society. The walls and shop windows of the city having previously been well placarded, and circulars distributed in profusion, to procure a full attendance, the spacious hall was filled before the Rev. Lecturer had commenced his address. There was neither a president nor committee, nor any individual connected with the said Society on the platform. In fact, the Rev. T. T. Crybbace, A. M., appeared to unite in his own person, all the various offices and powers. Soon after the opening of the discourse, he promised, though very reluctantly, to comply with the request made by Mr. Joseph Mitchell, and urged by Mr. M. H. Bresslau, to answer any questions put to him by the Jews present on the subject of his discourse. He was then allowed to proceed; and, having at length entered into the pious motives (?) by which the Society was animated, quoting several scriptural passages in support of his argument, that it was the duty of the Gentiles to prepare the Jews for their restoration, which he had no doubt was near at hand, the Rev. "messenger of God," as he considered himself, divulged his plan for the carrying out of the glorious object of the restoration of the Jews to the Holy Land. True, the Society had no means, and was in its infancy; but the people present might, on their leaving the hall that night, contribute their share towards it [laughter.] They would then go up to the Queen with an address, requesting Her Majesty to take immediate measures to enforce the taking possession of the Holy Land by the Jews. "The ships of Tarshish," and, "the silver and the gold," &c. would, of course, be in readiness for assistance. He did not expect the rich Jews to go, but the poor would. He admitted that the restoration was in divine power only; but he knew this present meeting to be a movement of God.

At the close of this harrangue, Mr. Mitchell called on the Lecturer, 1st. To produce his credentials as the ambassador of the Society, by stating the names of the leaders, committee, &c.

2nd. To tell the meeting, candidly, whether conversion was not at the bottom of the scheme.*

3rd. To tell them whether, supposing Judea about to be erected into an independent kingdom, the government would be at liberty to say to Bishop Alexander and his staff, "Gentlemen, Judea being now restored to the children of Israel, your services are useless in Jerusalem, and you may now return to Palestine-place, to the powers that sent you here."

4th. Whether the Rev. gentleman was ready to hold a conference with the Jews, who denied the correctness of the construction he put on several scriptural passages quoted?

In reply to the first question, the Lecturer *impiously* declared that he was "a messenger of God." The other questions he endeavoured to evade, particularly the one regarding Bishop Alexander, which he pretended to have understood as if the Jews would exclude Christians from the Holy Land, in case of their restoration.

Mr. Mitchell having indignantly repelled this insinuation, openly charged him with evading the questions, and with dishonesty, [here the Lecturer attempted again to reply in evasive language, but was cut short by the audience, several of whom exclaimed, "Question, Question! you are not honest Mr. Crybbace"].

Mr. M. H. Bresslau rose and read several sentences from the circular issued by Mr. Crybbace, distinctly showing that conversion was at the bottom of this visionary scheme of some men who had not the courage boldly to avow themselves "Conversionists," but under the mask of "Restorers of the Jews," would decoy some poor Jews with promises never intended to be kept. What a contrast! to begin talking about "the ships of Tarshish," and "the silver and the gold," and finish with begging for "the tin" to be put in the plates held at the door! Mr. B. then read to him a passage from the 18th chapter of Deuteronomy, showing, if any one presume to speak in the name of God that which he is not commanded to speak, the awful punishment awaiting such a "dreamer of dreams." He then exposed the presumption in any man to pretend to a knowledge of the time of our restoration, and designated the whole scheme a clumsy imposition, which he felt convinced, would be treated according to its merits by his Jewish brethren, who, after what they had heard that night, would see that this was only an underhanded attempt at conversion, and would not attend the next meeting announced by Mr. Crybbace, but leave him and his followers "alone in their glory."

M. I. L. Lyon called the Lecturer's attention to several portions of the Prophets, and Ezekiel in particular, showing that the precursory signs of the restoration had not yet appeared. He, therefore, considered the Rev. speaker under a delusion, similar to that of a person sitting next to him, who actually imagined himself to be "the regenerated light of the world." [The person alluded to had interrupted Mr. Crybbace several times during his speaking in the evening, by declaring himself the Messiah. The unfortunate man is known to be *insane*.]

Mr. Griffiths, a Christian gentleman, (of the church of Scotland), next addressed the meeting. He openly charged the Lecturer with attempting to practise an imposition on the public. "Where is your committee, your chairman, and your society? If you are an honest man, name them, and do not evade the questions plainly put to you by Mr. Mitchell. And I would advise you and all Christians, before they attempt to do the Jews justice in Jerusalem, to give them their rights and privileges in Britain! Give them free and unconditional emancipation; place them on an equality with their Christian brethren in civil matters; then, and not till then, can you gain their confidence." He concluded by moving the following resolution:—

"That after hearing the statement of the Rev. T. T. Crybbace on behalf of the Society which he pretends to represent, this meeting declares, that neither the Society nor their representative are worthy of their confidence."

Mr. Hyam Hyams, in rising to second the resolution proposed by his Christian brother, would caution his co-religionists against putting faith in the ephemeral scheme which had that evening been propounded to them; and which was a cowardly attempt to lead them away from their sacred faith. He concluded by an eloquent exhortation to his Jewish friends, and in some argumentative remarks, stated his reasons for cordially seconding the resolution.

There being no chairman (Mr. Crybbace having been driven away by the continued calls of the meeting, "Who put you in the chair?") a gentleman present put the resolution to the meeting, who adopted it by an overwhelming majority.

* Since the above report has been in type, we have had placed in our hands a prospectus issued from 57, Cheapside, by Mr. Crybbace, from which we extract the following extract, containing the answer to this question in the affimative, "in stocking a small farm as a temporary home for *inquiring* and patriotic Jews." We all know what the technical term "*inquiring* Jews" signifies.—Ed. Jew. Chr.

NOTICE TO CORRESPONDENTS.

Received: J. P. G.; S. C.; R. W. V.; J. C. and two communications from E. M.

We do not at all agree with the views expressed in E. M.'s letter of May 20th.

The two letters forwarded by R. W. V. are interesting as private communications, but are not suitable for publication in our pages.

The Society about which J. P. G. inquires, is, "The British Society for propagating the Gospel among the Jews," 1, Crescent Place, Bridge Street, Blackfriars.

We have given orders that No. 9 of this Journal should be forwarded to the Correspondent who complains it has not reached him.

BOOKS RECEIVED.

The Efforts that have been made for the Conversion of God's Ancient People. By the Rev. J. J. Reynolds.

The Jubilee Trump.

The Congregational Tune Book, No. 1.

Orders for stamped copies, to the Publisher, must be accompanied by pre-payment, which may be made in Postage Stamps.

THE VOICE OF ISRAEL,

TUESDAY, JULY 1, 1845.

The story of Rachel, which we commenced in our last, was a literal translation from a short tale of that name, published in German, at Bâle, by a much esteemed brother. We inadvertently overlooked the fact stated by him, that this tale was not an original work, but a very condensed abridgment of the popular and well-known English work, "Emma de Lissau." Being now aware of this, and having ascertained that the continuation of this abridgment is not accordant with the wishes of the respected author of that work, we discontinue it; and must refer those who feel interested in the history of the little Jewess, to the original narrative.

LETTER OF AN AMERICAN JEWESS.

We reprint from the *Occident* large extracts from a letter by an American Jewish lady, which we have no doubt will prove interesting to our readers; together with some observations upon it, by an occasional writer in our columns.

The letter, as will be seen, was occasioned by the reading of Charlotte Elizabeth's *Judah's Lion*, at the request of a Christian Friend.

To the Editor of the Occident.

"Reverend Sir,—The letter which you will find below, was written to a Christian friend of piety and intelligence, in consequence of her having expressed great concern for my spiritual condition.

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In the sincere hope of effecting a change in my opinions, and thereby rendering me an eternal service, she earnestly requested me to peruse a work by Charlotte Elizabeth, called *Judah's Lion*, and to inform her of the effect it might have on my opinions. As I know that this book has been presented to more than one of the daughters of Israel, with similar views, as one which, while it expresses great veneration for our religion and love for its followers, contains unanswerable evidences of our hopeless error in refusing to behold in Jesus of Nazareth, our promised Messiah, and convincing arguments of the necessity of our becoming Christians: it has occurred to me that the opposite views expressed on this subject in my answer to my truly kind and zealous friend, might be read with some interest and satisfaction by those who have been similarly assailed, and perhaps with some benefit by the wavering. If, therefore, you find this letter, to which I have subjoined a few deeply serious reflections and earnest aspirations, not belonging of course to the original, and intended exclusively for the perusal of my co-heirs in our glorious inheritance, worthy of a place in your valuable periodical, I would gladly see them published, in the hope that by their means, feeble though they be, an occasional inquirer may be led to the perception of the 'wondrous things contained in our law.'

"With sincere wishes for the continued success of your laborious and enterprising work, I would gladly subscribe myself an humble fellow-labourer in the cause of Israel, though but an unknown

"AMERICAN JEWESS."

My dear Friend,—I have not forgotten the interest you expressed in me during the last hurried half-hour that we spent together, nor the promise I then made you to procure the book you recommended to me with such kind intentions; and I fear you have thought me ungracious, if not ungrateful, to have been so long silent on the subject; but after this long silence I hardly think you will feel disappointed when I tell you that though I got the book and possessed myself of its contents, it most signally failed in bringing about the result that you so much desired. If it had been the first work that I had ever looked into upon this great subject, it might possibly have had the effect of inducing me to look into the merits of the faith in which I have been born and reared; but as I am a Jewess not merely by birth and because my ancestors for so many hundred years have been Israelites, but by firm conviction, the result of impartial inquiry, study, comparison, and meditation, a stronger than *Judah's Lion* must be found to overcome this conviction.

It is not my intention to enter upon a criticism of this book. The author is evidently a great admirer of, or rather in the French acceptation of the word, *at* our nation, and I sincerely believe would rejoice did a portion of the ancient blood flow in her own veins; but the gross ignorance that she displays concerning us is astonishing, and the blunders into which this betrays her, must strike every Jewish reader, and some of the absurdities of the work could I think, hardly pass unobserved by a reader of any denomination; such for instance as giving to a child of six years old an amount of biblical learning and proselyting zeal scarcely ever combined in men nine times his age. The author's idea was, I suppose, to show that the bulwarks of our faith are so weak that even a little child could overthrow them. This the little child has, in my opinion, failed to do, although the author has most unnaturally bestowed on him the strength of the giant, Now let *Judah's Lion* rest in peace.

My dear friend, I find in my religion all that is necessary to comfort human misery, to strengthen human virtue, to elevate and ennoble human nature —to raise the heart in love and adoration to its Maker, while with the deepest humility it confesses that these great privileges are to be procured only by profound and habitual obedience to His word.

In a system of laws unequalled in minuteness by that of any human legislator, He has pointed out to us, step by step, the road to holiness. All that we have to do, is to study and *obey*. Christian friends have sometimes said to me, "But your religion seems so difficult, God seems so terrible and so distant without the intervention of a mediator." No, my friend, God is not distant: true He is represented as inhabiting the heavens, the floor of which is vulgarly imagined to be above the stars, with which its lower surface is adorned; but what are these unattainable heavens, where according to this idea God reigns concealed from all his creatures, but infinite space teeming with the operations of Infinite power? The earth, with all its inhabitants, as in company with its sister planets it performs its appointed journey round the sun, is as surely in these heavens, as surely in the presence of its Creator as is the most distant star that the power of the telescope can draw from its lurking-place in the seventh heaven. We on our terrestrial globe float in the essence of this all-pervading, almighty Spirit. This and much more of His nature does human science enable us to discover. But has this wonderful Being made no farther revelations of Himself to such of His intelligent creatures as He has given the earth for a habitation, than those he has afforded through man's intellect operating upon His works? These are indeed great, but they are not sufficient for man's necessities, nor for man's desires. Yes! a Book is found among men. It is called *The* Book, because they esteem it to be filled with the Revelations of God to man; more than this, as containing words spoken by the voice of God.

But how am I to know that this is indeed so, and that this Book is not of man's invention?

Do you doubt? These audible words of God were spoken in the hearing of a whole nation, small indeed but entire, more than three thousand years ago; a nation which this same Book says, in the words of God, shall be preserved a distinct and peculiar people among the nations of the earth, as long as the heavens and the earth endure, as witnesses of God and of the truth of His word.

Show me then this nation after the lapse of so many ages, and I will no longer doubt.

You will find them scattered through all the nations of the earth; this too was predicted of them, in this Book that you would prove: and the more you examine their history, their customs, their opinions, the more firmly will you be convinced, not only of their own identity but that all the revelations of God to man were made to them, and through them to all other nations who know him rightly. Their existence *alone* is sufficient evidence of the truth of The Book. If they had ceased to be a nation upon the earth, this Book would not be true; when they shall cease to be a nation upon the earth, this Book can no longer be looked upon as the Book of Truth, for it will testify of that which is false. I, my dear Mrs. ——, am one of God's witnesses; would you have me desert my high calling? Hear what a Christian divine, Bishop Watson, says of us.

"Wherever we have a Jew on the surface of the earth, there we have a man whose testimony and whose conduct connect the present time with the beginning of all time. He now believes, and he declares that all his progenitors have constantly believed, the history contained in the book of Moses to be a true history; he now obeys the laws which God gave to Moses above three thousand years ago; now practises the circumcision which God enjoined to Abraham; now observes the passover in commemoration of the mercy vouchsafed to his nation when God destroyed the first-born throughout the land of Egypt; now keeps holy the seventh day, on which God rested from the works of the creation. When nations institute rites to preserve the memory of great events, the uniform observance of the rite authorizes us to admit the certainty of the fact. The Jews have for thousands of years (and the patriarchs before the Jews probably did the same) observed a very significant rite in commemoration of the creation, and another in commemoration of their preservation from one of the plagues of Egypt. Why should we hesitate to admit the certainty of these events? Adam lived with Methuselah two hundred and forty years, Methuselah lived with Shem, the son of Noah, ninety years, and Shem, lived with Abraham one hundred and fifty years; what apprehension can we reasonably entertain that the account of the creation could either have been forged or misrepresented, when it passed through so few hands before reaching the founder of the Jewish nation? * * * Sceptical men will do well to consider the nature and weight of historic evidence, not only for the existence of God, but for his having made a revelation of himself to the Jewish nation. Let them examine freely and fully, and I cannot but believe that they will come to the following conclusions: that the creation is a fact; that the peopling of the world by the descendants of Noah is a fact; that the Jewish theocracy is a fact; and that these facts may be established as all past transactions of great antiquity must be, by the authority of history, and especially by the history of the Jews, *whom God appears to have constituted witnesses of his existence* and providence, to all nations and *in all ages*. Of the Chaldeans, Egyptians, Tyrians, God has made or will make a full end, 'but the seed of Israel shall not cease from being a nation before me for ever.'"

With these words of God I conclude my quotation from Bishop Watson, and I will now ask you, my dear madam, a simple question. Suppose for a moment, that the efforts of the societies for the conversion of the Jews to Christianity, and of individuals actuated by the best, though I am bound to believe, mistaken motives, as yourself, and Charlotte Elizabeth, and countless others, both in private and public, suppose these efforts, I say, to be crowned with success, and behold the Jews in all the lands where they are now fulfilling prophecy—in the land of the Chinese, the Hindoo, the Moslem, and throughout Christendom, with one accord yielding to the persuasions and arguments of the Christian missionary, who seeks them in all these lands, and abandoning the *everlasting* covenant that God made with their fathers; abandoning the observance of their time-honoured Sabbath, of their passover, and all their other sacred and peculiar rites; intermarrying with the Christian and other nations, rearing their children in all respects like other Christian children; in the course of another century where would you seek for God's witnesses? By the mingling of their blood with that of the Gentile nations, even their physical peculiarities would have vanished; and that nation of whom God has said, "Ye shall not cease from being a nation before me for ever," will be no where found except in history, and the truth of scripture will have vanished with them. Do you not now perceive, my friend, that in endeavouring to convert Jews to Christianity, you are applying the axe to the root of your own religion? I am convinced that the redemption of the Jews is not to be effected by the efforts of Christian missionaries. Let God work his own will with his "chosen people." Read the book of Deuteronomy, investing yourself for the time with the feelings and faith of a child of Israel, and you will then see what comfort we derive even from the sufferings that have followed our disobedience; you will then feel that they are a guarantee for the blessings that will surely follow our return to obedience. You will there find the promise made to the descendants of those who heard it, before we had yet reached the promised land, that our merciful Father, even after our sin awarded dispersion through the lands of the earth, will be "nigh unto us for all that we call upon Him for, if we seek Him with all our hearts, and with all our souls." This promise was made to *us*, not to our fathers; it was made to us, the children of the dispersion; to *me* as one of those children. Let me, then, instead of abandoning, hold fast to the banner of the Lord of Hosts, in spite of the example of deserters, "though they be those of my own household;" through the blandishment of friends and the persecutions of foes, in the true spirit of a Hebrew maiden, I will live and die by my inheritance; I will love the strangers, in obedience to the command of my God, as well as in accordance with the dictates of my own heart, but I cannot become as one of them.

Our faith being firmly established, that the Decalogue and all the other commandments were delivered to our fathers for their observance and that of their children to the latest generation, therefore, may each child of Israel say, for *my* observance, proceeded from God; need we desire another motive for obedience? God commands—I obey. And what does not obedience comprehend? and how little, how much too little is it understood, and inculcated, and insisted upon!

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most of our teachers of religion? Well may the Psalmist exclaim, "There is none that doeth good, no not one." And if this was true in the days of David, how much more so in our own. So few is the number of those who fill themselves with the spirit of those commandments, which as a matter of habit are repeated without reflection, and observed without feeling; so few are those who make the word of God their study that their lives may be led by it. Yet it is the word of the same Eternal God who did communicate His will and manifest His presence to our ancestors. His protecting wing still hovers over Israel His first-born; and His presence is as surely with us now, as it was when we moved and sojourned by the pillar of fire and of cloud and were fed by the bread of heaven. We have ample instruction, let us learn to apply it; and scattering every doubt, let us seek out, and cling to, and live by the plain and holy precepts laid down for our guidance, to conduct us, as the pillar of fire and cloud, through the wilderness of life to the promised land of everlasting happiness. God of Abraham, of Isaac, and of Jacob, make perfect the faith of the children of the faithful. "Open our eyes that we may see wondrous things in thy law," and let this be shown in our lives.

Thus, in the devotions of the Israelite there need be no blind infatuation. His faith, while firm as a rock, need never pass the bounds of reason. In the plain and unchanging word of the God of Israel, who has said, "I the Lord change not," he may find a guarantee for his every act of devotion, a clear comprehension of the relations he bears to this great Being, and a sure foundation for all the hopes that he rests on Him. To conclude, I hesitate not to express it as my firm belief, that the life of a rational, devoutly obedient child of Israel, even now in our dispersion, would be crowned with all the blessings promised to obedience in our own God-given land; and that we see none so blessed is because by none is this grand and comprehensive doctrine of OBEDIENCE understood and practised. We may no longer offer sacrifices; but, "Behold, to obey is better than sacrifice, and to hearken, than the fat of rams."

I would remark in the first place, that the lady in question must either have read *Judah's Lion* with extreme carelessness, or else must have found the arguments brought forward in that story altogether unanswerable.

For the main part of her reply consists of the argument, that if the Jews were to be converted to Christianity, they would lose their national distinctiveness; and thus that both the evidence to the genuineness of the Bible, derived from their continued national existence, would be taken away, and the prophecies of God as to their future restoration, &c., be made to fail.

Now, one would have supposed that even the most cursory reader of Charlotte Elizabeth's work must have been aware that one of that warm-hearted writer's main peculiarities is the opinion that a Jew on embracing the faith of Christ is still bound to observe the law of Moses, and so retain his national distinctiveness. Grant that this opinion is true, and what becomes of the fair American's answer? And I would here most earnestly press upon the Jewish nation this view of the case. The editor of the *Occident* observes that he has not himself read *Judah's Lion*; and gives as his reason, that he supposes it merely contains the old round of arguments reiterated. But he is entirely mistaken. I believe that till the present time (though there have been Christian writers who have held that a Jew on becoming a Christian need not forsake the law of Moses), yet that no one has argued with the Jews on this ground; and therefore that the main question in the argument has usually been the perpetuity of that law.

But grant the perpetuity of that law; grant that a Jew on becoming a Christian remains a Jew still; assert, yea and prove from the scriptures, that he then becomes more fully and properly a Jew; that he then becomes more entirely a follower of Moses and the prophets; and I am persuaded no answer can be found. Then, truly indeed, when a Jew has become not a Jew only but a Christian also, the law of Moses becomes, instead of a dead meaningless form, a living, speaking witness of all the high heavenly truths of God. Priests become living images and representatives of the one Great Priest; sacrifices, acted remembrances, and speaking memorials of the great sacrifice; every feast, every ceremony a type and teacher of heavenly things. The long-expected Messiah, instead of a merely earthly and mortal deliverer to reign for a few years, and then pass away like other men, or even perhaps (as some Jews are said now to consider him), a mere fancy and mere allegorical symbol of peace and political privileges, becomes a Saviour, a king indeed: a Saviour who delivers from foes both within and without; from sin and Satan as well as from an Assyrian or a Roman; and a king glorious indeed, everlasting, whose dominion endureth throughout all ages; accessible, sympathetic, as man; almighty, immortal, the regenerator of all created things, as GOD, THE SON OF GOD. Now we would ask the fair writer in the *Occident*, we would ask all the Jews, which of your prized privileges do we take from you by this our Christianity? Do we take from you your scriptures, your law, your nationality, your covenant with God, your hopes of the future, either national or individual, temporal or spiritual? Nay, accept this gospel which we preach to you, and you become Jews indeed, true successors of the patriarchs and the prophets, true children of God and heirs of the promises. You will say we take from you the Unity of God. We deny it. I worship a God as much one, as any of you Jews do; and SEARCH AND SEE whether I do not worship the same God, with the same ideas attached to his existence and personality, as Abraham, and Moses, and David, much more nearly than you do. Is my God the God of the scriptures? the God of Abraham, Isaac, Jacob, and all the patriarchs? If so,—if I can prove it by the scriptures——why will you not worship him too, as I worship him? If he is not, *I* am content to renounce him.

Here, then, is a challenge, a fair open challenge; a challenge to Mr. Leeser, a challenge to his fair letter-writer, a challenge to all the Jews on the face of the earth. Is the God I worship the God of your scriptures? If he is, then do you worship him too; if he is not, then I am worshipping an idol, a mere man, and I will renounce him for ever. There is no alternative. You know it well; there can be no two true religions; two true Gods, one for Jews and another for Gentiles. Either my Lord is the true God, my Messiah the true Messiah, or I am living and going down to the grave with a lie in my right hand. Either you are shutting up yourselves from truth and the true God, or we Christians are idolaters and must perish eternally. Say not we have not the light. Have we not your scriptures as much as you yourselves have? If our religion is inconsistent with them, then are we self-condemned by our own admissions. We are not both right; either we are both wrong, or the one is wrong and the other right. Here is a question; come boldly forward and discuss it. You shall call on your God and we will call on our God. "Do the scriptures speak of such a Messiah as we believe in, or do they not?" I grant you your law, your customs, your nationality, your prophesied rights and glories; but I will not give up to you the truth of our Messiah and your Messiah, the Messiah of our scriptures and of yours. I say to you as Elijah said of old, "How long halt ye between two opinions? If Jesus be the Messiah then follow him. If he be not the Messiah, then let him and those who follow him be accursed together." But, blessed be God, I say, only follow out your own principles, let your lady letter-writer follow out her own words and her own thoughts, and she too must become a Christian. She talks of salvation by obedience; the blessedness of obedience; but does she obey? Let her be her own witness? She confesses that neither does she obey, nor do her own teachers even properly preach obedience. Let her ask her own heart; let any Jew ask his own heart. "Does he love God with all his heart and soul and mind and might and strength, and his neighbour as himself?" Let a man stand forth and tell me that he does,—that he has done so throughout his life,—and I will then acknowledge his doctrine of salvation by obedience. True; if a man obeys he shall be saved; but show me the man who has obeyed. Let him stand forth. But you say, God will forgive my sins. Granted. He has said that he will, and I believe him. But then here is salvation by *forgiveness* not by *obedience*; and it is this salvation by forgiveness which we proclaim. But has God said nothing of how he will forgive; whether by his mere fiat, or whether by certain means which he has made use of? SEARCH AND SEE. What mean all those sacrifices? What means the scape-goat? Can the blood of bulls and goats take away sins? or are they patterns and teachers of something greater than themselves, some true and really propitiatory sacrifice? Can a scape-goat carry away sins with him? Or was he a type of one who could do so? Could a mortal priest stand between man and his Maker? or

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was he a type of a true priest who can do so?

Show me any being who can be a true sacrifice, a true priest, a true king, except such as our Messiah. Are these things of slight importance, ye Jews? Nay, to us, they are our all. Are they of slight importance, Mr. Leeser? Are they of slight importance, O Jewess letter-writer? Let us hear your answers. Let us note your objections. Say what kind of a Messiah *you* expect, and let us state our objections to him. Show us, if you can, how a mortal Messiah, a mere man, can answer to the prophecies written of him. Show us that Abraham or Moses worshipped not a second person in the unity of God. In fine, show us that your notion of God is the true one, and we will worship your God, and none but such as your God, or else hear *us* and worship Him, who, as we declare, is at once *our* God and the God of *your fathers*.

THE GEOGRAPHICAL DIVISION OF THE ROMAN EMPIRE.

To the Editor of the Voice of Israel.

Sir,—The following remarks suggested by the letter of an "Inquirer,"* will not, I trust, prove unacceptable:—

It is, I judge, clear from scripture, that the *whole* of what was united in the Roman empire, is to be at last divided into *ten* portions; we have not the slightest authority for limiting this subdivision to the western part. The *ten toes* of the image in Dan. ii., the *ten horns* of the beast in Dan. vii., appear to take up the whole of the fourth monarchy in its divided condition; and farther, in Dan. viii. and xi., we see that the *four* parts of what once was the empire of Alexander, are *four* out of the *ten* in the Roman earth; for in Dan. vii., antichrist springs from one of the ten parts of the Roman earth, and in Dan. viii. and xi., from one of the four parts of Alexander's dominion, because these four are within the Roman limits. Your correspondent, "Inquirer," appears to see the necessary scriptural conclusions from the connexion of the viith. and viiith. of Daniel.

I do not feel any real difficulty in the revealed fact, that antichrist shall destroy three out of the ten kings, and yet that he shall have received the power of the whole ten. We must remember that the revealed history of the "man of sin," is not confined to one point, but we have his rise as set up by the ten kingdoms of the Roman world, his course in blasphemy and the exercise of satanic power, and also the *crisis* of his history. It is in this crisis that several of the supposed difficulties are found. It is then that he goes forth with great fury to destroy countries which have revolted from him; it is then that "Edom and Moab, and the chief of the children of Ammon," escape out of his hand.

If we were to take various points in the life of Buonaparté, we might state much greater difficulties as to the relation of various countries to France; thus we might speak of all the power of Spain having been given to France,—the king of that country being wholly submissive to Buonaparté,—and this might seem like a contradiction of the long and bloody struggle in Spain, from the taking of Pampeluna to the battle of Vittoria, and the imprisonment of the Spanish king and all the royal family. Observe the order of time, and all becomes clear in the history. Now, I do not think that there is any difficulty in the account which God gives us in the word concerning antichrist, which is at all greater than the contrast of the relations of France and Spain in 1805 and 1808,—a period shorter than that of antichrist's actings in blasphemy.

Your correspondent takes for granted, that we are to receive *literally* those things which the Holy Ghost teaches us in the word concerning this person; so do I; and I believe that it is one of the subtle devices of Satan to keep from the soul the true application of those scriptures which teach us of the closing scenes of this dispensation. It is our place as Christians, as those who know the redemption that is in the blood of Christ, to take heed to open our ears and our hearts to all that the scripture sets before us, whether it be what tells us of our blessings in Christ, or what warns us of the working of Satan and the evil of the latter days.

Yours very truly,
S. P. T.

Islington,
May 14, 1845.

* See No. 13.

REMARKS ON W. R. D'S. OBSERVATIONS ON THE XXIVth CHAPTER OF MATTHEW.

(Concluded from the Voice of Israel, No. 13.)

Sir,—I now proceed to consider the latter portion of W. R. D's. letter, namely, that contained in your 12th number, in which he attempts to show that in Matthew xxiv. "The Lord gives to Christian disciples a history of the world and a history of the church during the age of his absence from the earth." In doing this he appears to look upon the disciples and the church, as occupying precisely the same position, or in other words, to view them in the same aspect dispensationally, from the period when the Lord was personally present with them on the earth until the present day, and indeed onward until his return to the air, if not to the earth. He adduces Matthew xvi. 13, &c., to prove that the disciples there mentioned were the church, and very successfully too; I would only request him to observe, that I have not denied the fact of their being so, and proceed at once to trace out the varying aspect of the church as we have it set before us in the Gospels and Acts of the Apostles. To begin with the Gospel of Matthew; the church is put before us,

First,—As a little company of disciples gathered around the person of the Lord during his sojourn upon the earth. In this position and character they were the faithful portion of the nation, receiving him whom God had sent, and receiving him, are seen to be in communion with him. Had the Lord seen fit then to have made up his Jewels, such alone would have been found to have been his; they would have constituted the saved remnant—in fact the nation; for "the holy seed is the substance thereof," as such they were entitled to the privileges of the nation and were fit representatives of it, as waiting for the promised blessing. In this position the whole Jewish nation should have been found; in it they would have stood if they had held fast the beginning of their confidence steadfast unto the end: the literal children of Abraham would then have been partakers of Christ. If the whole nation had thus received the Lord it would still have been the Jewish nation; Christianity would have been the substance, the perfect thing of which the Mosaic dispensation was but the shadow. The reception of Christianity did not abolish Jewish character; the church was Jewish, as gathered previous to the dispensation which was afterwards committed to Paul the apostle.

Secondly,—The disciples were left in the place of the Jewish nation, having committed to them the proper work of the nation, Matt. xxviii. 16—20. "All power is given to me in heaven and in earth; go ye therefore and teach all nations *(all the heathen)*, &c." This will be the work of Israel when the grace of God shall have brought them to the confession of Jesus, as it did these disciples, Ps. xxii. 30.

Thirdly,—In the Acts of the Apostles, c. ii., &c., we find the disciples, or the church, receiving power from on high, according to the promise of the Father, and acting in testimony toward the Jewish nation, once more presenting Jesus to it as Lord and Christ, no longer present amongst them, but, as the one whom they had crucified and God had raised up. The nation, however, still resisted the Holy Ghost as speaking by the church, and so Israel was not gathered; this was as the Lord foretold in Matt. xxii. 4—7. Consequent upon this rejection of grace by the Jews we find

Fourthly,—The church acting in testimony toward the Gentiles, Acts viii. x., which, seeing that Israel was not gathered, appears not properly to have belonged to the dispensation committed to the eleven disciples; for we find both Philip and Peter directed by especial revelation; previous to which it would have seemed a strange thing indeed unto Peter, Acts x. 28; but the Lord thus used it after the nation had failed to receive him for the gathering of a remnant out of the Gentiles as well as from amongst the Jews; but though the Lord in his sovereignty thus used it as a means for the bringing a few to himself, as an established thing it was to be set aside for a season, and another dispensation was shortly to take its place.

Having thus far briefly traced what may be termed the history of the Jewish church, let us now pause to view the term "The Church," as connected with the dispensation of grace under which the Lord has gathered us, and is still gathering others, namely, that which was committed to the Apostle Paul. It should ever be remembered that as a dispensation this is entirely different to that which was committed to the other apostles previous to the Lord's ascension; God in his word, has carefully guarded it against any such admixture; we are told that it was given to Paul after the Lord's ascension, by revelation of Jesus Christ, and not received from man (Gal. i. 12);—not received from the other apostles, Jerusalem, or the churches in Judea (v. 16—23). That even the command to break bread and drink wine was received by him from the Lord, and delivered by him to the church (1 Cor. xi. 23). Now why, let me ask, was all this care manifested on the part of the Holy Ghost if the children of God are to confound the church in its Jewish form with that which is so carefully distinguished from it in the word of God? I should look therefore with much suspicion on any attempt to apply statements made in the Word of God respecting this later and intermediate dispensation to that committed to the eleven as W. R. D. has done in saying, that in Christ Jesus there is neither Jew nor Greek. If more proof be needed that the term "the church" is not exclusively applicable to any one dispensation it may be observed that in Acts vii. 38 it is applied to the Israelites in the wilderness. W. R. D., however, seems to apply the term "the church" to those gathered by the ministry of the twelve, and to those gathered by the ministry of Paul, indiscriminately, without marking the distinction so carefully pointed out in the word of God; the consequence of which is, he abolishes the peculiar character of each, by amalgamating the two.

Again, he uses the words "Christian" and "Disciple" as though they were merely ap-

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plicable to the true believer; but in addition to what has already been said of the different positions in which believers in Jesus from the days of John the Baptist hitherto have stood, the word *disciple*, as used in Matthew and Luke, will be found to have a still wider range, for those are comprehended in addresses to the disciples who had not true faith and would fail to realize the salvation of their souls. The case of Judas, Matt. v. 26, xviii. 35, Luke xii. 45, 46, are instances.

As the subject also, though more indirectly involves another point, namely, the grace of God and its working in reference to man: it may be well here to notice that for man to be the subject of grace it is not necessary that he should be savingly acted upon by it, for, "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation" (2 Cor. v. 19); which shows that the whole of mankind is in one sense under grace though man as an individual is not saved unless he is a believer in Jesus. The Jewish nation *was* the subject of grace, as is manifest in the Gospel of Matthew, and *will again be so* in a future period, previous to its conversion, as we learn from prophecy; whilst in Luke, mankind at large, comprehending even the ungodly and the vile, is the subject of grace. The whole world is *now* the subject of grace, but the Jews as a nation, not so (Rom. xi. 22), although, as individuals, the door of mercy is open to them as well as to others.

The foregoing considerations will, I trust, be sufficient to vindicate the assertions made in my former paper as to the disciples in Matt. xxiv. being addressed by the Lord as the Jewish nation, whilst in Luke xxi. he addresses them as a body of persons gathered around himself as the one whom the nation had rejected, although that, their national sin, was not then imputed. I would however, guard this statement by repeating, that when I stated that the nation was addressed in the persons of the disciples, I referred to the nation as it then was, and as it will be again after the close of this dispensation and previous to its conversion, the subject of God's gracious dealing; and that, as such, these things were predicted concerning it; and not as it was itself, *the rejecter of the Lord Jesus; or as it is* now, cast off for a time. The prophetic word in both the Old and New Testament shows plainly, that the people will be again gathered and dealt with graciously, as well as judicially, by the Lord previous and preparatory to their ultimate conversion and blessing.

The charges of W. R. D., however, demand in another respect a more particular notice. In one way or other he makes me to assert, or infers from what I have said, that "these persons (the disciples in Matt. xxiv.) no longer stand or hear as Christian disciples, but are suddenly made to *assume* the place of the Jewish nation?" "that they were" not representatives of "the church;" that "they were not disciples;" I cannot give him credit here for accuracy, the passages to which I suppose he alludes are the following, "The Lord then proceeds to answer their inquiries, and, as we understand, addresses them in their character of Jews, or the Jewish nation, transfering in a figure to them, a part of it, that which would happen to it as a whole, p.p. 63, col. 2, and "made to assume the place of the Jewish nation" p.p. 64, col. 1; he may if he pleases refer to the connexion of this latter sentence. He also remarks, "Surely it was most natural that the Lord should give them their own history as disciples, as Christians; and through them the history of the church during his absence, &c." Truely; and he did so; but it is in Luke xxi. and not in Matt. xxiv.

Again, he asks, "Did not the things foretold by the Lord in the former part of this chapter (Matt. xxiv.) occur to these very disciples?" I suppose he means here as far as v. 14, and more especially v. 6—14. Something has already been said about these verses as to this. Let us, however, examine two or three things contained in them. In verse 9 we read "Ye shall be hated of all nations" (πάντων τῶν ἐθνῶν *all the heathen* ἐθνῶν is plural). Now "these very disciples" were not previous to, or at the time of the destruction of Jerusalem, persecuted by the heathen, any more than the rest of the nation was, but it was by the *Jews** they were persecuted, and, as they have now passed away from this earth without encountering this particular persecution, or in other words, did not experience it in their Christian character, we must conclude that the instruction related to the Jewish nation of which they were a part as truly as they were part of the church; which nation, though now scattered, will be again gathered ere this prophecy will be fulfilled. In this way they were *representatives*, although still disciples and still Christians. Then we read, v. 13, "But he that shall endure unto the end, the same shall be saved."† How could this apply to those disciples *personally;* and how can it apply to us. They have long since passed away from earth, and ours is a present, as well as a future salvation. To the Jewish nation after the saints are caught up to meet the Lord in the air it will apply; their circumstances will be those of verses 9—12, and which are more fully revealed in other parts of the word; and during that period many of them will fall under temptation and evil, and so miss the salvation spoken of—namely, salvation for earthly blessing—that is the nation reigned over by the Lord and his saints. Then, in close connexion with this being *saved at the end* comes "and this gospel of the kingdom shall be preached in all the world," &c. Can the gospel which is preached to us be called the gospel of the kingdom? Is it not the name of Jesus, the *rejected* Son of God, who is now on his Father's throne waiting till *He* shall make his enemies his footstool that is preached to us, and our salvation a present one though the glory be future; but when the church shall have been caught up into the air, will there not remain a hope for the world? even that "a king shall reign in righteousness" (Is. xxxii. 1), and that the Lord shall be king over all the earth (Zech. xiv. 9, &c.); and we are here told that "this gospel of the kingdom," shall be preached before the end. These are insurmountable difficulties in the way of those who would apply even v. 9—14 of Matt. xxiv. to that church in any period subsequent to the rejection of Jerusalem of its past history; but no such difficulties are found in Luke xxi. which relates to the church, and to that portion of mankind, too, called Christians, or, as in this xxi. chapter, "disciples." The disciples in this chapter, I repeat, are made to represent the church in its largest sense, that is as bearing the name *Christian*.

In conclusion, I would suggest that the Lord Jesus Christ, during the whole period of his life and ministry, stood in relation to the Jewish nation as the Messiah; this relationship lasted until they cast him out and slew him; and he was preached to them even afterwards with a call to repentance, that their sins might be blotted out, &c. During this same period of time, whilst man was rejecting mercy, God was causing an under-current of grace to flow, which setting aside the wise, prudent, and self-righteous, was gathering publicans and sinners to himself. This he did in the first instance by presenting Jesus as the Saviour (See Luke iv.); next by the instrumentality of the dispensation left with the eleven apostles; and afterwards by that committed to Paul. That the teaching of the Lord Jesus Christ partook of both these characters, Matthew xxiv. and Luke xxi. compared will prove. Whether the truths of these two chapters were in any way interwoven in one discourse, or whether they formed two separate discourses I undertake not to say; but sure I am, the truths contained in them which differ literally, differ also substantially. But it is not merely as the teaching of the Lord Jesus that we have to read these chapters; it should by no means be forgotten that they are the testimony of the Holy Ghost to man, and to man in different positions concerning the teaching of Jesus. In thus testifying of the person, work, teaching, and sufferings, life, death, and resurrection of our blessed Lord, He has been pleased in His wisdom and grace to give four *different* and *distinct* testimonies, called the four gospels, which, in some leading particulars, are similar, but in many respects they differ greatly, even in parallel passages. The *words* in one gospel vary from those in another; and believing as I do that all scripture is not only given by inspiration of God, but that it is written in the *words* which the Holy Ghost teacheth (1 Cor. ii. 13), I desire to be preserved by that same spirit from losing sight of these differences, or so reading one gospel as virtually to abolish the other three. I regret that W. R. D. should have fallen into this error, for in p.p. 113, col. 3, in quoting Matthew xxiv. 9, he gives the latter part of it, "Ye shall be hated for my name sake," omitting the very words which give that text its peculiar character, namely, "of all nations." These words, if he had inserted them, would have shown that character. W. R. D. by thus putting the sense of Luke xxi. 17 upon Matt. xxiv. 9 virtually abolishes the latter; for, I repeat, the difference between them is not merely *literal*, but *substantial*.

With what reverence ought we to approach the word of God. How careful should we be *to apprehend with exactness each individual word*, for I believe the wisdom of God is greatly displayed in the striking applicability of the parts of it to the persons to and for whom they were spoken. How strikingly in the four gospels do we see the grace of God displayed toward man in four different positions or characters, namely, in Matthew, toward the Jewish nation; in Mark, the Jewish remnant in the nation; in Luke, toward mankind; but more especially keeping in view that portion of it called Christian; and in John, the children of God. I would affectionately request, as a brother in the Lord, W. R. D. to open the word, diligently compare these two chapters, or any other two or more portions, as for instance the parable of the sower, and let him ask of God to show him why his blessed Spirit has seen fit to write things so apparently alike, and yet when compared together so

* Comp. Matthew xxiv. 9 with Luke xxi. 12, and it will be seen that the former relates to the Jewish nation persecuted by the heathen nations *after* the wars, &c.; and the latter to the persecution of these disciples personally with the church, *in* the Jewish nation by the Jews, *before* any wars, &c. The words *then* and *before* are strongly contrasted, and should be observed.

† How different too, this is to Luke xxi. 36. Here it is an enduring *through* the trouble; but there, an escaping all that should come to pass.

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substantially different? Why, for instance, connected with the parable of the sower in Matthew, we have the parable of the wheat and the tares, that is the children of the kingdom and the children of the wicked one; whilst in Mark (c. iv,) we have the parable of seed cast into the ground, which, springing up, brings forth "first the blade, then the ear, after that the full corn in the ear?" and so on constantly throughout the gospels. Let him ask the Lord thus to instruct him, and I feel persuaded he will no longer pass inattentively over these variations, nor again charge those who observe them with *error, mistake,* and a *speculative* treatment of the word of God.

I am, sir,
Your's, &c.
E. Y.

THE CHASSIDIM.

(From the A. Z. des Judenthums.)

If the Israelitish inhabitants of Gallicia were to be classified according to the different religious sections into which they have divided themselves, the numbers would be found nearly as follows: 400,000 disciples of the (in your esteemed publication so often named,) Chassidim school; 25,000 apparently friendly to it, and 25,000 decidedly its enemies, and friends of advancement: and in consequence of this very unequal division of parties, it may fairly be asserted, that no corner of our country (Gallicia) can be pointed out, in which advocates more or less zealous, of Chassidim are not to be found, or in which its influence on life and manners may not be traced. The majority must always have the greater share of actual means at its disposal, which of itself suffices, in most cases, to influence the minority; but more especially when, as the Chassidim party invariably does, a union of sentiment is either taken for granted or expected to follow, where favours have been asked or granted. Those, therefore, who dare to express their sentiments freely, are either such who, favoured by fortune, feel themselves wholly independent of either frowns or smiles, or such as are so sunk in apathetic indifference towards all vital religion, as to belong more properly to the ranks of materialism than to those of Revelation. But the natural result of this disproportionate superiority in numbers, of a sect whose tenets and conduct are in direct opposition to right reason, is the degradation of Judaism; for its disciples no longer resemble the Jews which our old writings describe, neither are they such as have followed in the train of European civilization, but actual madmen, whose powers of mind seem so wholly perverted, as to set at defiance all attempts to bring them back to the paths of reason. What *bizarre* meanings do we not find forced upon the sacred Scriptures, not merely to justify, but to sanctify and render universal, Chassidical follies! But the most distressing part of the affair is, that they do not confine themselves to trying to convince, but, whenever they possess the power, *enforce* their senseless opinions, with a violence which permits neither resistance nor remonstrance, often punishing every attempt at such with unsparing cruelty; while their own extravagancies are exalted above the province of self-examination, by the pretended sanctity which they claim for all their actions. On this is grounded their daring assumption of infallibility, insurpassability, and other supernatural qualities; and hence, too, arises the persecuting spirit, which has often put them on a footing with the most ferocious animals, and the many vices which have reduced them to a still lower level. If, under such circumstances, any plan for improvement can be found among us, it must surely be reckoned one of the most wondrous effects of the modern spirit of advancement; and yet we need but look some fifty years back, and compare the then unbridled spirit of persecution and all the deep-rooted evils to which it gave rise, with the present moment, in which many truly orthodox Israelitish families are suffered to enjoy the advantages of an European culture, to convince ourselves that advancement has undeniably been made.

These observations, which the thoughtful spectator of society among us cannot fail to make, have probably given rise to the opinion that, however convinced of the lying nature of the Chassidim doctrine, it was better to offer it no opposition, but leave its noxious vapours to be dissipated by the sun of truth; and this would assuredly be an equally humane and philosophical determination (inasmuch as the friction of conflicting opinions is calculated to elicit the true spark of truth); but to this end both parties must agree to *prove* and *to be proved;* which cannot be hoped for from the Chassidim party, whose leaders have an interest in keeping up the delusion, and therefore neither permit opposite statements, nor submit to give explanations; shutting up the way to both, with the thunder of cursing and excommunication. Gallicia is, however, at present the only source whence the Chassidim partly draws its vivifying streams; and in every circle (government district,) the notorious Zadikim* are to be met with, who have again their Sub-Zadikim who act as their deputies and representatives in the surrounding congregations. Under such circumstances, it were indeed unpardonable to regard their doings with cold-blooded indifference. Not that we mean there is any hope of bringing them to a better mind, far less would we desire to see violent measures adopted to compel their reception of other dogmas, (in which external interposition could be avoided merely,) but we think the root of the evil should be struck at, and be begun with the young, in the hope, not of reforming the bad, but of guarding the yet uncorrupted from wandering into the paths of error; and to accomplish this, two very effective means are within our reach, the result of which can no longer be doubted. The first which naturally occurs is the erection, whenever circumstances make it possible, of elementary schools, which, if committed to the guidance of prudent and experienced men, would assuredly be speeedily productive of the happiest results, as we have daily proof how rapidly the sentiments of scholars mould themselves upon those of their teachers. And yet, undeniably desirable as the introduction of schools is, it is almost unattainable in *the first instance,* for every sudden change appears like an encroachment, and Israelites feel a proneness to resist

* We will here attempt to give our readers a short description of some of those persons, by which they may more easily be enabled to form a distinctive idea of our position. Rebbe Meier, in Pezemirzlay (in the circle of Brzerzan,) is chiefly distininguished by his remarkable stupidity. His expositions of the sacred scriptures betray the profoundest ignorance, and evidence but too plainly the sad fruits of error in the human mind; yet he seems to be more self-deceived than an intentional deceiver, distributes conscientiously the alms committed to his charge, among the poor, and is on that account highly respected, yet chiefly among the lower classes. Rebbe Simon in Jaraslow, (Przemyrzler circle,) was in his youth a tanner, and his miraculous gifts are limited, (as we have often heard even from his warmest disciples,) to the circumstance that although in common life he stammers to such a degree as to be wholly unintelligible, he recites the prayers in his official capacity with clearness and distinctness. He is ignorant and poor. Rebbe Hersel Meschores, (in his youth a tailor, afterwards coachman in the service of Rebbe Mendel, in Romanow,) celebrated for his paper safeguard (a sort of amulet) against every species of sickness, and by his impudence in demanding money, is the eldest of the seven now existing Rebbes, and enjoys an extraordinary consideration, possessing a numerous discipleship in Hungary. He married his children very advantageously, but himself more so; his third and present spouse became his under the following singular circumstances, which are however, well known throughout Gallicia. A young married woman lamented to him the indifference of her wedded lord, the cunning Rebbe instantly replied, "get a divorce and marry me!" The hint was sufficient for the pious disciple, who punctually followed the Zadik's command. Folks say, the lady is very beautiful, the Rebbe is sought to far and near, and they live in great harmony. Rebbe Chajin, of Kassow (in the Kolomar circle,) is a modern Rebbe, that is, he possesses the virtue lauded by the immortal Cato, he gathers money! How securely he counts on his influence with his disciples, may be gathered from a declaration he lately made, and which causes considerable sensation at present. A certain creditor of his, demanded payment of a legally drawn bill, (we know not the exact amount,) and as he denied the signature, the court of justice required him to do so upon oath. His avowed readiness to take the oath induced those who had witnessed his signing and some others, to remonstrate with him, to whom he replied, "Were I even to perjure myself, a hundred thousand Jews would still continue to honor and enrich me!" The Rebbe took the oath.

But all of these are eclipsed in riches and luxury by the Crœsus, who has taken refuge with us out of the jail of Krow. Since a certain confederation did not shrink from *using means* to persuade sixty Jews to append their signatures to a document which professed to be a certificate of the Rabbi Srulze's birth in Gallicia, by which he is now constituted a Gallician, a gloomy future opens before us, inasmuch as the country is honored in his person with the gift of a new Zadik dynasty, which has already entered the field by sharing the burthen of receiving money for his Zadik holiness, who in his turn does not neglect commending the sanctity of his offspring. The whole line of this ruling family is numerous, and therefore Gallicia is provided with Zadik, in all likelihood, for three centuries to come. Their dwelling resembles a well-frequented theatre, no home, no building, for whatever purpose erected, is empty, so great is the influx of Russian and Polish Jews; of which the greater part return without having accomplished the great object of their journey—the conversing with His Holiness;—and must content themselves with the payment of their dues, which they are often obliged to throw in at door or windows, being debarred entrance by the crowd. Those who appear in German costume find at all times easiest access, by which the dear good man effectuates a double advantage. His own immediate followers triumph in the illusion, that even those who make no concealment of their irreligion, have yet been forced to submit themselves to his miraculous power, while the Rabbi continues by his artful show of toleration and affability, to steal many a heart, which might have been able to bring forward propositions dangerous to his stability. Besides which, many of these visitors are well paid; one of the most popular writers in the metropolis was not, if report speak true, ashamed to let himself be bribed to silence. This Rebbe appears to me to be the greatest actor of the present day; his greatest talent consists in knowing how to be silent, to take money, and *when needful to give it too.* How very agreeable and lucrative he finds his present residence may be judged by the fact of his offering one of our merchants a large sum if he could obtain for him here the rights of citizenship, we trust however the attempt will not prove successful.

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whatever has even a shadow of compulsion. The sole remaining and, in my opinion, safe and certain means, is the following: Let the most influential congregations—as, for example, those of Lemberg, Tarnopol, Czernowitz, Zolkiew, Bzerzow, Brody, &c.; those, in short, who are most fully impressed with the necessity of a revolution in sentiment—come together, and form "An Association for the Diffusion of Useful Knowledge and Instruction among the Jews of Gallicia." The aim of the society would be, to place in all the smaller congregations capable persons to impart instruction, gratis, in Hebrew and the mother-tongue of the country; to keep a strict watch over purity and moral deportment, and correctness of language among the scholars, and to warn the young against both superstition and infidelity. Nor is this plan so difficult to be carried out as some may at first sight imagine; for, although, as I have already said, the great majority of the Jewish inhabitants belong to the Chassidim party, still there are to be found, even in the smallest communities, individual friends of enlightened advancement, who only yield to necessity in bearing with the present disorder, but who assuredly would not withhold their aid if an opportunity for acting with advantage should present itself. And how many are there not, even among the Chassidim class, who would gladly afford their children a better education, were a capable teacher within their reach! But perhaps the most difficult, though most necessary, question is, Are those who express a desire to see the Israelitish youth of Gallicia better educated, willing to make any sacrifices for compassing the object? Alas! it must be owned. our enlightened ones are too often regardless of their neglected, misled brethren! and would more readily contribute to the building of a church for any Christian confession, than come forward to aid their ignorant fellow-Jews! Cast but one serious glance upon the mischievous doings of the Chassidical Rabbis; visit, we intreat you, enlightened brethren, any one of them, and you will instantly be convinced of their mournfully abject state, in all that regards intellectual capabities or moral culture.

REPLY TO ALBAN'S LETTER IN No. 14, OF THIS JOURNAL.

We desire distinctly to be understood that in our reply to Oxoniensis, we had no intention to upbraid him with want of belief in the inspiration or authority of scripture. And if we have expressed ourselves there in a tone which might indicate as much, we humbly plead the primary object of this journal, which is not to set ourselves up as teachers in the church of God, but to bear, in our sphere, a humble testimony to the truth of God against those who, though they profess to believe, in reality do not believe the divine inspiration of scripture. It is with this end in view that we avail ourselves of the topics suggested by our kind correspondents.

We have gratefully received Alban's affectionate and christian counsel, as expressed in his letter referred to; but it is our sincere belief, that the passages he quotes do not at all bear upon the subject in question.* We trust we equally believe the eternal Godhead, kingship and priesthood of Christ; but, as far as we can see at present, we do not think that the Melchizedek who appeared to Abraham on his return from the slaughter of the kings, was more than a type of the one who is God blessed for ever, and that only because scripture does not say so; but, like our worthy correspondent, we believe Him to have appeared in person on the other occasions he refers to, because the scriptures tell us so. We had intended to continue the subject of Melchizedek; but seeing the controversial character it begins to assume, we think it better, for the present at least, to drop it.

* We must, however, notice here one passage quoted, which apparently seems to favor A.'s argument, viz.—Rev. xiii. 8, "whose names are written in the book of life of the Lamb, slain from the foundation of the world." We trust A. will not take this as too much assumption, when we say that the *comma* ought to have been put after *slain*, as it is in the printed Greek text, so that the ἀπό καταβολῆς κοσμου does not refer to the ἀρνιου του εσφαγμενου, from which it is separated *by a comma*, but to the γέγραπται το ὄνομα, &c.

REVIEW.

The Perpetuity of the Earth: a Discourse preached before the Premillennial Advent Association in the City of New York, Jan. 16, 1842; with Notes on the Millinarian Controversy, and Strictures on Professor McClelland's Manual of Sacred Interpretation. By John Lillie. New York: John Moffet, 110, Canal Street.

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This Mr. Lillie clearly perceives, and is thereby enabled to give an easy aud lucid exposition, not only of Rom. viii. 19—23, on which he founds his discourses; but of a multitude of other passages of scripture, which have been sadly mangled and obscured by the generality of expositors. In replying to the objections which have been adduced against those views of prophecy which he advocates, the author has infinitely the advantage of his opponents. We consider the discourse, with the copious notes attached, as judicious, and cordially recommend the volume to the attention of our readers, not doubting that even those of them who are most advanced in scriptural knowledge will profit by the perusal of it.

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קול ישראל

CONDUCTED BY JEWS WHO BELIEVE IN JESUS OF NAZARETH AS THE MESSIAH.

"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—Isaiah. xlix. 6.

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AN ANCHOR OF THE SOUL.

Our Christian readers are presented, in this and other journals, with accounts of the present movement in the Jewish community. But no extracts, however copious, can produce anything like the impression left on the mind by the entire perusal of a multitude of Jewish journals. In the one case, we have a distant view of the sea, and can only distinguish a few of the white breakers; in the other, we stand, as it were, on a rock that overhangs the raging surge, and behold its waves eddying, dashing, and foaming, in all the wild turmoil of a winter storm.

To attempt an enumeration of all the questions that at present agitate Judaism, would be as vain as to count the waves of the troubled sea. There are, however, four well-defined parties, occasioned by the separation of each of the great contending parties into two sub-divisions. The orthodox party is divided into those who reject all innovation, and those who wish to remove acknowledged abuses; while the two great divisions of the reform party may be distinguished as those who are afraid of doing too much, and those who are afraid of doing too little. When it is further considered, that the right and left wings of the reform army at least, are again subdivided, not merely into separate, but into hostile parties, who, during the intervals between the pitched battles with the enemy, fight among themselves, regiment with regiment, company with company, man with man—some idea may be formed of the confusion that now reigns in the Jewish community.

"Surely," say our sanguine Christian friends, "this state of things must convince the Jews that there is something wrong in Judaism, and thus lead to their conversion to Christianity." We have no such anticipations. Between dissatisfaction with Judaism, and belief in Christianity, there lies a wide gulf; and it is very unwise in Christians to lead the Jews to suppose this gulf may be crossed by a skilful leap. The majority of the Jews will do exactly as the majority of Gentiles would do in a similar case,—give themselves very little trouble about the matter. Each will, in due time, attach himself to one or other of the sections of Judaism, as inclination, modified by family connexion, and other circumstances, may lead him, will pursue the important business of his merchandize, and leave polemics to those who have a taste for them.

But while the great mass of the Jews, like the great mass of all other people and nations, are chiefly intent on the things of this present world, there are a considerable number even of those who are not actively engaged in the contest, who regard the present state of affairs with painful interest. Many who adhered to Rabbinical Judaism, had strong suspicions of the solidity of its foundation; but it had stood so long, that they were unprepared for its suddenly tumbling about their ears. They feel the pain and the awkwardness of confessing, that for generations past, their fathers have been under a delusion; that the Oral law, instead of being a revelation of the mind of God, is a mass of absurd and laborious trifling. It is deeply mortifying that the Gentiles should see and know all this; and that after the lapse of centuries in which the Jews have prided themselves on the unity and antiquity of their worship, they are obliged to set about re-modelling it entirely.

Among the class who feel thus, it is not unlikely that nominal Christianity may gain many proselytes. When a sect is closely bound together, and the interests of its professors are deeply interwoven, a man finds his worldly advantage in abiding by his sect; but when this union is broken, there will always be strong inducements to profess the dominant religion of the country in which he dwells; and when self-interest sees no objection to a creed, a powerful opponent is silenced. We are therefore not surprised to learn, that on the last Sunday in June, eight Israelites were baptised in Paris by the Abbé Ratisbonne; nor that the Abbé promised the *spectacle*-loving Parisians, another entertainment of the same kind ere long. Our French brethren may perhaps say, "You treat this with indifference because the Abbé Ratisbonne and his proselytes are Roman Catholics, and you are Protestants." We say, No; we receive such intelligence, not with indifference, but with grief; not because we are Protestants, but because Roman Catholicism, more properly entitled Popery, is not Christianity, but a spurious imitation of it.

Possibly some of our Christian friends may ask why we do not think nominal Christianity at least as good as modern Judaism. To this we reply, that it is a melancholy truth, that all wrong paths in religion lead to the same fearful abyss of eternal separation from the true source of happiness; and therefore in their ultimate results, all forms of error are alike. But so long as a man suspects, or knows, that he is in the wrong path, there is some hope of his seeking and finding the right one; whereas, when he mistakes the way a second time, there is less likelihood than before, that he will ever gain the true path. A change from Judaism to nominal Christianity, whether under the form of Popery, or of cold and formal Protestantism, is an event that gives us no pleasure. Many such conversions, however, we confidently expect. To those who have been tossed on the troubled sea of theological controversy, a religion decided by infallible authority seems to offer a quiet and peaceful harbour; while to the lovers of pleasure, the current religion of the day, whether Protestant or Popish, interposes no obstacle to the enjoyment of their selfish and worldly gratifications.

But there is a class very different from those we have hitherto mentioned, to which we desire at present more particularly to address ourselves. We mean the class of *thinkers;* of those who find time in the intervals of this world's business, to stretch their thoughts to the unknown future, to that state of existence beyond the boundaries of time, of which all men have some presentiment. The improved education of the modern Jews has greatly increased the numbers of this class. Education and refinement, it is certain, do not necessarily lead to the knowledge of God; but they lead to those habits of thought that are favourable for seeking after it, if properly acted upon from without. The mind that is incessantly

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occupied with low and grovelling pursuits may pass a long life with very few thoughts of what is to happen hereafter; but it is almost impossible for a mind to contemplate the wonders of creation, and the mysteries of Providence, without many anxious thoughts concerning the great First Cause, and its relations thereto. All false religions are opiates to still this craving of the human soul, in those seasons when neither pleasure nor business can lend their aid for this purpose.

The thoughts which naturally arise in the human mind in contemplating its own being, and position in the universe, are powerfully depicted by Schiller, when delineating the character of an infidel. "Time past, and time future, I behold shrouded by two dark, impenetrable curtains, that hang before both limits of human life; and which no living hand has ever drawn aside. Hundreds of generations have stood before these curtains with torches, vainly guessing what lies behind them. Poets, philosophers, and statesmen paint their own dreams upon the curtain that conceals the future; jugglers take advantage of the general curiosity, and create astonishment by the strange phantoms they produce. A deep silence reigns behind this curtain; none who have once entered therein return an answer to those who are without; like one calling into a sepulchre, man hears but the hollow reverberation of his own questions. Behind this curtain all must go; shuddering they lay hold of it, not knowing what awaits them on the other side."*

Human reason has discovered much, but never has it got a glimpse of that which most nearly concerns every human being. The proud infidel may, in his own estimation, be acquainted with "all mystery and all knowledge;" but when he has sported his little hour on the stage of life, he must "die, and go he knows not whither." He fears neither God nor devil; but there is one who can master him. Let him try his skill upon DEATH; let us see him overcome this great universal enemy; and then we shall begin to give heed to his theory of the universe. Oh! what a mortification to human pride! To spend a life-time in the pursuit of knowledge, and at the end to know nothing more of the future state, than that it is a dark abyss, into which he must shortly plunge!

To him who has learned by the wonders of creation, the "eternal power and Godhead" of the great First Cause, the inquiry must suggest itself: Has this Omnipotent Being made any direct revelation of His *will* to man? Besides the deductions He has enabled him to draw by his own reason, has He given man no more specific intimation of what is pleasing and displeasing to Him; above all, has He given him no light in regard to that future state, the reality of which he can not only infer from reason, but of which he has also a distinct presentiment?

* Schiller Samm. Werke, b. 11, s. 241.—Tübingen, 1819.

To this question the Jew answers, Yes; and the Christian answers, Yes. So far they are agreed. But the thoughtful and educated Jew, who has rejected the Talmud, has difficulties to encounter, of which at first he may not be aware. He will find that the Law, the Psalms, and the Prophets, form but the initiatory part of the revelation of the mind of God; that there is in them a constant looking forward to a time of clearer revelation, when the "parables, and dark sayings of old," (אפתחה במשל פי אביעה חידות מני-קדם, Ps. lxxviii. 2.) shall be clearly explained by the coming of the "Just One," the "righteous servant" (Isa. liii. 11) of the Father. He will find the Old Testament scriptures a record of laws broken, of blessings forfeited, of promises unfulfilled, of purposes apparently abandoned. We do not say that the Talmud affords any real help out of these difficulties; but the Jews have an undefined feeling that it does so. If a Christian presses hard upon a Rabbinical Jew with arguments in favor of Christianity drawn from scripture, he evades them by saying that the Christian does not rightly interpret the passage; that when taken with the explanation of this or the other Rabbi, derived from the Oral law, it bears an entirely different sense. Even though he may not be able to cite the authority in question, nay, even without any distinct recollection that such explanation exists, he can still take refuge under the general idea that Rabbinism affords a panoply that is impenetrable. If the enemy make some breaches in the outworks of scripture, he is still safe within the impregnable fortress of Rabbinism. But when his own friends have utterly destroyed the fortress, and he is left to entrench himself behind the outworks the best way he can, he will find that his position is by no means so strong as he formerly imagined it to be.

So long as a man's religion is something entirely exterior to himself, so long as there is no occasion to put it to the proof, he is easily satisfied that all is right. A pasteboard boat, nicely painted, might look well, and last a long time, provided it were never put into the water. The end of true religion is to bring men into personal and individual contact with God; while the religion of most men, savage and civilised, is a contrivance to avoid this contact; a refuge to flee to when such contact appears inevitable. Hence arises the confusion and disturbance when this refuge is interfered with. O how many are the refuges of lies to which man betakes himself, to evade the necessity of dealing directly with that God of love, who is ever pursuing him with the tender request, "My son, give me thine heart!"

We know enough of the feelings arising from the overthrow of old and cherished associations, to be able to sympathize deeply with the class of our brethren we are now addressing. We know the despairing feeling with which the question, "What is truth?" is then asked. We are well aware that this question, so uttered, is tantamount to the inquiry: "Is anything true, save these gross realities we can see and handle?" Dear brethren! you are tossed on the tumultuous sea of doubt; you see your Jewish brethren around you in the same helpless condition. The weapons with which you combated Christianity are gone; the weapons wherewith the deist combats it, are as destructive to Judaism as to Christianity. Yet Christianity, we can well believe, offers no inviting appearance to you. What is there in the mummeries of Popery, or the cold heathen morality of rationalistic Protestantism,* to satisfy the soul that is earnestly inquiring after truth? Yet land not, we beseech you, on the barren rock of infidelity; we can offer you "an anchor of the soul, sure and stedfast," (Heb. vi. 19.) with which you may safely ride out the storm, until calmer seas, and favouring gales, enable you to reach the haven of peace. "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son," (Heb. i. 1. 2.) This we affirm as a proposition we *know* to be true. Why will ye reject it without examination? We say not you must become a proselyte to such or such a faith; you must join this or that community, we ask simply that ye examine whether there be any truth in the statement that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," (John iii. 16.) The record that contains this completion of the revelation of God's will, is easily obtained; study it, we beseech you, that ye be not found "rejecting the counsel of God against yourselves." "He that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son." (1 John v. 10, 11.)

To us the curtain of futurity is no longer impenetrable; life and immortality have been clearly brought to light by the Gospel. Doubts and fears have vanished since we have found "an anchor of the soul."

On Sunday, June 29th, the feast of St. Peter, eight Israelites in Paris, abjured Judaism, and received the sacrament of baptism from the hands of Abbé Ratisbonne, himself a converted Jew. The Abbé concluded by inviting the spectators to another solemnity, at which several other young Israelites of both sexes were to be admitted into the great Catholic family.—*Weekly Paper.*

WRITTEN AND LIVING JUDAISM.

There is a great gulf between Judaism *written*, and *living* Judaism. The enlightened Jews feel deeply the want of harmony beween their worn-out usages and the exigencies of their present life. Dissatisfied with the forms that enwrap the spirit of their faith, and which some regard rather as the kernel of that faith, many of them sink into that religious apathy which is the curse of Judaism in our days.—*Orient.*

* This is principally addressed to our brethren on the Continent.

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THE CABBALAH.

The subject of the Cabbalah being one of those propositions which, from the commencement of this our journal, we engaged to acquaint our readers with, we beg leave to introduce it now with the following observations.

The Cabbalah as a system, whether true or false, must be allowed on all hands to be better known by name, than by its history, and the principles and doctrines which it involves; the knowledge of it being only confined to a few, as a little insight into its contents and nature will show. Nevertheless, as far as it is known, it is a system which, strange as it may appear, while it enjoys the highest veneration from the orthodox, and bears the ridicule and opprobrium from the sceptic Jew, is looked upon with interest by the Christian, who leans more or less either to the one or the other opinion. This variety of judgment can only be accounted for from the fact, that the Cabbalah, like all other tradition, is based upon some truths; but it is so overwhelmed with an accumulation of the rubbish of man's own imagination, that only a few portions of it can be discovered and recognized in their true nature and value; and this not without application and discernment.

The orthodox Jew, then, because of some truths he finds in it, believes it all; the sceptic Jew, because of some false and ridiculous maxims it contains, rejects it all; but the Christian, who uses the word of God as "a lamp unto his feet, and a light unto his path," "judges all things," exercising that discernment by which he refers everything to its right source, and allows it to occupy that place only which it deserves, so that after all his only authority is, "the holy scriptures which are able to make him wise unto salvation through faith which is in Christ Jesus."

But though the Christian does not thus need any part of the Cabbalah for the establishment of his own faith, he yet occasionally uses some portions of it in argument with the unbelieving Jew, in order to convince him of the foolish, extravagant, and, in many instances, unhallowed notions of those who profess to be his leaders; and some portions to prove to him their agreement with gospel doctrines, as far as they alike agree with the Old Testament scriptures. This will likewise account for the apparent inconsistency of Christians arguing both against and from the Jewish traditions in proof of the truth of the gospel.

But while this is true, it must likewise be owned that there have been some learned Jews who, though orthodox in all other respects, did not subscribe to the Cabbalah, at least not to the whole of it as a system; as Maimonides, Aben Ezra, Kimchi, Albo, Chisdai, and others, as will be seen in the sequel; and there are many more in our own day who reject the same from principle. Thus, for instance, has a work been published in 1823 by a learned and able Jew, *Peter Beer*, at Prague, entitled, "The history, doctrines, and opinions of all the Jewish religious sects which have existed and still exist, and of the esoteric doctrine or Cabbalah," * in which the author treats of the Cabbalah as an erroneous system. The work, however, is so systematically arranged, and so calculated to give the reader a correct Idea of the Cabbalah in its various ramifications, that we intend to give here large extracts in translation, and occasionally some notes of our own. His introduction to the Cabbalah being very concise, we give it here in full:

"INTRODUCTION TO THE CABBALAH.

The expression קבלה (Cabbalah) is derived from the root קבל, the significations of which are various. It expresses the idea of *accepting* or *receiving*, both in a physical (Est. iv. 4) and in a moral sense, (Job. ii. 10); and besides also signifies *to undertake*, (1 Chron. xxi. 11; Ezr. viii. 30), *to take upon oneself*, (Est. ix. 23), &c., and invariably with reference to the receiver. But *delivering over*, with reference to the giver, is expressed in scripture by the root מסר, used both in a physical (Num. xxxi. 15) and in a moral sense, (ibid. v. 6). Nowhere, however, in the Bible, is neither מסר nor קבל used with reference to an intellectual or any other oral tradition. Even in the Mishna itself, (Tract Aboth, I 1) where a tradition of the law is spoken of, the expression is, "Moses received (קבל) the Torah upon Sinai and delivered it (ומסרה) to Joshua, &c.;" but no mention is made of an *oral* tradition. The expression *Cabbalah* first occurs in the Gemara in the sense of an oral tradition, but merely with reference to laws and ordinances, or at all events, rules supposed to have been orally transmitted, by means of which the Talmudical additions which had become indispensable from the circumstances of the times, could be established upon scriptural authority. The idea of a *mystical* doctrine under the supposition of having been delivered by God to Adam, Moses, Ezra, or even Rabbi Simeon ben Jochai, to be connected with the expression Cabbalah, seems to have originated in later post-Talmudical times,† when such ideas had become more developed and systematically formed into a science.

Having proved that the root קבל has only reference to the receiver, and מסר to the giver or bestower, the Cabbalists, to give more sanction to the Cabbalah, which they consider as the greatest and holiest science directly come from God, would have done better if they had promulgated it under the name מסירה with reference to its origin from *God*, and not under קבלה with reference to *man* as the recipient. But it seems that they have designedly avoided the expression מסירה for a two-fold reason. *First*, because in the Talmud the root מסר is also expressive of the disgraceful accessory notion of *informer*, so that מסירה signifies likewise *informing* or *the tradeof an informer*, and the Cabbalists, therefore, took care not to degrade their most holy doctrine through an accessory notion already introduced among the people. *Secondly*, since the Talmudical expositions of the written law occur in the Talmud under the name *Cabbalah*, and had already attained a sanction among the people, the Cabbalists were desirous to promulgate their mystical doctrine under the same designation, in order to procure for it equal sanction and reception.

Their assertion, that God has directly committed a mystical exposition of the holy scriptures to some specially chosen ones, is based upon what they advance, that the plain literal sense in the scriptures is a mere covering under which the true sense lies hid to the profane, as under a veil, which only he can raise who has received the key to it*.

The Cabbalists declare that without this exposition of the mysteries concealed in the holy scriptures delivered by God to his distinguished favourites, there would be no difference between the holy and the profane writings: since in the latter we may likewise meet with marvellous events and doctrines of the purest morality. If, continue they, the angels, in order to appear to man were obliged to make themselves perceptible by assuming a covering comprehensible to the human senses, how much more God, the most incomprehensible of all incomprehensible beings, in order to represent himself to man, had to concentrate himself into a limited space, and likewise to embody his ideas and communications in word and writing. If on the appearance of an angel, a man would greatly err, if he took the covering in which the spirit presents himself for the proper being of the angel himself, how much greater is his error who stops short at the mere words and letters of holy writ, which usage and enlarged or limited ideas connected with them so frequently alter, and does not penetrate to the internal sense, as the most essential. The letter is dead, the spirit alone gives life.

They say, moreover, that holy writ consists of a composition of letters,† points and other visible marks, which correspond to the heavenly and hence spiritual emanations from the divinity, according to their various gradations, and represent the most multifarious effects of the primordial being in a perceptive sense.

* Geshichte, Lehren und Meinungen aller bestandenen und noch bestchenden religiösen Sekten der Juden und der Geheimlehre oder Kabbalah.

† Somewhere about the time of Rabbi Isaac Luria, as this expression has not been used before in such a connexion in any other work.

* We beg our readers to observe that the notion of *lifting a veil with a key*, is Peter Beer's metaphor, not ours.

† In the preface of the זהר (Zohar), as the chief source of the Cabbalah, it is said: Before God created the world, he conversed with the letters of the alphabet. When he had determined to create the world, all the letters of the alphabet presented themselves, the last coming first, and each besought God to begin with it the creation of the world. [For according to the cabbalistical opinion the world was created by the Torah or the Mosaic law, wherefore each letter prayed God that he

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The mere utterance of these perceptible characters already effects a movement in those heavenly intelligences, who stand in relation and connexion with them. If an expert Cabbalist connects in his thoughts, and according to the rules of the Cabbalah, the utterance of the heavenly signs with the heavenly intelligences corresponding to them, the latter are set in greater activity, and all his wishes are accomplished.

The precepts contained in the holy scriptures are doubtless to direct our will and lead us on to pious actions; but the performance of those actions has not only an influence upon our material world, but affects chiefly the higher spiritual worlds up to the highest regions of the spirits, and produces there love, harmony, and union among the most heterogeneous beings,* where properly the spring-wheel of the whole universe is placed.

Even man himself, as a microcosm עולם קטן or a world in miniature, with all his firm and liquid parts, his transpirations, which form an atmosphere around him, and all the chemical processes which pass within him, all this is a prototype of the higher worlds. Therefore says Job (ch. xix. 26) "In my body I discern God" *q. d.* all the animal and moral actions of man in the lower world stand in intimate relationship with the higher worlds which exist up to the divinity in a certain subordination. This mystery was also indicated to the patriarch Jacob by the ladder shown him as standing upon earth and reaching up to heaven (Gen. xxviii. 12). In all this then, as a whole, consist the mysteries of the Torah, for the sake of which alone God created the world. As regards the proposition that the Torah was the only purpose in the creation of the world, God is said to have already expressed through the prophet Jeremiah, when he says (ch. xxxiii. 35.) "Were it not for my covenant (The Torah), I would neither have made day and night, nor the ordinances of heaven and earth.*

For the mystical sense contained in the holy scriptures, and especially in the Pentateuch, the Cabbalists adduce as a proof, that very insignificant subjects are found in them which appear quite superfluous, *e. g.* That Naamah was the sister of Tuba-Cain, (Gen, iv. 21.) and Timnah the sister of Lotan (Gen. xxxvi. 32.); that Jacob kissed Rachel (Gen. xix. 11.); the enumeration of the governors of Edom, (Gen. xxxvi. 31.) &c. There are likewise to be found in the same many apparently superfluous repetitions, *e. g.*, the treble repetition of the prohibition of eating the kid sodden in its mother's milk; the presents which each of the twelve princes of the Israelites have offered on the dedication of the tabernacle, (Num. vii. 12—83.) Although they were all of equal quality and quantity, they are yet verbally repeated with each one separately, and the like repetitions there are many. Since then even a man of only ordinary information would not allow himself the like pleonasms and unnecessary repetitions, we would yet accuse God himself to have used them, unless we suppose that in each word of these scriptures, seemingly superfluous to the profane, a deep mystery lies concealed, to which the Cabbalah affords the key.

(To be continued.)

might begin the Torah with it.] The ת *Thau* came first and said: Lord of the world, let the world be created by me, [i. e. grant that I may be the first letter in the Pentateuch,] for I am the last letter in the motto of thy seal. [The Cabbalists suppose that upon the seal of God the motto אמת (truth) is engraved, and for the reason that, these three letters forming the beginning, middle, and ending of the alphabet consisting of twenty-seven letters, the final letters מנצפך included, are expressive of the name יהוה he was, is, and shall be.] God replied: Thy request can therefore not be granted thee, because thou art the last letter in the word מות (death). Thus all the rest of the letters presented themselves before God, and each gave its cause, why the Torah should begin with it, and each was refused by God for some opposite cause. Finally the letter ב (*beth*) appeared, to which God granted the request and began the Torah with *Beth* in the words Bereshith בראשית, because that letter is likewise the first in the word Berachah ברכה (*blessing*). This was a cause of great provocation to א *Aleph*, which represented to God, that, whereas it was the first letter in the alphabet, it was but its due that the Torah should begin with it. To appease this letter, God said to it: Thou art not wrong, my dear child, but since I have already bestowed that honour upon *Beth*, I can no more take it back; but as a compensation, thou shalt be the first of all the numbers, and the first letter in the ten commandments. For this cause the decalogue does indeed begin with the letter *Aleph* in the word אנכי *Anochi*.

* Which they call also סור זיווג אבא ואימא, by which they understand the *principium activum et passivum*, or the active and passive power found in all beings, and whereby every thing obtains existence.

* The passage evidently is here wrested from its context.

LETTER FROM JERUSALEM.

[The following extracts of a Letter recently received from a friend in Jerusalem, will, we doubt not, interest our readers.]

"It is not at all unlikely that should the Pope be made to resign his temporal powers, and confine himself solely to his spiritual office, to the effect of which a proposal is said to have been made to the Pope by the Austrian Government, Jerusalem may become, under such circumstances, the residence of the head of the Roman Catholic Church. Jerusalem, undoubtedly, is a more eligible spot for that purpose than Rome, which one connects with the seat of heathenism and mythological folly. This may not at all be a bad speculation for the Pope, who though feared to be joined as a monarch of an Italian state, would be joined as a resident Pope at Jerusalem. Nor is such a change in these latter days incompatible with the prophetic word of God. The man of sin ought yet literally to be found sitting in the Temple of God, where he is to show himself that he is God, 2 Thes. ii. In other words, anti-Christ must yet plant the tabernacle of his palaces between the seas, in the glorious holy mountain, Daniel xi, 45. The rise and fall of anti-Christ in the holy mountain will, it seems, take place within a short time of each other — the one shortly before, and the other at, the coming of Christ, when the wicked one, the man of sin, shall be consumed with the spirit of Christ's mouth. It is in the view of Jerusalem being converted into a religious centre, that Jerusalem will become, as the prophet describes it, "a cup of trembling, and a burdensome stone for all people, Zech. xii, 13. I have no need to refer to what Jerusalem, with its temple and high priesthood, have been to the Jewish people for many centuries, namely, an indissoluble bond of union; and though the temple and the high priesthood have ceased to exist these 1800 years, yet Jerusalem continues unimpaired to this very day, to exercise a mighty influence over the scattered fragments of the Jewish people, in uniting them into one compact body. The Greek church, as if by anticipation of that untoward event of the Pope being transferred to Jerusalem, has retained her Patriarch, who should have, according to ancient usages and regulations, left immediately after his consecration for Constantinople, and have left his empty chair behind him to be bowed to, and to gather dust on, till needed for the consecration of another Patriarch. Glorious things are spoken of that city of God, though now trodden down, prostrated, abused and made subservient to the vilest purposes; yet the time is not very distant when not only the destroyer, and they that made thee waste, shall go forth of thee, but also when the Gentiles shall come to thy light, and kings to the brightness of thy rising.

I joined lately a party of travellers in an excursion to the Franks' mountain, and cave of Adullam, both of which are situated within an hour's ride (north-east) of Bethlehem. The scenery of the greatest part of the way hither, especially that which is in the immediate neighbourhood of Bethlehem, is very lovely; cultivated fields, vine-yards, olive-yards, and gardens are stretching in every direction, while the distant hills, which can boast of but little fertility, add yet to the symmetry of the landscape, and fill the ambient air with freshness and fragrancy, which the odoriferous shrubs and aromatic plants with which the hills are covered emit in great profusion. I never before could appreciate so well the scriptural expression or simile used by Isaac in reference to the perfumed raiment of Jacob, "as the smell of a field which the Lord hath blessed," Gen. xxvii, 27, as now when winding through the thick wooded, and well-cultivated neighbourhood of Bethlehem, when every blast filled the atmosphere with the sweetest and most refreshing odours. The Frank mountain to which we first directed our ride is an isolated mountain, of a conical form, and of great altitude, overlooking the highest peaks of the mountains of Moab and of Judea. The view from it is both beautiful and

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extensive, bounded only by the distant horizon. The only object of interest immediately connected with the mountain itself, is the remains of a ruined castle on its top from the time of the Crusaders, the last place of their resort when they were driven out by the Saracens of every other stronghold in the Holy Land.

Instead of returning to the main road, which would have taken us to the cave of Adullam with little difficulty, we thought that by descending the southern declivity of the Frank mountain we should thereby shorten the distance. The consequence of such an expedient was to entangle us in a mountainous fastness in which we nearly lost our horses, and our hopes nearly also, of ever finding our way out of it. We were ascending and descending for hours together, the most frightful precipices, at times pursuing a trackless ravine, with perpendicular rocks of thousands of feet rising above us. The heat was intensely oppressive; we could easily sympathize with Hagar, in what it was to have the water spent in her bottle while a feverish thirst was raging. To crown our adventure, we nearly lost one of our company who volunteered to climb up a precipice to spy out some land mark. There, however, the climax of our difficulties terminated, the mountains soon after began to retire, and we found ourselves once more in an open and wide plain, there descrying a roving Arab, who by dint of a present, conducted us to the desired cave. You will remember that it was in the cave of Adullam that David encamped when he fled from the face of Saul, and where a number of persons to the amount of four hundred of such as were of broken fortunes and discontented minds joined David, who became captain over them, 1 Samuel, xxii. From the same cave, on some later occasion, we read of three mighty men of David, who were probably embued with the same spirit of confidence in God as their captain, sallied forth, broke through the host of the Philistines, who were then encamped in the valley of Rephaim, and drew water out of the well of Bethlehem, that was by the gate, and took it and brought it to David, 2 Samuel, xxiii, 13, 18. The approach to the cave is so dangerous and perilous, and when once in it, so safe and secure, that it at once explains why David selected it as one of his places of refuge, though the cave was in the face of his enemies, both of Saul and the Philistines. The path leading to the cave runs for some distance over a narrow slanting ledge of rock that projects from the middle of a precipice of some thousands of feet deep, and where only *one* can pass at a time, so that the one who happens to be at the cave's mouth, if he chooses, may set at defiance an enemy, let his strength and numbers be ever so great, for the least resistance of him who is in the possession of the cave would send down his enemies one by one into the giddy gulph below. The extent of the cave has never yet, nor could be, ascertained, in which not only four hundred, but a thousand times that number, might hide themselves in it unperceived and unsuspected. Numberless passages are branching off in every direction, and those passages again ramify to the right and to the left without any kind of order and regularity, and so on. To venture any distance into the interior of the cave, without having a clue to take you back, which is generally a string, one end of which is secured at the mouth of the cave, is to surrender oneself to a sure and premature death. We provided ourselves with *three thousand four hundred* yards of strong twine, and after fastening one end of it at the entrance of the cave, and leaving two armed servants to watch against the probability of its being cut asunder by some straggling Arabs, which would be literally cutting the string of our existence, we set out on our expedition, with lighted candles, allowing the twine to drag along as we went onward. We alighted in many chambers of various sizes, shapes, and appearances, and which fancy might picture magnificent cathedrals, palaces, amphitheatres, &c., the same being intervened by long narrow and low passages, which we had to crawl through, and on many occasions we had to be let down and drawn up again by Arabs by the aid of ropes. I regret that the lateness of the day obliged us to return after having expended less than one fourth of our twine, and right glad were we to find ourselves safely back at the mouth of the cave; for should the string have been broken by some accident, we might probably have been buried alive. It would require days and not hours to explore the cave, which tradition extends to Hebron, four hours distant. The cave, evidently, has been formed by the action of water, either previous to or during the Deluge; ripples like that made by water, are observable throughout the cave. Probably the apostle, 11th Heb., refers to David, amongst others of the Old Testament saints, who wandered in deserts, dens, and caves of the earth, nor is it improbable that David in this cave composed the 57th and 142nd Psalms, as the headings imply. What support must David have derived when driven to look for safety in flight and concealment, from the assurance of God's mercy and faithfulness, which he so touchingly celebrates in the close of the former Psalm; "For thy mercy is great unto the heavens, and thy truth unto the clouds," Ps. lvii, 10.

You will learn from the public prints of the sad state of the country, especially Mount Lebanon, where the Christians and Druses are exterminating each other; being professedly a religious war, at least on the part of the former, it may spread over the whole country, and a massacre of the whole Christian population may ensue. May He who set bounds to the raging sea, set bounds to the wrath of man."

THE JEWS IN HOLLAND.

Sketch of the principal subjects treated of in the "History of the Jews in the Low Countries," by H. J. Koenen.

(Continued from the Voice of Israel, No. 5.)

The period commencing with the Stadtholderate of William III., and comprehending the many years of war and agitation which formed so important an era in the annals of Protestant Europe, was not of less consequence to the interests of the people of Israel, especially in Holland. One remarkable feature, hitherto much overlooked, was the support afforded to the cause of liberty in Europe by rich and intelligent Jews. In Charles the fifth's time, when the almost irresistible House of Austria threatened the civilized world with its aggressive and ambitious despotism, the sons of Jacob, who were excluded from most of the states swayed by its sceptre, evinced from the first a lively sympathy with the provinces engaged in the arduous and persevering struggle to emancipate themselves from the Spanish yoke. The magnanimous but fruitless attempt of John Joseph Aliquez, which has been already mentioned was, we may say, the first movement in this direction. At a later period the ambassadors of the Barbary states, who were almost always Jews, kept up intimate relations with the rising republic, in order to maintain a consentaneous opposition to the all powerful dynasty of Hapsbourg.

It is very probable that the journey of the famous Manassé Ben Israel, which has been seemingly much misunderstood, was not entirely unconnected with the resistance offered by the two republics of England and Holland to the overweening despotism of the Bourbons. For it is well known that the sagacious Cromwell, who constantly stood forth as the defender of protestantism against the menacing predominance of Jesuitism and Rome, and who took so active an interest in behalf of the persecuted Vandois, habitually availed himself of every tendency favourable to the liberties of Europe. After the return of the Stuarts to power, the honourable task of upholding these interests devolved on William III., the great opponent of Louis XIV. on the stage of European policy.

The author proceeds to give a circumstantial account of the influence exercised on William's great political system by skilful negociators chosen from amongst the Dutch Jews. Many members of the distinguished family of Belmont were thus engaged; as also an Israelite named Machono, and the Baron Lopez, Suasso, whose immense fortune contributed a loan of two millions for the preparations of the Prince of Orange's expedition into England; and many other Jews of intelligence and opulence distinguished themselves by similar deeds during that eventful period. A half century later, on occasion of a fresh

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invasion of the French armies on the territory of the republic, the co-operation of a rich Israelite rendered a most signal service to the state. The Jew Isaac de Pinto, who so ably defended his brethren from the odious and malignant attacks of Voltaire, made a large advance to the public treasury; so that the Receiver General wrote to him afterwards, "You have saved the state." Nevertheless, when by the treaties of 1756 and 1757 an alliance was effected between the houses of Bourbon and Austria, along with a recognition of the neutrality of the United Provinces, this influence of the Dutch Jews in European politics entirely ceased.

Our remarks so far have been directed solely to the Jews of Spanish or Portuguese origin, who, in the 17th century became so conspicuous in the United Provinces.

The Jews of German origin were not till a later period allowed a free settlement of their communities with houses of prayer in the low countries; and it was only in the second half of the 17th, or in the 18th century that their position became a permanent one, though still varying as to the degree of favour they enjoyed. Their first regular establishment at Amsterdam dates from the time when the community received the addition of some Polish Jews in 1655 and 1656. These obtained permission to erect a separate synagogue; and this privilege was extended to the German Jews, until their increased familiarity with the language of the country led to their union into one body. At the same time, the commerce with East Friesland, and particularly with the commercial city of Emden, had attracted many German Jews into that province and Groningen, whose numbers greatly increased during the subsequent century.

M. Koenen sets in a strong light the zeal which the reformed church of the United Provinces displayed for the conversion of the Israelites who dwelt in those countries. As early as the year 1619, the National Synod assembled at Dordrecht, addressed to the States General a petition requesting them to take such measures as were needful to prevent any perils that might threaten individual Christians from their efforts in proselytising amongst the Jews.

Some years later a professor's chair was appointed in the celebrated university of Leyden, with the title of Professor Controversiarum Judaïcarum, to defend the Christian verity against the controversial spirit which the Jews displayed. The learned Professor Constantine L'Empereur, lord of the village of Opoyek, a distinguished man in society, and remarkable for erudition and eloquence, took upon himself this office, which he discharged with much credit both by public courses and by controversial works, which are justly celebrated. At that epoch the efforts of all the principal theologians of Holland were directed to the opening up of paths that might lead the Jews to the acknowledgment of their promised Messiah. Frederic de Spanheim, the father, (of Geneva) with this view published his "*Dubia Evangelica*" in 1644, and the pious Witsius, in writing his "*Judæus Christianisans*" endeavoured to prove that a Jew who truly believed his own religion, did by that very act admit the fundamental principles of Christianity. And lastly, the learned professor Hornbeck gloried in being the most devoted friend of the ancient people of God. "We owe many obligations," he writes, "to various nations; but to the Jews we owe every thing." 'To the Jew first, and likewise to the Greek.' The prayer of the church, the desire of all the faithful is that the Jews should be aided, raised out of their degradation, and above all evangelized. It is to this end I direct all my writings and my unwearied labours; it is this that I inculcate on the rising generation, both by my example and my incessant exertions, desiring to devote to them my time, my strength, and my studies."

Those efforts and devotedness were not fruitless. The rising generation trained in this worthy professor's school, deligently addressed itself to the task of evangelizing the Jews. This important concern engaged the attention of the synods of Dordrecht, of Delft, and of Leyden, which were held in 1676, 1677, and 1678, the zeal of the national church having revived during the calamitous period of 1672, when the very critical position of the republic had been the means of calling into fresh activity the dormant spirituality of Christians. The first founder of these synods devised a scheme for promoting the conversion of the Jews in their country, which may profitably be noticed as exemplifying the very lively interest then felt by the church in the duty of conveying the gospel of God's grace to that ancient people of the promise, from whom we first received the good news of salvation.

1. The churches should be invited to join in public and private prayers to God for the conversion of the Jews, pleading his unfailing promises; a measure calculated likewise to impress on Jewish minds a conviction of the sincerity of desire amongst Christians to see them brought to a participation in the blessings of salvation.

2. In the second place, care should be taken for the removal of the numerous scandals prevailing amongst Christians, which had a tendency to delay or hinder the conversion of the Jews; particularly

"The superstitions and idolatries of the papists, which were especially repulsive to the Jews, who regarded with horror the worship offered to images, or to any creature.

"The profanation of God's holy name.

"The want of fervour and reverence during devotional exercises, particularly on the Lord's day.

"The schisms, the vain disputes and dissensions in religious matters.

"The contempt, or the want of interest for the prophetic word.

"The popular prejudices against the afflicted people of God, the aversion and injurious treatment often displayed towards them.

"The irregular lives of Christians, especially of ecclesiastical persons.

"These preliminary cares are indispensable," continues the document from which we quote, "and above all things it is needful that each one should zealously reform himself, ere he applies his energies to the conversion of the elder-born brethren.

3. Public and private conferences of learned and faithful men with the rabbis, on the holiness of God, on his law, on the sacrifices and the types of the Old Covenant, on the nature and the differences of the two dispensations, on the designs of God in the exile and dispersion of the chosen people, &c., &c.

4. A more thorough study of the Hebrew tongue, and of Judaic controversy to be recommended especially to the pastors in towns frequented by Jews.

5. Frequent lectures carefully prepared, to be given by the professors in academies on our controversies with the Jews.

6. The students receiving a pension from the state should be drawn to the duty of entering largely into the studies which would prepare them for the work of evangelizing the Jews.

7. The publication and examination of the rabbinical writings, in order to a better acquaintance with the manner of treating the principal religious questions prevalent amongst the Jewish doctors.

8. To consider the means adapted to remove and prevent the injuries which Jews might be inclined to inflict on such of their brethren as are disposed to make a profession of Christianity.

AN EXAMPLE FOR HEIRESSES.

From the Archives Israelites.

The foundation of the Jewish public schools in Bordeaux, is the work of a woman. A young and rich heiress, possessing a superior and highly cultivated mind, to whom the world offered its flattering incense, has devoted herself by choice to a mission which requires a continual course of self-sacrifice. She supplies herself the deficiency of teachers in her rising school, opened for poor boys, and administers to their barren minds the first elements of culture. Her principal object was to initiate into the eternal truths of religion those souls whose ignorance shut them out from a view of its glory. To the different classes in succession she addresses her exhortations, encouraging and stimulating their zeal; her lofty demeanor, her countenance beaming with benevolence, everything concurs to give her that winning influence and authority so needful in the work she has undertaken, of founding free schools; and all that is required of her co-religionists, and the friends of the Jewish people, is to carry forward the work by their prompt and earnest support.

We lay this example of a Jewish heiress before our professedly Christian heiresses.

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NOTICE TO CORRESPONDENTS.

Received: C. F. C.; E. M.; Vox Dei; Eunomus; a Christian Brother; ΦΙΛΙΣΡΑΗΛ,

We thank C. F. C. for his friendly communications and wishes; but we do not apprehend that many of our readers agree with him in wishing the "Voice" to be greatly enlarged. In these busy days, *brevity* is a great recommendation to the majority.

It was not to E. M.'s views on the 24th of Matt. that we alluded, but to his views on the Trinity expressed in a previous letter. We have no objection to insert any concise and pointed objections to the views contained in any of our articles; but lengthy papers in the shape of criticisms upon such articles would neither be profitable nor agreeable to our readers.

We agree generally in the sentiments contained in the paper signed "Vox Dei;" but do not consider it suitable for publication. The same remark applies (though with some limitation as to agreement), to his second letter.

The communication of Eunomus was not acknowledged last month because it was in type, ready for insertion, but postponed for want of room. To prevent disappointment to correspondents, we may mention, that letters or books received after the 20th of the month, are not acknowledged until the next paper.

BOOKS RECEIVED.

The Jew.
The Egyptian.
The Last Days.

Orders for stamped copies, to the Publisher, must be accompanied by pre-payment, which may be made in POSTAGE STAMPS.

THE VOICE OF ISRAEL,

FRIDAY, AUGUST 1, 1845.

LETTER FROM A JEW OF FLORENCE.

[The following Letter was addressed to the Jews, by *Rabbi Moses Scialitti*, a Jew of Florence, in the year 1663. Our readers will believe there are some of his arguments, those of a cabbalistic nature, that we set no great store by; but we think the letter interesting as exhibiting, when compared with more modern statements, the working of the same truth on different minds, and in different periods.]

BRETHREN,

The grace of God the Father, the love of his only begotten Son the Redeemer, and the influence of the Holy Ghost, which both enlightened my understanding, and mollified the hardness and obstinacy of my heart, and brought me to the truth of the holy gospel, and lively faith in Jesus Christ our blessed Saviour. The same love, the same grace, and the same lively faith in Christ, I so much the more desire, by how much the more I see myself come out of darkness into light; from lies to truth; from the dreadful wrath of God which hangs over the heads of unbelievers, to the true and eternal joys promised to the faithful. "If ye shall be willing and obedient, ye shall eat of the good of the land; and if ye shall refuse and rebel, ye shall be devoured with the sword," Isa. i. 19, 20. Open, therefore, the eyes of your understanding, my brethren, and embrace, own, and believe, in this Christ the true Messiah, the true and only Son of the eternal Father; true God become man, only to satisfy His justice for mankind; the true cause of our salvation; and lest ye should believe, that this resolution made by me, (through the grace of God and his only Son Jesus Christ, whose faith I embrace,) were a mere madness or fancy, or a vain resolution, either out of despair, covetousness, ambition, or to procure unto me the favour of some great prince; truly no, it is a mere motive of truth, so much the more clear by how much the sun is above darkness, the light above obscurity: and I declare unto you, that I find myself in this truth so satisfied, as if I were returned from death unto life. The which I shall prove unto you, my brethren, not only by the faith which I have in Jesus Christ, not only by the law of love and life of promise which he hath left unto us, (the which makes manifest unto all the world, that it cannot be but a divine law,) but so purely and so clearly, I promise to demonstrate it unto you, תורה משה *by the law of Moses*, by the prophets, and by the words of חכמים *the Rabbis*, that I am certain that ye shall not be able to forbear confessing Him, unless by the hardness of your hearts ye be hindered. Pray, therefore, unto God, that he would grant you that which he hath promised by the prophets: "And I will take away the stony heart out of your flesh, and I will give to you an heart of flesh, &c., and cause you to walk in my statutes, &c." Ezek. xxxvi. 26, 27. to the end that ye may understand and apply yourselves unto the light brought unto you by me, with evident reasons; and I hope in this, my good Christ, the true comfort of my soul, he will give me his grace, that my words may prove effectual in you; for I know ye shall not be able to answer, neither will ye have any starting hole, to stop or fly from the arguments which I shall allege unto you, which shall be grounded all of them on the Law of Moses, as aforesaid; or on Rabbinical texts, unto which ye give so much credit, that ye say, "*who shall not observe their words deserves death.* Let us come, then, to the point.

The knowledge which, from the prophecies, is discovered of the coming and faith of Christ, would require much time and place to explain, by reason of the difficulty of the matter, therefore we will touch only some part (deferring the enlargement to the book which I am making of the Exaltation of the Faith of Christ in the religion of the Catholic Church,) by the proper place of the Rabbis and Cabbalists. First, I will prove to you how *the Law of Moses* was to have an end, and not to be eternal; and this I prove to you out of Deuteronomy xviii. 15. "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me, unto him ye shall hearken." Tell me, brethren, have not ye that word: "There hath not been in Israel a prophet like Moses?" Deut. xxxiv. 10. Thus, then, do I frame my argument; God promiseth that there shall be one Prophet (*shall rise up*), an affirmative word, as Moses (*like unto me*); there hath not been any of the prophets of his degree, as the Rabbis say in the Talmud: "All the prophets have prophesied in a looking-glass as in the dark, and Moses hath prophesied in a looking-glass as in the light," thus setting forth the quality of Moses, and that there hath been no prophet so great as he. Then, if he hath not been, he was to be, for to keep the Divine promise; and who was it? Christ. And therefore he says, "like to me;" *like to me* in giving law. As I give you law, so is He to give you law; and therefore now I command you, "and to him ye shall hearken." And not only this, but proceeds to say (v. 19) "whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him." Observe, my Hebrew brethren, that in the keeping of the first law, the text saith, "Cursed be he who confirmeth not the words of this law to do them." And not doing them he lies under a curse. But by this change and new law, it is not enough to lie under a curse; but the text saith moreover; "I will require it of him;" where ye see clearly proved to anybody of understanding, that this change of law was to be. By your own Rabbis (though among Chrisrians it be taken but for a slender authority,) I will prove it unto you by what they say: namely, *Because the hog is called* חזיר (which is derived from the verb חזר, which signifies to *return*,) *only because its end is to return*; a time is to come when it will be lawful to eat it. O how, according to yourselves, brethren, hath this Rabbi spoken prophetically, saying, a time will come, that although a hog be by a clear text of the sacred scriptures of the Old Testament, not to be eaten, as he saith, "and the swine, &c. of their flesh shall ye not eat," yet that it will be lawful to eat of it. And what else will it signify, only that by the coming of our Lord Jesus Christ the law is by him renewed, grounded upon the first precept given by God unto Noah, which says, "Even as the green herb have I given you all things," Gen. ix 3. All is lawful for you to eat; the hog returned once again unto its former condition, that it should be lawful to eat it. Where it is seen that, as well by the sacred text as by the sayings of the Rabbis, his law was to have a change and a renewing.

The third proof, that not only it was to be changed in corporeal things, but also in divine and spiritual; I will prove it unto you by מדרש *the Rabbis*, when they say, "*They have demanded of the Divine Law what deserveth a sinner, what punishment must he have? Answer. That he bring a sacrifice, and he shall be pardoned. They have demanded of God himself what deserveth a sinner, what punishment must he have? Answer. Nothing else, only repentance, and he shall be pardoned;** proving it

* These sentiments of the Rabbis rest on good and scriptural grounds, and deserve particular attention. According to the law, it is necessary, in order to obtain forgiveness, that the sinner bring a sacrifice, see Leviticus, chapters 1st, 3rd, 4th, 5th; and read particularly chapter 16th. "And on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." "The life of the flesh is in the blood: and I have given it you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul," Lev. xvii. 11. This is the voice of the Law. But the voice of God, speaking by his prophets, is "Behold the days come, that I will make a *new* covenant with the house of Israel, and with the house of Judah: *not according to the covenant* that I made with their fathers in the day that I brought them out of the land of Egypt. . . But this shall be the covenant that I shall make. . . . . I will put my law in their inward parts, and write it in their hearts, &c. . . . . for I will forgive their iniquity, and *I will remember their sin no more.* Jer. xxxi. 31—34; also l. 20. Ezek. xvi. 62, 63; xxxvi. 25—27. Hos. xiv. 2, 4. "I will heal their backsliding, I will love them

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from the verse in which David said, "Man and beast shall God save," Ps. xxxvi. 7.

What else can be declared by your Rabbis themselves, but that a time was to come when there should not be any need at all of sacrifices of beasts or animals for the remission of sins, but only bare repentance, since that sacrifice was nothing else but the figure and type of the sacrifice of Christ, the particulars thereof I refer to another place. It sufficeth hitherto to have proved unto you by reasons evident, powerful and clear, that this your (and my former) law was to be changed.* Therefore if it be true, as I have proved, that this change must be, it cannot be by any other than by this second law of charity and grace, of our Lord Jesus Christ, who is the Messiah and God, and the Son of God, in one and the same person. But first, I will prove unto you the qualities that the Messiah is to have, that not only he is to be man born of a woman, but God himself in essence, and His Son by generation; and this with brevity, that I may not be tedious, deferring the full enlargement of the same to my next work.

That he must be God himself. I prove it unto you by what the prophet saith; speaking of the Messiah, he says, "And this is his name whereby he shall be called, the *Lord, our righteousness,*" (Jer. xxiii, 6.) and in another place, "And this is the name wherewith he shall be called, the *Lord our righteousness.*" (xxxiii. 16.) Well, ye know, my Hebrew brethren, that this name of Jehovah, that is יהוה *Lord,* cannot be given, nor is it ever given, nor is it found written, but for the proper divine essence, as your cabbalists do say, i. e. the מקור *vein and source* of all sacred and divine names; and is called by them שם העצם *a proper name,* and *essential name,* and others they call them כנוים *surnames,* which may be found written with profane significations, as *Eloim* אלהים which may signify *idols or judges*; or *Adonai,* written in this manner אדני which may be interpreted profanely for *my Lords,* but yet when this name is written with this word יהוה *Jehovah,* it cannot be allowed otherwise than sacred, holy, and for divine essence itself. Then if the Messiah is called by this title of יהוה *Jehovah,* he must be God himself, and not an ordinary man.

I observe also, brethren, that the prophet Isaiah speaking of the Messiah, and of the names by which he is to be called, saith, "And his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace," (Isa. ix, 6.) O grand titles! And among the rest אל גבור *the mighty God,* spirituality אל *God,* and humanity conjoined גבור (deriving from the name גבר which signifies *man.*) Observe, that ye shall not find in all the sacred scriptures any particular person entitled אל *God,* (with this word) only the Messiah, which was to come, for whom had been spoken all the prophecies which have been in him fulfilled. Thus, then, the Messiah is not only to be corporeal, as ye believe, but corporeal and spiritual both, אל גבור as if אל גבר *God and man.*

And it was reason, brethren, that it should be so; for if we shall go about to consider the work that this Messiah came to do, and whence it proceeds, we shall see, that it was not expedient that he should be mere man; for this Messiah proceeds only, as well ye know, by occasion of the curse given by God unto our first father Adam, for the sin of the fruit, having said unto him, מות תמות, for ye well know where it is spoken duplicately, *by dying thou shalt die,* it is interpreted by your own very Rabbis, that it treats always of two deaths, that is, death spiritual, and death corporeal or temporal; so that to the end that the world should not perish for this great sin, the mercy of God hath found the means for to appease his justice, and to save the world from this נחש הקדמוני, *diabolical serpent;* for ye know well what the Rabbis say, *He is the serpent, he is the wicked temptation, he is the devil, he is the ambassador of death, he comes down and tempts, he riseth and accuseth, he descends and takes the soul.* So that this serpent is nothing else but diabolical temptation, for God promiseth to put hatred betwixt this serpent and the seed of the woman, insomuch that he saith, "He shall bruise thy head, and thou shalt bruise his heel:" what else can this clearly signify, with the foundation, as I have expressed unto you, of spiritual death to which Adam was condemned, the which, as ye know, must cease with the coming of the Messiah, as your Rabbis say, *In the time to come the Divine Majesty will take the wicked temptation, and behead it before the righteous,* to the end there may be no more temptation nor spiritual death; but the remedy of all the evils, as well temporal as spiritual, which flow from sin, might be obtained by the coming of the Messiah; and for these so great effects a mere man was not sufficient, and therefore he was to be God and man.

And the benefits of his coming were not to be extended to the Hebrews alone, but to other nations also; that all the world might be united in the re-union of one law and one faith, and attain salvation thereby, according to the prophet Isaiah, "The people that walked in darkness have seen a great light. They that dwell in the land of the shadow of death, upon them hath the light shined." ix. 2, and then it follows, "for unto us a child is born," ver. 6., which ye know well, to be a prophecy of the Messiah, as I have already declared. And according to your account of דרך רמז *the mystical sense,* ye know the Rabbins say, that "*there is one signification in the writing, and there is one signification in the reading,*" which being granted, let us consider the following verse, "Of the increase of his government and peace there shall be no end." In the word למרבה *of the increase,* it must be observed that the *mem* ם *finalis* is in the midst of it, an extraordinary unusual thing, and never allowed by any rule.* Let us observe then, that this *mem* is a numerical letter denoting the number 600. And from the time of this prophecy of Isaiah to the birth of our Lord Jesus Christ, are just 600 years according to the following computation:—Uzziah reigned 52 years, Jothan 16, Ahaz 16, Hezekiah 29, Manasseh 55, Ammon 2, Josiah 31, Jehoiakim 11, Zedekiah 11. The captivity of Babylon lasted 70 years, and the second temple 420; which are in all 713. Now if we take away 40 years for the former part of the reign of Uzziah before Isaiah began to prophesy, and 33 years for the time during which our Saviour lived upon earth, and 40 years more for the time from his passion to the destruction of the temple, the number to be subtracted from 713, will be 113, and the remainder 600. So then the *mem finalis* was put on purpose in the midst of this word, to signify that this Messiah, this child to whom the prophet gives such honourable titles, and in whom this increase of government was to be fulfilled, should be born just 600 years after the date of this prophecy, as Jesus of Nazareth the true Messiah indeed was.

Ye know also that the Messiah at his coming must, through the general knowledge of God, take away all idolatry, as from many places I could prove, if it were not already confessed by you without any contradiction; if, then, this Messiah must be God and man, if he must redeem the world, if he must take away all idolatry, it remains only for us to prove that this Jesus is that Messiah, that ye may not say, "it is true indeed the Messiah is of that essence, and shall unite to his divinity the human nature, and must perform those works which you have spoken of, but all this will come to pass hereafter; he is not yet come." To which I answer, that as the law of Moses is received for the sake of an universal tradition generally acknowledged in every nation, and consequently the history of the miracles there recorded is worthy of belief. So also is the law of Christ; for since the first publication of his gospel, it hath been generally acknowledged, and without contradiction, that in such a certain time Jesus Christ lived and died, and soon after, his gospel was written by his disciples; who neither wrote nor preached it for gold nor silver, nor compliance with any prince, but on the contrary, thereby exposed themselves to many sorrows, and a cruel death. Now ye know the rule of the Rabbi's, "*A man sins not but for himself.*" It is not imaginable that one man should sin for another without the expectation of some profit or gain, but on the con-

freely; for mine anger is turned away from him," Mic. vii. 18, 19. "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? . . . . . Thou wilt cast all their sins into the depths of the sea." In all these declarations of God's gracious dealings with his people in the latter days, there is no mention made of the expiatory sacrifices required by the Law of Moses. Hence, some of the most eminent of the Rabbis have concluded from these and similar passages of the prophets, that "in the days of the Messiah, expiatory sacrifices will cease," and, that "the Messiah will be in the place of the sacrifices." And that it will be so, appears still more evident from the following texts of scripture: Ps. xl. 6—8. Dan. ix. 26. Isa. liii. 8, 11. —Editor.]

* Jost, when speaking of the state of the Jews after their return from Babylon and re-settlement in their own land, observes, that the re-establishment of a people according to the Mosaic law does not appear to have been anticipated by the prophets themselves, for they predict a far higher state of glory than has yet come to pass; they prophesy of times pre-eminently distinguished for divine knowledge and purity of religious worship, in which all the children of men shall participate. Hence, it is declared that there will be a *new* covenant, when *the mere adherence to the Mosaic letter, and its peculiar observances will be less essential, and consequently of much less importance, as the foundation of a holy life, than the true knowledge of God. We may therefore infer,* that *the prophets did not expect the re-establishment of Mosaicism, but rather a new and precious plant out of the good old tree.* (*Allgemeine Gischichte des Israeliteschen Volkes, von J. M. Jost.*) This is in perfect accordance with the declarations of the prophets respecting what shall take place at the general restoration of Israel to the land of their fathers. See Deut. xxx. 6., Isa. lix. 21., Jer. xxxi. 31—34., xxxii, 39, 40, Ezek. xxxvi. 25—27., Hos. vi. 2, 3.—Ed.

* The cabbalists aver, that on every letter of the sacred text there are mountains or rocks of concealed mysteries, which, being struck by refined *reason* as a hammer, and by *grace* as a hand, do yield an infinite number of sparks tending to the illumination of our understandings. The Rabbis, however, do not seem to be agreed among themselves as to the mystical signification of the *mem finalis* which occurs in this word; for while Rabbi Scialitti considers it as revealing time, Manasseh Ben Israel in his *Hope of Israel,* attaches to it a very different meaning; he tells us it signifies "that the time of the fifth monarchy shall be hid, till the time when it shall begin.'—Ed.

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trary, an apparent certainty of persecution and death. It is therefore a sign and evident proof of the truth of their relation, that they suffered themselves to be put to death, rather than conceal the doctrine which they were commanded to publish. Some heathen authors also have made remarkable mention of Christ, and some of the circumstances of his life and death, the substance of whose story remains to this day uncontradicted by any writer of those times. Ye know also the common rule, "*The voice is true which is not stopped.*" Now if the history of Christ be *a voice which is not stopped*, it is necessary by your own rule to confess that it is true.

Now let us add to this acknowledged truth the consideration of the time when the fulfilling of the prophecies concerning the Messiah was expected, and we shall see how the coming of Jesus of Nazareth did fully consort therewith, which hath in part been proved already from the 9th of Isaiah, and may be further explained in the interpretation of the following prophecies, the first of which is that of Daniel, concerning *the seventy weeks*, &c., in which the time of the Messiah's coming is clearly intimated; for from the beginning of the captivity of Babylon, to the destruction of the second temple, are just seventy *weeks of years*, that is, seventy times seven, viz., four hundred and ninety years; the captivity lasted seventy, and the second temple four hundred and twenty years, the destruction of which concluded the first coming of Christ the Messiah, the Saviour of the world.* It is necessary, therefore, to confess that this Jesus is the true Messiah of whom the prophets spoke so long before, because his coming doth thus exactly agree with the time allotted in this prophecy, according as I have explained it, for the coming of the Messiah.

Now as the foregoing prophecy is exactly accomplished in the end of our Saviour's first coming, so also are the two following prophecies of the same Daniel plainly fulfilled in the beginning of the first coming of Christ, at his conception and nativity. The first is, "Until a time and times and the dividing of time," Dan, vii. 25. *A time* is the greatest age of a man, (one hundred years, according to פרקי אבות *Pirke Aboth*, where the rules of life are proportioned to every age till one hundred, beyond which, if a man live, his time is no more accounted than if he were dead, "*after an hundred years, he is as one dead and gone, and annihilated from the world,*") and two times, consequently two hundred years, and the dividing of time, fifty years, which are in all, three hundred and fifty, according to the same account in another prophecy of the Messiah, "*That it shall be for a time, times, and an half,* Dan. xii. 7. Now, from the building of the second temple to the nativity of our Lord there are about three hundred and fifty years, and accordingly, at that time, these prophecies were both fulfilled. In him also were accomplished that death and passion which it behoved the Messiah to suffer, according to the prophet Isaiah, lii. and liii., the particular explication whereof I reserve to the treatise already promised. In him, also, was fulfilled the prophecy of Haggai ii. 9, "*the glory of this latter house shall be greater than of the former.*" In what, my brethren, did this superiority consist? Ye know that in the second temple there was neither prophecy, nor אש מן השמים *celestial fire* for sacrifices, nor several of those other excellencies wherewith the first was magnified. But here was the advantage of the second temple, that, whilst it remained, this Messiah, this Son of God was to come and redeem mankind, and erect a spiritual temple in the souls of believers, in all parts of the world, for God to inhabit.

The Messiah, who is called Jehovah, as I have proved before, is, together with God the Father, one in name and one in nature, substance and essence; and, brethren, let not this mystery of the blessed Trinity (which I know is your greatest quarrel with the Christian religion) seem so strange, seeing the manner of all things relating to the Godhead is inexplicable. We also have two עקרים *articles*, which at first view seem inconsistent, and hardly to be accommodated to our understanding; and yet yourselves hold it necessary to believe them both, namely, ידיעה אלהית *divine prescience*, and בחירה ורצון *that freedom of will*, which makes a man capable of punishment or reward; and the great Rabbi *Maimon* esteems it enough for removing of this difficulty, to say, that *divine knowledge is not as ours*, that we cannot conceive how the prescience of God is, because it is not distinct from, but the same thing with the divine essence; and consequently, God's essence would not be incomprehensible if his prescience were not so. Whereupon your doctors say, in the explication of the aforecited words of *Maimon*, that we ought to believe those articles, though we are not able to conceive the manner how they consist together; which answer, if you admit as true and sufficient in the case of prescience and free will, by the same reason it ought to be accepted *so far*, in the article of the blessed Trinity, as not to conclude it therefore impossible to be true because it is incomprehensible, especially seeing your *cabbalists* in several places affirm as hard things in effect, and not unlike to those which the Christian faith teacheth concerning the Trinity, namely, that the three first ספירות, *celestial orders*, which are כתר חכמה בינה, *crown, knowledge, intelligence*, signified by the word יה, *Jah*, which is derived from the name יהוה, *Jehovah*, cannot suffer any פרוד, *separation*, that they are three, yet but one essence; and how difficult soever this matter may seem to you, I doubt not to prove it from your own books, and particularly from plain and clear allegations out of זוהר, *Zohar*.

The sum of all, in few words, is this:—The law of Moses was to be changed, the expected Messiah was to come in such a prefixed time; he was to be God and man in one person; he was to suffer and die; he was to be the Redeemer of the world; he was to take away idolatry; all which, according to the clearest evidence of scripture, history, and tradition, are so fulfilled in the person of Jesus of Nazareth, as to leave it without controversy, that he is the true Messiah, whose coming was foretold by Moses and the Prophets.

To him, therefore, my earnest desire and prayer is, that after this long and almost invincible obstinacy of our nation, the truth which I have embraced may be believed and acknowledged by you all, that ye may be delivered from the curses to which unbelievers are liable, and may receive a reward with the souls of the faithful at our Saviour's second coming.

* It is objected, that Jesus of Nazareth cannot be the true Messiah, for the following reasons:—The prophets declare, that by the coming of Messiah, the Jewish people will be restored, and not go any more into captivity; whereas, when Jesus Christ came they were not restored, but on the contrary, what then remained of their national polity was soon afterwards utterly destroyed, and they scattered as by a whirlwind to the four quarters of the earth, in which state of dispersion they have remained until the present time. This objection has been urged by David Levi, in his *Dissertations on the Prophecies respecting the Messiah*, and also by Rabbi J. Crooll, in his *Restoration of Israel*; both these gentlemen, however, have taken for granted the very point to be proved, namely, that at the first coming of the Messiah, Israel will be restored, &c. It is important to observe, that there are *two* comings of the Messiah spoken of by the prophets,—his coming out of Bethlehem, Mic. v. 2, and his coming in the clouds of heaven, Dan. vii, 13, at the time of the destruction of the fourth monarchy. It is at this *latter* period that the restoration of Israel takes place, as the Rabbis themselves allow. The events which should occur at the first coming of Messiah, are mentioned in Daniel ix, 26. "After three score and two weeks shall Messiah be cut off, and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood. It is here declared that the Romans, under the command of Titus, should come up as a torrent, and destroy the city of Jerusalem and the temple. This, we repeat, is what was to happen at the first coming of the Messiah; for the accomplishment of which, and its consequences, we have only to consult Josephus's history.—EDITOR.

INSTALLATION OF THE REV. DR. NATHAN MARCUS ADLER,

Chief Rabbi of the United Congregations of Jews of Great Britain, at the Great Synagogue, London, on Wednesday, the 9th of July, 5605.

(Abridged from the "Jewish Chronicle.")

We have just witnessed the installation of the Rev. Dr. Adler, into the office of Chief Rabbi of Great Britain, and her dependencies, and have experienced one of those thrilling excitements which, in the longest life, are of but rare occurrence. Whether we consider the evident enthusiasm of the assembled faithful—whether we notice the splendid preparations made in a worthy spirit to honor so worthy a guest—whether we ponder on the manly and touching address of our venerated pastor—we acknowledge that we have to record the most important event in Anglo-Jewish annals, from the days when our fathers first landed on this hospitable shore, even to the present hour.

At about four o'clock, P.M., the Rev. Chief Rabbi proceeded from the residence of Louis Cohen, Esq., in South-street, Finsbury, to the Great Synagogue, in an elegant carriage, accompanied by the Barons de Rothschild, Sir Moses Montefiore, Abraham Levy, Esq., and many others, the *élite* of our nation, in their respective equipages. On his arrival at the Synagogue he was shown into the vestry, when the following gentlemen had the honour of being presented to him, viz.:—the Barons de Rothschild; Sir Moses Montefiore, F.R.S.; S. H. Ellis, Esq.; Isaac Cohen, Esq.; Louis Jacobs, Esq.; Aaron Joseph, Esq.; Samuel Moses, Esq.; Dennis Samuel, Esq.; D. Salomons, Esq.; D. W. Wire, Esq.; H. De Castro, Esq.; Dr. Raphall; Dr. Löwe; Jonas Levy, Esq.; Jacob Lyon, Esq.; Aaron Solomon, Esq.; and the rest of the gentlemen composing the deputations from the several metropolitan and provincial Synagogues.

The various deputations were headed by S. H. Ellis, Esq., one of the wardens of the Great Synagogue, who delivered the following address in a most impressive manner:—

ADDRESS.—"Reverend and Honored Sir,—Permit us, the Delegates of several of the United Congregations of the Jews of this empire, on the part of all those who have invited you to preside over them, and to become their spiritual director

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and guide, to offer to you our cordial congratulation on your safe arrival amongst us, and on the commencement of your important duties.

"Your high reputation for learning and piety, your constant and successful exertions for the advancement of sound and religious education; the discretion and kindliness which you have hitherto manifested in the exercise of your sacred functions, induce us to felicitate ourselves in having selected so worthy a successor to the late lamented Reverend Solomon Hirschel, who for so many years presided over our community.

"We fervently pray to the Almighty, that the spiritual welfare of ourselves and of our children may be greatly promoted by your pious ministration; and we hope and trust that you will never have occasion to regret the happy home and affectionate congregation you have quitted, but will find in an enlarged sphere of usefulness, a greater scope for exertion for the honor of our religion, and the service of our God.

"With sincerity of heart, we wish you every happiness, to secure which, will ever be to us an indispensable duty, and a source of the highest gratification."

THE CHIEF RABBI'S REPLY.—"My honored Presidents and Gentlemen—Being a very short time in this country, I hope you will excuse me if I take the liberty to read my answer. With great attention I have listened to the kind expressions which you have been pleased to address to me; and I beg to offer you my heartfelt thanks for your congratulations and good wishes on my appointment. Although I have left a congregation who have known me from my youth—who have ever been sincerely attached to me, who have evinced their affection towards me—and have undertaken an office to which so much responsibility appertains, and on which the spiritual welfare of so many thousands depends, and as the successor of a man who will ever be mentioned in Israel with unceasing respect and reverence—a matter of no trifling importance to me; yet I hope that you will meet me with indulgent support and with your power and influence—that your expectations are not too great, and that you prefer an *improvement progressing by degrees to a sudden one.** May the Almighty bless with success my endeavours for the everlasting good of yourselves and your children!"

The Chief Rabbi having concluded, refreshments were provided in an adjoining room, and all being now in readiness, the Rev. Rabbi was introduced into the synagogue, and conducted to his seat at the side of the Hechal (Ark), having a splendid canopy of blue damask satin, embroidered with gold, borne over him, supported by four young gentlemen—Masters Edmund Ellis, L. Jacobs, L. Joseph, and L. Cohen, and preceeded by Sir Moses Montefiore and the various honorary officers with their wands of office.

Divine service was then performed by the Rev. S. Asher, the principal Reader of the Great Synagogue, in a most solemn and impressive manner.

FORM OF SERVICE.

The ark was opened.

On the entrance of the Chief Rabbi the Reader chanted:—

Blessed be he that cometh in the name of the Lord! We bless you out of the house of the Lord.

During the time that the Chief Rabbi was being conducted to his seat, the following verses were chanted.

Who shall ascend the mount of the Lord? and who can stand in the place of his sanctuary? He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity, nor hath sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek Him, that seek Thy face, O Jacob. Selah.

The ark was closed.

AFTERNOON SERVICE.

After which the Scrolls of the Law were taken to the desk, and the Reader chanted the verses:—

Thine, O Lord, is greatness, power, glory, triumph, and majesty; yea, all that is in heaven and in earth is Thine: Thine the sovereignty, O Lord! who art exalted supreme above all. Exalt ye the Lord, our God, and bow down at his footstool, for He is holy. Exalt ye the Lord our God, and worship towards His holy mount, for the Lord our God is holy.

The Reader took the scroll of the Law, and said the following Benediction:—

May he who blessed our ancestors, Abraham, Isaac, and Jacob, Moses and Aaron, David and Solomon, bless the Rev. Rabbi NATHAN MARCUS, the son of the Rabbi Marcus Adler (הכהן), Chief Rabbi of the united holy congregations of Jews of Great Britain. May the Lord God be with him, and grant to him prosperity, and that he may be to us a source of honor and praise; may he behold the coming of the Redeemer speedily in our days. Amen.

The Reader then said the following

PRAYER.

Creator of all! To whom all praise appertaineth. How profound are thy thoughts! They are more than can be numbered! How precious is thy kindness! Thou lovest them that love Thee, Thou honorest them that honor Thee. Thou bestowest favour and good understanding upon the humble, so that they may lead Jacob thy people, and Israel thine inheritance; and show the people of the Lord the way wherein they should walk, and the work that they should do; and that their precepts may guide them both in their going out and in their coming in.

And now we are assembled to praise and glorify thy holy name, for the great goodness and mercy which thou hast vouchsafed to us, who dwell in this kingdom, in providing for us a faithful pastor after thine own heart, to tend thy holy flock.

How honored is this day! for our eyes behold him whom thou hast chosen, in whom are centered the hopes and desires of Israel, our venerated Chief Rabbi, and to whom the Lord hath imparted His spirit, and in whose heart He hath implanted wisdom and understanding to know that which Israel ought to do.

O Lord God! strengthen and encourage him to lead thy people with righteousness and equity, that he may exhort them in the integrity of his heart, and guide them by the skilfulness of his hands. May his rule be established in kindness; may he reap a good reward for his labor; may he see the days of his offspring prolonged; may honor and happiness attend them, so that all who behold them may perceive that they are the descendants of the blessed of the Lord.

We beseech Thee, O Lord, hearken unto our prayer and supplication which we offer up unto Thee this day. Unite our hearts and the hearts of our children in love and reverence of Thy name. Implant peace, affection, and brotherhood amongst us, that we may with one accord serve Thee in truth and and with a perfect heart, as we shall be taught by the priest who now ministers before Thee in thy sanctuary. In his days and in ours, may Judah be saved and Israel dwell in safety. Amen.

The reverend Doctor then read an appropriate prayer in the Hebrew language, imploring the assistance of the Omnipotent, "who giveth strength to the weary," in the performance of the duties of the office which he had the honor now to fill; that "the God of the spirits of all flesh" may inspire his heart with that unflinching integrity, and that soundness of judgment, which alone can secure the love and confidence of his flock. He then fervently supplicated the assistance of the Almighty in preparing the hearts of the people, that they might listen to those exhortations, and follow that advice, which sprang from the pure sources of loving-kindness and the never-failing fountain or genuine piety and true religion.

Then followed *the Discourse*, which he delivered in the German language. The text was taken from Zech. iii. 7. "Thus saith the Lord of Hosts, if thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts; and I shall give thee places to walk among these that stand by."

After apologising for delivering his discourse in German, he touchingly expressed his consciousness of the difficulties surrounding the elevated position he now occupied, as he was removed from his native country to a foreign land, and apprehended that the language in which he now addressed his brethren was not understood by many present, and might fail in its effect. He trusted, however, that He who had guided him from his youth, and who had bestowed on him innumerable mercies, would also, in this instance, not forsake him.

The Chief Rabbi then stated the similarity of the offices which a Jewish minister had to perform, with those of the priest, alluded to in the text.

1. "To walk in the ways of the Lord."—However presumptuous it is in a mortal to imagine that he could follow the unlimited and boundless steps of the Omnipotent, Omniscient, and Omnipresent, yet there is one divine attribute which we may aspire to imitate; namely, His loving kindness, His merciful and indulgent forgiveness, and His long-suffering to His creatures. When Moses prayed to God that He would make known His ways unto him, the reply was, אני אעביר כל טובי על פניך "I shall cause all my *goodness* to pass before thee." It was the office of the priest, according to the text, to walk in the ways of that goodness; and such also is the duty of the minister towards those who have intrusted themselves to his spiritual guidance.

2. "To keep his charge."—To watch over the sanctuary, and continually to observe it, lest it should be molested by an intruding hand, was the office of the priest in the temple, so also the duty of a minister is, to be closely on his guard in watching over our sacred laws, and to oppose with all his might any efforts tending to undermine the constitution of our sacred faith. It is difficult to watch, when one party is eager to be מהלך, (always progressing), and incessantly *improving*, whilst another is עומד, (ever standing still), and fearing to correct such abuses as have no other claim upon us than their being sanctioned by long usage, though not by reason. It is difficult to hold the balance between the מהלכים and עומדים, to distinguish impious innovation introduced merely for the sake of change, from the movement of true reform and amelioration. But he trusted to Him who promised, in the words of the text, ונתתי לך מהלכים בין העומדים, "I will give thee such men as are progressing even among those who stand still," that he would also enable him to surmount that difficulty.

3. "To judge his house."—It was the office of the priest to instruct the people, and to take care that the "light" was never extinguished, so is it the duty of the minister to have a watchful eye on the schools and educational establishments of the people, that the light of the law of God never may be excluded from them. It is well to study arts, sciences, and different languages, but not to

* The words in Italics were spoken by the worthy Rev. Doctor with marked emphasis.

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the prejudice of the law of God and his sacred language.

4. "And shalt also keep my courts."—As the priest had to keep the court of the temple, so has a Jewish minister to attend to the proper devotion of the synagogues and places of worship, that they may be worthy of being called courts of the Lord.

All these duties of the priest (said the reverend lecturer), I shall have to perform, I *promise* to perform, and I *will* perform. Do not imagine this a mere boast: believe me, brethren, it comes from the bottom of my heart; but I require your support and confidence to carry out my sincere wishes; and from the kindness already received, my heart tells me that I shall not be disappointed. The Rev. Lecturer then concluded, with a prayer in the English language, this feeling address, which made a deep impression even on those of the audience who did not entirely understand the German.

Then followed a prayer for the Queen and Royal Family.

EVENING SERVICE.

At the close of which Psalm cl. was chanted.

The Synagogue was decorated with flowers, and had been thoroughly cleansed, &c., under the direct superintendence of Mr. Isaac Hyam, of Bevis Marks, in a manner that does that gentleman infinite credit.

The court-yard of the Synagogue was lined by children of the Jews' Hospital, of the Free Schools, and of the Infant Schools, each with wreaths of flowers, which they strewed before the Chief Rabbi.

One of the houses in Duke's place had on the outside an inscription, "WELCOME DR. ADLER." The crowd was most dense, but of the most orderly description; and the City Police regulations were carried out by a party of the C division, headed by their Inspector, in a most judicious manner.

Among the strangers invited to witness the interesting ceremony were Lord Mandeville; W. Masterman, Esq., M.P.; Col. Fox, M.P., and his Lady; D. W. Harvey, Esq., &c. &c.

The ladies' gallery had a most splendid appearance, being filled both with beauty and fashion.

The members of the congregation were conducted to their seats by Messrs. M. S. Oppenheim, John Davis, H. L. Cohen, L. B. Cohen, M. Ansell, L. H. Miers, and David Hyam, who officiated as stewards under the excellent directions of S. J. Joseph, Esq.

The music was composed by Mr Mombach, the leader of the choir of the Great Synagogue, and by Mr. Moss; and the service was chanted by a most efficient choir of forty members, in a manner which reflects the greatest credit on all parties concerned.

We must not omit to mention that the bells of Aldgate Church struck up merry peals during the progress of our worthy Chief Rabbi both to and from the Synagogue.

During the service, the reader announced that the sum of £300 had been offered, in honour of the day, for the relief of the poor. By Saturday next, when a further announcement will be made, the sum is expected to reach £500.

We feel bound to notice the extreme kindness extended towards us by S. H. Ellis, L. Jacobs, and S. Moses, Esqrs., the honorary officers of the Great Synagogue, during our inquiries; nor must we omit to acknowledge the attention in that respect of S. Oppenheim, Esq., the secretary. We should be ungrateful did we not make this acknowledgment.—[ED. J. C.]

PERPETUITY OF THE LAW OF MOSES.

TO THE EDITOR OF THE VOICE OF ISRAEL.

[Whatever our own views may be, or might have been, on the subject of the following letter, it is one that occupies too much attention at present, to induce us hastily to discontinue its discussion in our pages. When a convenient time shall come, we will give our own opinions on the subject.]

SIR,—I do not know how far it may be consonant with the objects of your valuable publication to open its columns to the further discussion of the very large and important subject in which I find myself involved, in consequence of the brief notice which I took of some of the topics contained in the first letter of a correspondent of yours, under the signature of "a clergyman of the Church of England." I am indeed aware, that my answer to that letter was of a preparatory and perhaps superficial description, and wrote with great apprehensions of my own incompetency to do justice to the subject in question.

Your correspondent has cited several passages of scripture, to which he deems my views to be opposed. There is one passage, however, which he omits to quote, and which appears to me, on the first view of it, to be more favourable to his views, than those he has cited: "Think not," says Christ, "I am come to destroy the law or the prophets. I am not come to destroy but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Now, if this be taken in the full and literal meaning of the terms used, then must the ceremonial ordinances of the law be obligatory, and that not only on the Jews, but the Gentiles also, "till heaven and earth pass." But other passages of scripture clearly show this not to be the meaning, and upon considering the Saviour's words more narrowly, there appears to be a limitation of time, or a qualification of the proposition, which brings the declaration of Christ into harmony with the rest of the New Testament statements. Nothing is to pass from the law "till all be fulfilled," or as it may be more closely translated, till all things shall have been. Now, if this meant the same as "till heaven and earth pass," this would be mere tautology. It must, in all propriety, have a distinct meaning, and which I take to be this: till all the *purposes* of the law and prophets shall have been accomplished.

Now, the law may be considered under various aspects, as its moral, its penal, its ceremonial, its typical, its prophetical aspects, which I shall proceed to consider, without attending, however, to the order in which I have mentioned them. In its penal aspect it has been fulfilled so far as respects believers in Christ, for Christ has borne the whole penalty of the law. "The Lord has laid on him the iniquity of us all;" he is "The Lamb of God who taketh away the sins of the whole world." *The end of the law* (τέλος νόμου) for righteousness to all that believe."

In the typical aspect of the law, Christ has fulfilled all its types. Those types are no longer prefigurative with respect to the future. It is useful to consider them in *retrospect*, but they are inefficacious with respect to the future. We have got the substance, the shadows are needless as to future efficacy.

In the prophetical aspect of the Law, it has been in its principal parts fulfilled.

In its moral aspect, Christ has fulfilled all its requirements, he is "made unto us righteousness." The law, i. e., the moral law, remains indeed as a rule of conduct, but has lost its condemnating power, its penal sanctions, so far as respects believers.

In these various respects, then, the law has been fulfilled, its purposes answered, and it has been so far abolished. Does it subsist, then, in its ceremonial aspect? Your correspondent is of opinion, though he expresses some doubt on the subject, that it does subsist as obligatory on the *Jews*, but is not obligatory on Gentiles.

Now, the observance of the ceremonial law as respects the Jews, either is necessary to salvation or not.

If it be necessary to salvation, then there are two ways of salvation; one for Christians, through Christ and Christ only; the other for Jews, through Christ and the observance of the ceremonial law; but this is contrary to the whole analogy of Christian doctrine, and deprives the Saviour of his character as one whole, entire, and *exclusive* Saviour But if the observance of the ceremonial law be not necessary to salvation, for what purpose can it subsist?

It can only subsist for the purpose of making the distinction between the Jewish Christian and the Gentile Christian.

But what says scripture with respect to this distinction. "There is neither Jew nor Greek. . . . . for ye are all *one* in Christ Jesus," Gal. iii. 28. He is our peace who hath made both (i. e. Jew and Gentile) one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances for to make in himself *one* new man, so making peace, and that he might reconcile *both* unto God in *one* body, &c., Eph. ii. 14, and seq., "Where there is neither Greek nor Jew," &c.

But although the general distinction between Jew and Gentile, as heirs of salvation, has been abolished; and, therefore, the ceremonial law is not necessary for keeping up such distinction, yet in minor respects, that distinction may still exist. First, as a national distinction; and secondly, as a distinction of grade.

Unquestionably the children of Israel are to remain, as they do now remain, a *nation*, though dispersed amongst the Gentiles. To preserve that distinction, the "covenant in the flesh" made with Abraham (i. e. circumcision) must remain, without which his descendants' national character would have merged in the national characters of the Gentile nations amongst whom they resided. The rites of the Mosaic law, depending as they do for their exercise on the assembling together of the members of the nation in their national territories, have not had nor can have the effect of keeping up the national distinction,

Again, although there is no distinction between Jew and Gentile in point of acceptation with God, justification, final glorification, and religious status, there may still be, and is, a distinction in point of grade. To the Jew *first*, and then to the Gentile, is clearly the language and meaning of scripture. As the tribe of Levi was distinguished from the other tribes, so may the Israelites be distinguished from the rest of Christian nations by peculiar honour, that is, upon *earth*. This distinction again is preserved by the rite of circumcision.

For what purpose is, then, the ceremonial law to be preserved, and why are those numerous passages of scripture, which so plainly declare the abolition of the ceremonial law to be confined in their interpretation to Gentile Christians?

I think your correspondent's interpretation of the term καινη διαθηκη incorrect, because it destroys the unity of the dispensation. Your correspondent would have it that, as to the Israelite, Christ's atonement is for the breach of the ceremonial and moral law; but as to the Gentile, for the breach of the latter only; and yet there is but "one body and one spirit; one hope of our calling, one Lord, one faith, one baptism."

Your correspondent considers that Peter's vision does not *necessarily* imply the abolition of the distinction between meats. I did not mean to assert that it did so *necessarily*, but it goes far in my opinion, not only because of the direct command of God in the vision "kill and eat," but because the distinction between clean and unclean meats, enjoined by the Mosaic law, was so enjoined in order to keep up that distinction *quoad* acceptance with God, which it was the object of the gospel to destroy. After enumerating the forbidden meats, and directing the Israelites not to "eat of that which dieth of itself," Moses proceeds, "thou shalt give it unto strangers, &c., or thou mayest sell it unto an alien, for thou art an *holy* people unto *the Lord thy God*." Deut. xiv. 21. As to the omission to cite this vision in the council at Jerusalem, Peter had *before* stated the vision to a previous assembly. Acts. xi. Nor do we know that it was not stated at the council, for the whole debate and discussion is not recorded. Neither had the Apostles (at that time at least) received any authoritative divine direction to put an end to the practice of the Mosaic ceremonial, and the observance of its prohibitions *while the temple was standing*. It was the divine policy (I use the term with reverence) to allow the practice of that ceremonial amongst the Jewish converts to obviate their prejudices. See Acts, xxi. 20 and seq.

The use I intended to make of the Apostle's proposition in 1 Tim. iv. 4, was not to insist upon it as an authoritative abolition of the legal prohibitions with respect to unclean animals, but merely to use it as a ground of argument that, abstractedly

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considered, there was no distinction between the two classes of animals.

I will add to what I have said on this subject in my former, and this letter, that St. Peter "eat *with* the Gentiles," therefore in all probability *as* the Gentiles, Gal. ii. 12, and "lived after the manner of the Gentiles," Gal. ii. 14; and St. Paul blames him not for so doing, but because he altered his conduct and desisted from so doing.

Upon not only this point, but also the general question, I will refer your correspondent to Heb. ix. 9, 10, where "gifts and sacrifices," "meats, drinks, and washings, and carnal ordinances," are mentioned as "imposed (only) until the time of reformation."

Your correspondent asks, how it is shown "that the yoke was to be taken off the necks of the Jews." When Peter declares the Mosaic ceremonies "a yoke which neither we nor our fathers were able to bear." Does your correspondent really consider it a part of the *privileges* of God's favoured nation, that the members of it should continue subject to such a yoke? Was Christ to leave them subject to such a yoke when "his yoke is easy and his burden light?"

Your correspondent, in answer to the argument for the abolition of the law drawn from the impossibility of keeping it in its entirety, in consequence of the destruction of Jerusalem and the temple, fairly observes, that the like circumstance had no such effect during the Babylonian captivity. But then no new dispensation had been introduced. If there had been such introduction, then it might be rightly urged as one amongst many arguments against the continuance of those positive, (not prioral) obligations which rested on the original, and superseded dispensation.

These loose and hasty observations are hardly worth a place in your paper. If you should deem them worthy of insertion, you will thereby much oblige

Yours, &c.,
EUNOMUS.

R. JOSEPH KIMCHI'S EXPOSITION

Of Ps. lxxii. 20.

"The prayers of David, the son of Jesse, are ended."

When all these consolations shall be completely attained, then prayers shall be ended. He does not say that praises and thanksgivings shall be ended, but prayers; which is as if he had said, that prayers from my afflictions shall cease, together with expiatory sacrifices and remission, and supplication. For when all shall be completed, when Israel shall have returned from the captivity, and shall be in their land, and the King, Messiah, the Son of David shall reign over them, there shall be no necessitous persons, no expiatory sacrifice, no supplication, no sending or wishing prosperity, for they will possess the whole of these things, and then the prayers of David the Son of Jesse will be ended.

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* See *Voice of Israel*, No. 8, Page 61.

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קול ישראל

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"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—Isaiah. xlix. 6.

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JEWISH EMANCIPATION.

In this land, which, nevertheless, we confess to be "the glory of all lands," there are some subjects so surrounded with party prejudices, that one cannot approach them without being assailed as with a shower of porcupine quills. The very mention of some topics raises an outcry of "liberalism," "infidelity," and "the destruction of the constitution, civil and ecclesiastical;" while to treat these fears as chimerical, is deemed a conclusive symptom either of ignorance or mental perversion. In regard to most of the leading questions of interest, society arranges itself into two opposing parties, to one or other of which each man is expected to attach himself; and he is usually held responsible for the general opinions of that party with whose views he may coincide in any particular instance.

Against this state of things we feel it our duty solemnly to protest. It tends to destroy the exercise of private judgment, to induce a cowardly and servile spirit, and to weaken man's sense of his responsibility to God for the expression of his opinions, by unduly exalting his responsibility to his fellow creatures. To make it a cause of reproach to any one that he professes opinions opposite to those of his chief associates, is equivalent to a direct bounty upon hypocrisy. "Religious men view this matter very differently," is often urged as a conclusive reason that a man should either express the opinions of other religious men, or else hold his tongue. In all questions of public interest with which we see it good to intermeddle, our first object is, not to ascertain how religious men view it, but how God views it; and the opinions we desire to express are such as are, to the best of our belief, in harmony with the mind of God.

Though it may grate harshly on the ear of many whom we sincerely esteem, we must, nevertheless, express our sincere satisfaction that the legislature of England has removed a portion of the civil disabilities of our brethren. Too long have the professed followers of Christ uttered, by their deeds, a foul libel on Him and His religion; making the Jews believe that it is "part and parcel of Christianity" to hate and persecute them. They do not intend to convey this impression, it is true; but they have done so as effectually as if they had meant to do so. We have no wish to overrate the value of civil privileges; but of whatever value they are to the Gentile, they are of equal value to the Jew; and if the Jew feels it a hardship to be called upon to perform the duties of a citizen, while he is deprived of the privileges of a citizen, it is surely the duty of a state in which the Jews have been, ever since their re-introduction into it, most peaceable and exemplary citizens, and loyal subjects, to remove whatever is felt to be a grievance by such a portion of its subjects; unless it can be shown that such removal would be injurious to the well-being of the rest of the community. Those who oppose the admission of the Jews to civil privileges, profess to believe it will be thus injurious: though what the nature of the injury they apprehend is, we have never been able exactly to understand. They tell us that we must watch over the beginnings of evil; that if we let water flow in by a small aperture, it will, ere long, burst every barrier, and carry all before it. Let us, therefore, contemplate the very worst that can happen from the might of this Hebrew power: let us suppose that in due time it turns all the Christian edifices into Jewish synagogues. To this we reply, that whenever such a consummation is possible, it is one "devoutly to be wished;" when the spirit of Christianity has come to such a low ebb, it is high time the slumbering church should be awakened by some rude shock; and we trust that persecution may then be added to rouse her dormant energies, and that the blood of the martyrs may again become the seed of a spiritual harvest. We have no wish to ridicule the conscientious fears of well-meaning men; but we know their fears to be utterly groundless. Modern Judaism is not an aggressive religion; with marvellous inconsistency, the Jews think Christianity, though false, a very good religion for Gentiles, and will never seek to interfere with their profession of it, directly or indirectly.

But while we are pleased at the result of the deliberation on this important subject, there were some things said in the course of the debate, of which, as Christians, we feel heartily ashamed. When ungodly worldlings display ignorance of scripture, it is no more than we expect; but when men of acknowledged piety express themselves so unguardedly, as to give the Jews reason to suppose that the New Testament contradicts the old, or that Christians set aside the authority of the Jewish scriptures, we feel that they are doing what in them lies to retain the Jews in their darkness and unbelief. The following letter, sent to us for insertion by a correspondent, so well expresses our feelings on this subject, that we present it here.

To John Plumtre, Esq., M.P.

Sir,—In the published accounts of the debate which took place on Thursday, the 17th, relative to the second reading of the *Jewish Disabilities Removal Bill*, you are reported to have said, that "you are convinced, if the house should pass that bill, it will forfeit the favour of Almighty God, and draw down upon the country the displeasure of the Most High." These are words, sir, of very awful import; and you would have done well, perhaps, to have stated the grounds on which your conviction rests. Much as I approve of the part you took with regard to the late bill for the endowment of the Roman Catholic college, at Maynooth, I can by no means agree with you in the view which you have taken of the present measure. Indeed, my conviction on the subject is just the opposite of that which you have expressed. I cannot conceive how the removal of the disabilities of the Jews, even to a much greater extent than the present measure contemplates, should be productive of such direful national calamities as you prognosticate. I am convinced, after much diligent consideration of the subject, that the time is now come,

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when Parliament may restore to the Jew the rights of a fellow creature without contravening the divine decrees. God has declared concerning the Jewish people, "I will get them praise and fame in every land where they have been put to shame. I will make them a name and a praise among all people of the earth," Zeph. iii. 19, 20. And it is believed that the time is at hand when what is here promised shall be accomplished. Seeing, then, that such is the revealed purpose of God, let us, as a professedly Christian nation, fall in with that purpose, and proceed without delay, to take away the reproach which has been cast upon them in this land; and, thus set an example to the rest of the world. It would surely be highly becoming of us, as a people whom God has greatly favoured, to remove, not only the civil disabilities from which they have so long suffered, but also to expunge from our statutes all those reproachful and cruel laws which in former times have been enacted against them. The Lord says, referring to the treatment which they have experienced from the nations among which they have been scattered, "I am very sore displeased with the nations* that are at ease: for I was but a little displeased, and they have helped forward the affliction."

But God has not only expressed his displeasure with the nations which have afflicted this people, he has also uttered many fearful threatenings against them. Of these, take the following as a sample: "Thus saith the Lord, thy Lord and thy God, that pleadeth the cause of his people, behold I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again: but I will put it into the hand of them that afflict thee; which have said to thy soul, bow down, that we may go over: and thou hast laid thy body as the ground, and as the street to them that went over," Isa. li. 22, 23. Read also what is written on this subject in chapter xxxiv. ver. 1—8, of the same prophet; and observe, that in verse 8th, God declares why he at this time visits the nations with these desolating judgments; "*it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion.*" Again, "behold, at that time, I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out," Zeph. iii. 19. See, also, Jer. xxx. 16, 17, and Zech. ii. 8. This is a part of the revealed will of God, which most men who are busily engaged in speculating on the prospects of the future, utterly neglect.

To remove the shame and reproach which have been put upon this people, and to restore to them the rights of fellow-creatures, is perhaps the only return we can make for the oppression and cruelties inflicted upon them in this country in former times; and is, assuredly, the only way in which we can, *nationally*, express our disapprobation of the deeds of our ancestors, and hope to escape those judgments which the Lord has pronounced against all who have afflicted them. God's principle of dealing with nations is as follows:—"At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy; if that nation, against which I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them," Jer. xviii. 7, 8. May the consideration of those judgments with which the Lord has declared he will visit the nations, produce in the minds of British statesmen, and in the minds of all the people of the land, feelings of a like nature with those which he experienced, who said, "My flesh trembleth for fear of thee, and I am afraid of thy judgments." Pardon me, sir, for troubling you with this letter, and believe me to be,

Most respectfully, yours,

July 22nd, 1845. A. F.

To refuse equality of rights to the Jews on the ground of political expediency, or on the possibility of their seeking to undermine the Christian religion, is at least intelligible; but to refuse it on the ground of its being displeasing to God, is very like seeking to make him a partner in man's hypocrisy. What! shall we insult the God of truth by supposing that, like man, he regardeth the outward appearance only, or rather that he regardeth an empty form of words! Are we to say that He makes a distinction between the different modes of despising and rejecting His Son? There are men not merely enjoying civil privileges, but exalted to eminent stations, who do not only deny Christ by their works, but whose avowed sentiments contradict all the essentials of Christianity. In a country where, except the Jews, every man chooses to call himself a Christian, we are obliged to use names and distinctions that never ought to have been necessary; we are therefore necessitated to use the term *evangelical* Christianity, to distinguish the genuine religion of Christ, from the spurious counterfeit that is currently professed. Now we boldly assert, that, should any one undertake the invidious task, there would be no difficulty in collecting from the speeches of many men of high name, an express denial and disavowal of all the distinguishing doctrines of evangelical Christianity, of all that makes the religion of Christ anything more than the purest system of ethics. We are well aware that so long as such men profess to be Christians, it is not in the power of those who may wish it, to prevent their introduction into the highest and most responsible offices. Those might say, "We would willingly exclude such men from office, but we cannot; we *can* exclude the Jews, and therefore we will do it." If they said this honestly and openly, we could understand them, and at least give them the praise of consistency; but to claim the holy God of truth as their ally in making a distinction where there is no difference, is a daring insult to the veracity of Him who said to Israel when they served Him hypocritically: "Bring no more vain oblations; incense is an abomination unto me," Isaiah i. 13.

We doubt not that those who commit the very error we are reprobating, sincerely desire the conversion of the Jews to Christianity; they must therefore bear with us when we testify against that which is the greatest stumbling-block in the way of their conversion, the recognition of nominal Christianity as being the religion of Christ. We deeply feel the carelessness and apathy even of many real Christians on this subject. They sanction the prevalent error by their own example, and yet suppose that the Jews are able to make a distinction which they themselves habitually overlook! A letter will be found in our present number in which the writer asserts his conviction, that the educated Jews fully understand the distinction between real and nominal Christianity. How can this be, so long as evangelical Christians permit themselves to speak of this as a "Christian country," and of its inhabitants generally as "Christian men?" What are Jews to make of being told that they are not fit to "legislate for Christian men," and then being told that the said "Christian men," are, after all, not Christian men?

We are well aware that many of our Christian friends think we state too strongly the effect of nominal Christianity on the Jewish mind. To this it might be enough to reply, that we must state every thing according to our convictions; but we will venture to add further, that as we can oppose our own experience to their theories, altogether unsupported by experience, we must claim the right of being better able to judge of the obstacles that stand in the way of a Jew's inquiring into Christianity. We have never said, that if the church were in a better state the Jews would all be converted; but we do say, that the state of professing Christendom greatly tends to prevent their thinking it worth while to inquire whether Christianity be true.

While we thus express our desire that the necessary "offence of the cross" should not be needlessly increased by civil privations and restrictions, we must utterly disclaim all sympathy with that

* The Hebrew word, גוים signifies *the nations* generally, the Jews excepted. It may be of moment to the English reader to bear in mind, that in our authorized translation of the Old Testament, it is rendered by three different words, namely, "*Gentiles*," "*nations*," "*the heathen*." The last of these words comes from ἔθνη, and had, originally, the same extent of signification as the two former. The meaning, however, which is now attached to this expression, "*the heathen*," is that of "*idolatrous nations*," which being a more limited signification than that of the Hebrew word, the mere English reader, who is not aware of this, is in danger of misapprehending the sense of many parts of scripture.

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undue anxiety for the possession of civil privileges that at present fills the minds of a large portion of the Jews on the continent. To them "Burgher-right" has become as the promises of God; it is their Palestine, their Messiah. We know well the incessant annoyances to which their civil disabilities expose them, and therefore we say, with the apostle in a similar case, "If thou mayst be free, use it rather;" but do not profess to be the peculiar and chosen people of God, and at the same time rivet your whole attention on the honours and distinctions of this present world. For our own parts, though we highly estimate the blessings of civil and religious liberty, we desire never to forget that we are but pilgrims and strangers here, "looking for a better country, that is, a heavenly." We rejoice in the removal of every evil, and every oppression, because all righteousness is according to the mind of God, and operates for the well-being of man; but we expect no thorough nor permanent amelioration of the world's condition, until Christ shall take unto himself His great power, and reign; until he "shall gather out of his kingdom all things that offend, and them which do iniquity;" and "the righteous shine forth as the sun in the kingdom of their Father," Matt. xiii. 41, 43.

"THE CONTROVERSY OF ZION."*

A little work with the above title has recently been published by Mr. Stanislaus Hoga. Had it been possible for us to overlook such a work, we would gladly have done so. It is very painful to us to speak with disapprobation of the writings of our converted brethren; if we cannot approve, we take refuge in silence. But a publication by a man of Mr. Hoga's talents, by one, moreover, who is known to the public as the translator officially employed by the London Society for promoting Christianity among the Jews, cannot be thus passed over; especially when it is full of the most extraordinary, and, in our opinion, false statements.†

Though it is but a small pamphlet, a large volume might be written upon it. Our object at present, however, is to repudiate on our own behalf, and that of many of our converted brethren, any participation in the feelings under which it appears to have been written; and to record our dissent from certain extraordinary statements, made apparently with perfect sincerity, and a firm conviction of their truth. There is something in the whole work calculated to induce both Jews and Gentiles to believe, that the feelings it betrays, and the sentiments it expresses, are common, in a greater or less degree, to the majority of converted Jews; and that Mr. Hoga honestly speaks out what rankles in the breast, and lingers in the mind, of a great many of his believing brethren.

As it is our desire as much as possible to avoid hurting the feelings of our respectable and highly talented brother, we shall indicate the spirit in which it is written simply by quotations. In the introduction to the pamphlet, he says:—

"I run perhaps the risk, through this pamphlet, to lose, in the eyes of some of my acquaintances, the little regard which they have heretofore kindly borne towards me. I would, indeed, be much grieved to sustain that loss; but I can nevertheless truly say, that I have by this small performance gained, in my own estimation, a little better opinion of myself than I had formerly, which is more important to me than all commendation and applauses of others, and would not be too dearly purchased even for all the imputation and censure of the whole world.

"It is the most ardent wish of every sensible and honest man to possess a few estimable and well-thinking friends; but it is to be lamented that this most noble pleasure and satisfaction should, as many other less worthy enjoyments, depend more from chance than from our exertion. We can never gain friends by merely showing our good sense, or desire to benefit human society, without having the means of conferring immediate advantage and active goodness to those individuals who might then, by their personal obligation, be inclined to yield to us their kind and friendly sentiments. One's moral sense may be approved; he may even be admired and applauded as the most wise man, and yet, for all that, not have in the whole world a single friend. If you have no more than wisdom to advise, and good wishes to give, you do not possess the thing for which affections are bought; men will at best pay you with your own coin, and in return give you their good counsel and wishes, and nothing more. The rectitude of your sentiments is a valuable but obsolete antique, which has no currency in the world; give it freely, and do never expect to dispose of it as an equivalent in the bargain of a human heart.

"Love results from esteem, as warmth from light; one who esteems not human nature can neither love other men nor himself. I can easily conceive how a man may, by prejudice, lose all regard for his species, and become a misanthrope; but I have no idea how it is possible that a man, who hates all others, should, in spite of his being with them of one and the same nature, nevertheless love his own self? Such a conceited and selfish egotist, however, is not the only one who is thus inconsistent in his sentiment, but all those silly and proud mortals, who, being distinguished above others by privileged titles, and prancing with them as accoutred steeds, lift up haughtily their heads, and look down with contempt on their humbler fellow-men, are equally deficient of self-esteem, and inconsistently demand of us more regard than they are able to have for themselves. I truly bless, with all my heart, the disposer of my humble lot for his preserving me from all titles, which could neither confirm me more in my self esteem, which I have, nor produce one which I have not. I love and commend a true good name, honour, and glory, reflected from great and meritorious actions, which are beneficial to others; but, as I cannot attain such a name, I wish nothing more ardently than to finish my life in such an employment which shall preserve me from being remarkable on the defective side, or reproachable by any body, and thus to go out of the world more silently than I came in."—Introd. xviii. xix.

Before commenting on this passage, we would say to those who may be disposed to treat it with undue severity, in the words of the Talmud: "Judge not another until you have been in his situation." God said to Israel, "Ye know the heart of a stranger, for ye were strangers in the land of Egypt." Oh how little do those who have only lived in the sunny region of family, and kindred, and friends, and country, understand the heart of a stranger! Such persons may treat the following passage with contempt, as the fruit of a melancholy or misanthropic mind; but he who has known what it is to be an exile from all he has known and loved, who has felt "the iron enter into his soul," can fully sympathize in the bitter and desolate feelings it pourtrays.

"There are many authors, who, although they are fully convinced of the emptiness and vanity of all human affairs, do nevertheless aspire after fame, for the sake of their nation, country, language, friends, and relations; but none of these can be a stimulation and spur to me, for I am so very isolated, solitary, and alone in the world, that there is not one of these subjects of which I could properly say, it is my own."—Introd. xvii.

Had the author not thus pointedly alluded to his own feelings, it would have been highly indelicate in us to make them the subject of animadversion; but since he has done so, we feel quite entitled respectfully and affectionately to inquire, whether this isolation of which he complains be not in some measure his own fault? Has he sought to attach himself to the real and genuine disciples of Christ? Is he, like David, "a companion of all them that fear God;" or does he prefer the society of those, who, with a nominal profession of Christianity, are altogether men of the world?

We can boldly assert, without fear of contradiction, that we have never sought to flatter the Gentiles, whether real Christians, or nominal ones. We do not deny that amongst the latter, there is a great prejudice against Jews in general, and converted Jews in particular. Nay, we even go the length of admitting, because it is true, that among real Christians there may be found men of high standing in the religious world, in whom somewhat of this unworthy prejudice lingers. But when all these deductions are made, there yet remain a goodly company of God's dear children, "conformed to the image of his son," whose affections are not bought by services, but spontaneously bestowed on all who bear the same image, on all who love the Lord Jesus Christ in sincerity. Blessed be God, there is still such a thing as the church of Christ, where harmony, and peace, and unbought affection may still be enjoyed. Yes, we can affirm, in direct contradiction to the recorded experience of our brother, that though we are like himself, strangers and foreigners, yet ever since we became "fellow citizens with the saints, and of the household of God," we have found "brothers, and sisters, and mothers," in the Christian church; dear friends with whom we have taken sweet counsel, such as we never knew before.

Having disclaimed all participation in

* The Controversy of Zion: A Meditation on Judaism and Christianity. By STANISLAUS HOGA. B. Wertheim, Aldine Chambers, Paternoster-row.

† As many may cast their eyes on this sentence who will not read the publication in question, it may be right to state, that it contains the expression of Mr. Hoga's private opinions, and not, as will be abundantly obvious to all who read it, those of the London Jews' Society.

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Mr. Hoga's views in regard to the friendship of Christians, we must now briefly notice his exaltation of everything Jewish. We fully agree with him that many Christians have very erroneous notions regarding the Jewish dispensation; some permitting themselves to speak of it in terms almost bordering on contempt, as if it were the work of Moses, and not of God. We also feel quite as little sympathy as he does with those Jewish converts who, in order to ingratiate themselves with Christians, pour contempt upon their nation and its usages; and who nullify any testimony they might bear to the truth of Christianity, by showing their gross ignorance of Judaism. But while we agree with Mr. Hoga on these points, we cannot help being utterly astonished at some of his strange fancies concerning Judaism; and can only account for them on the supposition, that being associated in his mind with the sunny hours of childhood, he sees it clothed with that ideal beauty with which we invest the home of our youth, however bleak and barren all around it may actually be. If the subject were any other than religion, this poetical mode of viewing it might be forgiven; but a matter on which the eternal destiny of man depends, should be treated of with the severe precision of truth, not with rash and random assertions that are utterly without foundation. What can be more grossly absurd than the following statement: "I am sure that the poorest Jewish school-boy in a wretched village in Poland, has a better notion of the supreme being than all the doctors in divinity of Oxford," —*Introduction*, p. xxx. Instead of gravely refuting this preposterous assertion, we will make a counter-statement, of the truth of which we are fully convinced; namely, that a well-instructed Sunday-school child knows more of the true God in his relationship to his fallen creatures, than a whole assembly of Jewish Rabbis. Even without the aid of revelation, the heathen could give forth sublime ideas concerning the great Frst Cause; with the scriptures of the Old Testament in their hands, it may well be supposed that the Jews can form still more correct notions of the Deity; but if the New Testament be not a tissue of lies, (and we presume Mr. Hoga does not consider it as such), it is only those who can perceive that "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them," (2 Cor. v. 19,) who can have any true knowledge of that "God who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets," and who "hath in these last days spoken unto us by his Son," (Heb. i. 1, 2.)

We have much more to say in regard to this extraordinary production of Mr. Hoga's; in which, amid all its errors, there are some melancholy truths powerfully told. But this must be left to a future opportunity.

"TRANQUILIZATION OF SYRIA AND THE EAST."

Under the above title, Lieut.-Colonel Gawler has published an interesting pamphlet, containing "observations and practical suggestions in furtherance of the establishment of Jewish Colonies in Palestine, the most sober and sensible remedies for the miseries of Asiatic Turkey."* Every one who has seen, as we have, the miseries of that unhappy country, must feel an interest in any thing that holds out the smallest hope of amelioration. Most heartily do we concur in the statements given in the following extract from the introductory portion of the pamphlet.

From the Sea of Marmora to the Persian Gulph, the very ancient EAST, the cradle of man, and of his highest joys, advantages, and comforts, is sunk into one unvaried waste of moral, social, and physical degradation. *Not only has it fallen; but every hour it falls!* In one quarter, on the mountains of Mesopotamia, a most ancient and faithful Nestorian Christian race is swept, at once, into something near upon extermination. In another, the rocks of Lebanon, created to reflect in purest white, the light of heaven, are, by the violence of contending factions, continually blackened with the smoke of burning habitations, or besmeared with human blood. "THE POPULATION OF SYRIA IS REDUCED TO A TYTHE OF WHAT THE SOIL COULD ABUNDANTLY MAINTAIN."† The unlettered and restless Bedawy, wanders through deserted cities, and thorn-covered plains, 'monarch of all he surveys;' or reigns, almost as absolute, in defiance of constituted authority, in many districts in which there still is a languishing settled population. Rekindled fanaticism, everywhere animates the most powerful portion of the community against the weaker; and the expectation of all intelligent observers must contemplate events more fearful even than those which have already occurred, as likely to fill up the cup of eastern suffering. The news of every mail adds strength to this probability.

Under such circumstances, in this nation of Great Britain, which Divine Providence has remarkably constituted as an instrument of welfare to the world; the question may well be forcing itself upon the minds of reflecting men—*is there no preventive for this torrent of evil?* And to this inquiry the answer would seem most naturally to follow. REPLENISH THE DESERTED TOWNS AND FIELDS OF PALESTINE WITH THE ENERGETIC PEOPLE WHOSE WARMEST AFFECTIONS ARE ROOTED IN THE SOIL. The Jews are heirs of moral and social principles of the highest order. Those principles are power; and it is most accordant with reason and analogy to anticipate, that, wrought upon by such a leaven, the indolent, unsocial, disorderly mass about them, would, near and far, rapidly assume a consistency becoming the best interests of man.

After a few more preliminary remarks, the author states that,

Reduced to its practical form, the question becomes one of colonization.

THERE *is a fertile country, nine-tenths of which lies desolate.* ELSEWHERE, *are civilized men, for whom it is desired to make of that almost forsaken country, an established home.*

For successful colonization three things are, in the highest degree, indispensable. *The probability of* SAFE SETTLEMENT *in the colony—the facility of* TRANSIT *to it—and the* WILL, *or the obligation to embrace these opportunities.*

He shows the futility of certain plans already suggested, and says:

Instead of Christians becoming the lords of the undertaking, and Jews, mere co-operating auxiliaries, it is essential towards success, that, in a united public effort, Jews and Christians should stand on most uninvidious and amicable terms.

He then proceeds to the details of the plan proposed; stating as a fundamental principle that the colonies must be,

Large enough to be respectable and influential; but not so large as to be unmanageable, as regards internal order, individual employment, or the supply of the necessaries of life. By such a rule, only, can be attained that great indispensable to successful colonization, *the probability of safe settlement.*

In regard to localities, he says:

In the ranges of country, that lie within semicircles with radii of twenty five miles, from the several maritime roadsteads of Palestine; there exist large tracts of such waste, fertile lands. In one or each of these districts a colony of Jews might, with the permission of the Ottoman Porte, be planted. The debarkation of the immigrants, and their subsequent land transit to their precise destinations, would be facilitated by the conveniences of the port or roadstead. It might become, eventually, a market of export for their produce; and nearness to it would procure for them the protection by influence if not in effect, of the naval force frequently on the coast.

In the event of such a settlement, so situated, it appears probable that Jews with more or less capital, not actually enrolled in the colony for the purposes of trade and in contemplation of the security which even they might derive, would take up their residences in this port of communication. Thus giving a collateral impulse to the prosperity of the country.

Our space does not permit us to follow the author in the farther details in regard to security, numbers, government and laws, general description of the settlers, and of the mode of their location, local primary land, and financial regulations, and foreign and financial arrangements; on each of which he makes some very sensible observations; for these we must refer our readers to the pamphlet itself. We cannot, however, withhold his concluding remarks.

Every nation upon earth which has participated in the persecutions of the Jewish people, owes to that people in return, A HEAVY DEBT OF RETRIBUTION; *and, every civilized nation, including every individual in it, be his particular creed what it may, which has received from the Jews, as a source, its principles of religion, owes to those Jews in return* AN UNSPEAKABLY HEAVY DEBT OF GRATEFUL ACKNOWLEDGMENT. These are plain, intelligible conclusions; which no man can reject, who duly appreciates either the gross injustice of persecution, or the inestimable value of religion. If then, an opportunity is *now* before us of rendering to Jews an acceptable service, *in addition also, be it remembered to this important duty of rescuing the East from appalling degradation*—why should not the first instalment of these debts be paid? 'Why should not civilized nations, *now*, come forward to contribute the comparatively very small expenses required for the formation of Jewish colonies in Palestine?

Contemplate the immense wealth, the mighty and most extensive empire, and the high moral and intellectual standard of Great Britain;—were these given her to be subservient only to the building up of "the walls of flesh" of her "comfortable citizens!" Were they not rather bestowed, that honoured, happy, and enlightened in herself, she might be indeed a source of welfare to the universe?

* Published by T. and W. Boone, New Bond-st.

† Mr. Consul Moore. Parliamentary Report on the Commercial Statistics of Syria, p. 111.

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To every member therefore of this nation, are the foregoing facts and arguments faithfully commended. All must have a deep and real interest in the object in view, and every one may assist in its furtherance. The press, in its extensive, and private persons in their smaller spheres, *by giving to the subject publicity and support.*

In an especial manner however is it, with all respect submitted to the attention of those who, placed by the providence of God in situations of high political influence, have the power of giving an immediate, effectual, impulse to a movement, *which in most reasonable probability, must vibrate, to the welfare of the human race, and the honour of all concerned in it, in widening circles,* FAR INTO FUTURITY.

We readily admit Colonel Gawler's proposal to be most desirable, if practicable; but we fear there are great obstacles in the way. He quotes several passages from the *Voice of Jacob* and other Jewish writings, showing the willingness of the Jews to return to their own land, and even suggesting the establishment of agricultural Jewish settlements in Palestine; but we think when it comes to the question, "Who will go?" the response will only come from those whose broken fortunes render them eager for any change; and these are not the best materials wherewith to found a new colony. The devotees will not go thither as colonists. The Jews are not, and never have been since their dispersion, an agricultural people; the labours of the field are entirely alien to all their previous habits and associations. A few Jewish settlers transported into the midst of agricultural emigrants better informed than themselves, might ere long learn the habits of those around them; but we can conceive nothing but confusion to arise, from placing a community of three or four thousand persons into circumstances entirely new. Suppose a like number of persons were taken from the district that lies between Cheapside and Thames-street, were safely conveyed over the sea, and set down in the neighbourhood of Tyre or Sidon; what should they, what could they, do? The habits of the Jews are more migratory than those of the inhabitants of the above-named district; but in no other respect are they better qualified for such a change.

We are far from having any wish to discourage the proposed settlement of our brethren in Palestine; on the contrary, we would gladly do all in our power to promote it; and to foresee the difficulties of an undertaking is a necessary step towards their removal. Perhaps some mode may be found of obviating the apparent difficulties of the case, by previous training of a portion of the proposed colonists. If some Jews of wealth and education would, for the sake of their brethren, forego the comforts of a European home, and settle among them as the guides and counsellers of the infant colony, this would tend greatly to its prosperity.

We cordially recommend the perusal of Colonel Gawler's pamphlet to all who feel interested either in the Jews, or in Syria.

NOMINAL CHRISTIANITY.

To the Editor of the Voice of Israel.

Sir,—Being a constant reader of your excellent periodical, and most heartily praying that your endeavours may meet with that success they so richly deserve, I take the liberty of addressing you upon a subject which has lately much occupied my attention. Some of your correspondents have assumed a tone which I must confess I think hardly justifiable. Influenced, I doubt not, by the purest motives, and ardently desiring the conversion of Israel, they naturally feel their "spirits stirred within them" when they behold anything which may retard that joyful event. Hence they accustom themselves to speak of *nominal Christianity*, as being peculiarly *the* stumbling block in the way, and that the lives of too many calling themselves Christians do give occasion to the enemies of the Lord to blaspheme, there can, alas! be no question; but I cannot help imagining that by confining their attention to this grievance, this *monster grievance* I am ready to call it, they imperceptibly form a wrong judgment of the Jewish mind, and of the position in which the Jew is at this time placed. They forget that the veil is upon the heart of every Jew when unconverted, that not in the sense in which it may be said to blind the understanding of every natural man, but peculiarly, and in a special manner preventing them from perceiving the truth of Christianity, or at least, of receiving it as a *practical* thing. From the time when they rejected the Messiah, and chose darkness rather than light, they have been left to reap the fruit of their choice, and will doubtless continue in their unbelief till the time which St. Paul describes as "the coming in of the fulness of the Gentiles." I have insisted upon this, as some good people seem to form an idea, that were Christians to be what they ought to be, the conversion of the Jews would be an easy task. Such, however, I am persuaded would not be the case. I was led to these reflections by reading in your number for June, a letter, written by a Jew; and I think that any one who duly considers the *spirit* in which it is written, will not be too hasty in ascribing the failure of the attempts of our missionaries, to the evil influence of nominal Christianity. I cannot divest myself of the idea, that it is not the *shadow* they detest, but the *substance*. The *spirit* of the Jew is the same as it was eighteen hundred years ago. "Have any of the rulers or of the Pharisees believed on him" was the argument then; have any of the M—s or R—ds believed on him, is the argument actually used by the writer of the letter above alluded to. Suppose Christianity in its purest state, could it be exhibited to greater advantage than it was in the persons of the apostles? Did the purity of *their* lives convince their brethren? There was no *nominal* Christianity *then*, nothing that could deceive by assuming the *name* without the *reality*. Yet their holiness did not prevent them from being the objects of unmitigated hatred to their brethren in particular, so much so that we find in the case of St. Paul, at least, they did not hesitate to join with the Gentiles, among whom they lived, in the work of persecution; and in fact, were the leaders in opposition to the truth, going from place to place to stir up the Gentiles; and we may reasonably conclude, that the other Apostles experienced no better treatment. It may be said that the success of the Apostles, nevertheless, was much greater than ours, but so was also their power. Were there no such thing as nominal Christianity, we should hear no more of the affected respect for *native Christians*, by whom are meant that large class who will tolerate everything but the truth, and believe in nothing, and give the same license to others. We must not suppose that the Jews, the educated Jews, confound *nominal* with *real* Christians; that they think its precepts have any influence on the multitude with whom they associate, or that the term *Christian* can with any more propriety be applied to the "baptized *infidels*" of their acquaintance, than the term *Jew* (as implying belief), could be to all the descendants of Abraham. If we were asked towards which class, *real* or *nominal* Christians, the Jew feels most dislike, I fear there is but one answer:—which class is it that is now the object of their malice, against which they direct all their venom, and whose motives they labour indefatigably to calumniate? Those who really believe in Jesus as the Messiah. Till this spirit which exists nowhere so strongly as in the Jewish mind is removed, vain will be all attempts at converting. Not that this exempts us from endeavouring to bring them to a knowledge of the truth—we have *our* duty to perform whatever may be the result; but I think we should be cautious as to what we attribute our want of success to. Now, sir, I must beg pardon for having trespassed too much upon your time, and wishing you every success,

Subscribe myself,

ΦΙΛΙΣΡΑΗΛ.

We have inserted the above letter, not on account of the obvious truths it contains, but because it contains some fallacies which we believe to be current, and which we may thus have an opportunity of endeavouring to rectify.

Our correspondent makes the very common blunder, of considering the foretold purposes of God concerning Israel as a nation, as imposing some invincible necessity on the individuals of that nation. No doubt it is very difficult to reconcile the idea of individual responsibility with absolute fore-ordination; but this is a difficulty that is not peculiar to religion, but meets us in all the ordinary affairs of life, every one of which is as visibly present to the Divine mind as the future destiny of the Jews, or any other nation. Individual responsibility is the great fact with which we have to do. If it be allowable to say: All who are to be saved, whether Jew or Gentile, will and must be saved; therefore all missions, and all preaching of the gospel, is quite unnecessary: then we may argue in the manner our correspondent does; but if this mode of reasoning be false and unscriptural, then we must speak of men as impressed by circumstances, and as actuated by motives. The declared object of God, in turning towards the Gentiles, was to provoke Israel to jealousy. (Deut. xxxii. 21; Rom. xi. 11.) The Jews, as a nation, rejected the Messiah, in consequence of which the gospel was promulgated among the Gentiles; the "fall of them was the riches of the world, and the diminishing of them the riches of the Gentiles;" (Rom. xi. 12.) But this no more imposed on the Jews individually, an absolute incapability of believing on Christ, than it necessarily compelled Gentiles to accept His offered salvation. We fully believe that, as a nation, they will not be converted until they really

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"look upon Him whom they have pierced;" but in every age of the Christian church some individuals among them have believed; and the helps and hindrances to their belief, are as lawful a subject of discussion as the causes of the unbelief of any other men. It is true, that over and above the natural enmity of every carnal heart, the Jew has difficulties and prejudices peculiar to himself; but these are to be overcome by the application of the revealed truth of God to the heart, by the Spirit of God; and therefore, we are entitled to reprobate every thing that seems to prevent the Jewish mind from coming in contact with the truth of God.

We can assure our correspondent he is most egregiously mistaken, in supposing that educated Jews can distinguish between nominal and real Christianity. No doubt, they think the thieves and murderers a very bad sort of Christians, as the same class are a very bad sort of Jews; but the great mass of the community are all in their opinion very good Christians, though they may be but indifferent men. Is it so rare a thing for educated professing Christians to maintain, that all are Christians who have been baptised, that our correspondent thinks it impossible educated Jews can commit the same mistake?

We fully agree with him, that the Jews hate real Christianity more than nominal; but this hatred we believe to arise from the "carnal mind," which "is enmity against God;" because we find it quite as strong in the breast of the Gentile, though a nominal Christian, as in that of the Jew. They do not *hate* nominal Christianity—they despise it; but they never for a moment imagine its professors are not Christians at all.

The remarks that are sometimes made to us, respecting our constant condemnation of nominal Christianity, serve to show us the confusion that exists in the minds of many good men on the subject. Some have told us that we rather *depreciate Christianity*, and that our mode of speaking of it may have a bad effect on the Jews. Now the thing we depreciate is not *Christianity*, but *nominal Christianity*; a thing as different from the real and genuine, as the false coin is from the true. Should we say to any one who habitually rejected bad money: "You ought not to do so; you will disturb the currency and lower the value of the true coin?" Would he not tell us that the value of the true coin can never be known till the false is put out of circulation? For many years past we have had constant intercourse with our unconverted brethren; and whether in Europe, in the East, or in the far West, the first idea we have always found it necessary to impress on their minds is, that the current Christianity around them is not the religion of Jesus Christ. Until we had done this we never could obtain, for the doctrines of Christianity, a fair hearing.

NOTICE TO CORRESPONDENTS.

Received: G. H. W.; A Dissenting Minister; A Clergyman; W. C.; S. G.; A Lover of Truth; Rev. J. W.; Eunomus.

Our correspondents must not conclude that their articles are rejected because they are delayed. In our very small space the arrangement of our articles is a matter of great difficulty We hope to find room for S. G.'s communication in our next.

We must decline all poetical contributions; our limited space must be restricted to the *useful*, leaving the *ornamental* to others.

We are sorry that the errors pointed out by Eunomus are so numerous; it is difficult altogether to avoid mistakes in the articles furnished by correspondents; but we do not think *Errata* are ever read, and we therefore do not insert them.

We hope soon to turn our attention to the interesting topic suggested by the Rev. J. W.

BOOKS RECEIVED.

The Genius of the Sabbath.

A Plea for the Outcasts of Israel.

Orders for stamped copies, to the Publisher, must be accompanied by pre-payment, which may be made in POSTAGE STAMPS.

THE VOICE OF ISRAEL,

MONDAY, SEPTEMBER 1, 1845.

THE JEWISH ENQUIRER.—No. 6.

The following letter from our dear brother Neander, was written in German. From the similarity of names, it may be right to state, that it is not Dr. John Augustus Neander, the well-known historian. The author of this letter has recently gone to America, to endeavour to impart the knowledge of the Saviour to our brethren in that country.

My dear friend,

Cheerfully do I respond to your call, and as briefly as possible will I relate to you, how wonderfully God has dealt with me; how He, the Almighty God, looked down upon me, while I was yet deeply sunk; how He called me, and lifted me up from the dust; and how He brought me out of darkness into his marvellous light; praised be his name, Amen.

I was born in the year 1811, in Neubrück, in the province of Posen; my parents were strict Talmudical Jews, my father especially, a zealous, learned Talmudist. They had consecrated me to the office of a rabbi, even while I was at my mother's breast; which office being considered then, as it still is, a most holy vocation. On my having attained my 8th year, and being able to read Hebrew, my father engaged for me, a teacher of the Talmud, who resided in the house, and from early in the morning until late at night he laboured with me in the Talmud; now and then he also read the Pentateuch and Jarchi's Commentary with me.

From my 14th, to my 23rd year, I studied at different Talmudical Schools in Posen, and having attained to that degree which qualified me for the office of a rabbi, I returned to my father's house, where I devoted myself entirely to the study of the Talmud. You are well acquainted with the course of life led at rabbinical schools ישיבות. I have therefore no occasion to give you here an account thereof. I lived earnestly engaged in this study, because it was my parents' warmest wish; and I moreover hoped thereby to attain to a high position amongst my nation, and flattered myself that I should hereby be qualified for the community of the חסידים and consequently to reach the presence of God.

I plunged myself into the deep labyrinth of rabbinical subtleties and sophistry; entangled myself in a chain, composed of thousands of links of trivialities; exhausted myself in endeavouring to be enlightened on one thing or another, but I only got deeper and deeper into the labyrinth; not a ray of light penetrated its dark recesses. At length it became exceedingly disagreeable to me; the zeal which was so ardent in my youth, (alas! it was a blind zeal,) cooled more and more in proportion as it became clearer to me, that the words of the different rabbis the אחרונים and ראשונים are truly not agreeable to God's most holy word, and discovered, that the persuasion that their ways lead to the truth, is a vain persuasion.

I was about 25. years old when I with a painful heart perceived this. I had no firm foundation to rest upon; nothing on which to lay hold. I stood as on broken ground; my heart torn, and nigh to perish with anguish. About this time I was teacher in a town in Germany, where I had above twenty pupils, whom I had to educate, and bring up as men and Israelites; and every Saturday I had to deliver a public lecture on portions of the Old Testament. All this placed me in a terrible condition; I had to preach up and defend that, against which my heart revolted; dissemble I would not, yea, I could not.

In the early period of my life as a teacher, I was zealous for the rabbinical Judaism of the present day. I tormented and exhausted myself endeavouring by the works of the law, to lead a life pure and holy before my God; for even when a child, I conceived sin to be an abhorrence to God; the thunders of Sinai sounded and resounded in my heart; the mighty word proceeding out of the mouth

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of an almighty God, "cursed is he who does not keep my law," pressed me down to the ground at that early period of my life; as with flaming letters it was written in my heart, "God is a holy God! God is a righteous God! who abhors sin; in whose presence, none but those who are pure, and free from sin, and who live for him only, can abide." From all my toil, however, I found no peace; far, far from me was the rest for which I so much longed.

I had intercourse with a few individuals who called themselves Christians. I sought them out for the purpose of discussing with them scientific subjects, and now and then to study the Old Testament with them; of these some were students in theology, and others teachers; they used to assail the revealed word of God most terribly. Through them I became quainted with the criticisms of de Wette, Eichhorn, Dinter, and others, and it was not long that I stood up a zealous defender of modern Judaism; I became a rationalist. We are deceived! exclaimed I to my community, terribly deceived! the Talmud and the Psakim are a tissue of errors, and so forth. Still the storm in my heart did not subside; it continued to roar and to rage; I was not free; before it was chains of superstition that shackled my heart, now those of unbelief; chains forged by profane hands, by such fools as say, "there is no God." As I looked on these contradictions, and on this work of ungodly men, I trembled, and entered the field against these impudent denyers of God; but with weapons, alas! I knew not at that time, and I was in a terrible condition. I felt as if closed in by a wall; I panted after the breath of life; I longed after liberty, and hoped that the enigma would solve itself; but far off appeared to me to be the hand which should lead me into the haven of peace, and the light which I searched after in all the writings of men, proved but darkness; they were broken cisterns, and my soul which was languishing and nigh to perishing, did not find the water of life. I lay at times the whole night on the hard floor, chastised my body, yearned and cried aloud. The old Jews, to whose knowledge it came, held me for a saint; and the modern Jews said to me: "don't be a fool." Oh! these were years of anguish and terror, I was often nigh to despair. The compassion and grace of God, whom I did not know at that time, alone held me up; the hand of the mighty covenanted God of my forefathers covered me, and it was his eternal love that preserved me from sinking.

I tore myself with force from the circle of those who surrounded me, and I was chiefly alone and secluded. I betook myself, as it were, to a desert of books. Alas! the speculations of men only filled my head, while my heart remained empty. My thirst after the truth, after God's truth, was not quenched; I read now and then in the Pentateuch; but the books of the Old Testament were locked to me, and the old and new commentaries of the rabbis did not satisfy me. That the New Testament is a key to the Old I had not the least conception at that time; and as I was then an enemy to Christianity, I never read the New Testament.

At this time of severe struggle, I received a visit from my father, to whom I communicated my distress of mind; it pained him deeply, and he pressed me to return home with him immediately. To my question, "what shall I do then?" he replied, "you shall do nothing else but learn the *Torah*, you have no occasion to trouble yourself about earthly things, and as soon as you shall be seated in the circle of the חסידים ועוסקי התורה it will be well with you." Family matters, obliged my father to return quickly, and I begged him to allow me to remain for a little time longer in Germany, until I should be enlightened on that which distressed me so much. Shortly after that I was sent for by a Jewish community, in the north of Germany. I hurried thither with joy, where I took possession of a very pleasant post.

My heart, however, remained wounded, and peace was far from me. The Jews of that place are very indifferent about religion, and it was not required that I should deliver a public lecture on the sabbath. I looked for religious men, but amongst the Jews there was not one in whom there was a striving after the only good; my exhortation to them to elevate themselves to the fulness which cometh from God, and my admonitions, all were in vain; nevertheless, the pupils clung to me with much love, and they listened to me attentively when I related to them the history of the kingdom of God in the time of the Old Testament dispensation.

But my heart continued cold even here; the great deeds of God filled me with awe, and the history of our people, as well as my own course of life, only opened more the wounds of my heart. "The Balm of Gilead" I knew not, and the instruction I imparted was only mechanical, without life, and without warmth.

I visited the clergymen of this town, and I found some of them different from any I had seen before; they talked of the revealed word of the Old Testament, with warmth of heart and enthusiasm, and I heard for the first time a powerful testimony to the Christian doctrine; my whole heart was stirred up against it, the ground burned under my feet, and I hurried away purposing never to return again.

Still there remained a thorn in my heart, the liii. of Isaiah as well as other places in the Old Testament, to which my attention was drawn, were too strong for me; it raged in me, and the questions, what if it be really true? what if the Christians are right? left me no peace.

A few weeks elapsed, and I could no longer endure my trouble; I greatly desired to be enlightened, and that, by means of the common medium of all truth, holy writ alone.

I began to read the New Testament, and to compare it with the Old, and it wonderfully unfolded itself to me; more and more I discovered the great mystery of redemption. In the Old Testament, in all God's contrivances, a voice called to me, and I heard the voice of God, through Moses and the prophets, saying: Jesus Christ the crucified, is the true Messiah, the true Saviour, whose name is *Jehovah Zidkenu*, the Lord our righteousness. I was roused especially by the 9th chapter of the Acts, I was made acquainted after much wrestling and fervent prayer that Jesus, is the source of salvation, and of eternal life to all, who, by the efficacy of his blood are cleansed from the guilt and pollution of sin, and through him can call God, Abba Father. I perceived that faith on the triune God, is the victory which vanquishes the world.

I could not remain silent about it, my heart was filled with it; I tasted the friendship of God, I rejoiced and was constrained to exclaim, "my Redeemer liveth," and this I announced to my pupils, talked of it in the circles of Jewish families, and publicly and aloud, gloried in the ground of my hope in the rich promise vouchsafed to me, by the mouth of a mighty covenanted God; be comforted, all thy sins are forgiven thee, thy debt is paid and annulled, through the great and only atoning sacrifice, through "the Lamb of God that taketh away the sin of the world."

There was a tremendous tumult among the Jews; some of them came to me, and gave themselves much trouble by various means to turn me away from the Lord, mine and my father's God. The community wrote all about it to my father, from whom I received a letter which placed me in a most painful position. He prayed and cried, "come to us and remain a Jew." My mother received from this news, a severe blow, and she was laid on a bed of sickness, and great were her sufferings; my sisters, brothers, and relatives mourned in secret. It was a hard struggle—life and death depended on my decision.

I cried and wept bitterly, and riveted myself firmly to the word of life, that alone should be my guide, my stay, and my staff; and praised be God, the Sun of righteousness lighted me, and his beams fell warm and full of life on my heart.

"Whoso loveth father and mother more than me, is not worthy of me," this was spoken by Him who has power to save and to condemn. I could not do otherwise than obey Him, who once said to the patriarch Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." I was obliged to tear asunder the ties which bound me to my beloved relatives, who still remain dear to me; painful as it is to flesh and blood, I was

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constrained to do so for the Lord's sake, and I exclaimed aloud in the presence of the Jews who at this time surrounded me, and who, not knowing what they did, endeavoured to hurl me down to the abyss of destruction: "I cannot do otherwise, I must acknowledge Him, I must believe on Him, who is my Redeemer and Saviour; His name is Jesus Jehovah; I cannot do otherwise, should they on account of it cut me in pieces. Woe unto me, if I deny Him the Lord Jesus; therefore it is well with me, that I perceived through the grace of God, that Jesus Christ is the way, the truth, and the life, praised be His name, Amen."

Now was I able to rejoice and with David to exclaim, "Bless the Lord, O my soul, and forget not all his benefits," Psalm ciii. 2.

After I had been duly instructed in the saving truth of the gospel, I was publicly baptized in the name of the Father, Son, and Holy Ghost, on the 9th of December, 1839, by the Rev. Mr. Müller.

JOHN NEANDER.

To the Editor of the Voice of Israel.

Sir,—Will you kindly allow me a few words in answer to Eunomus' second letter. I will promise to be as brief as possible.

Eunomus observes that I have not quoted what he considers the strongest passage on my side of the question, namely Christ's assertion that till heaven and earth should pass away not one jot or tittle should in any wise pass from the law till all were fulfilled. It is true I did not quote this passage, and for this simple reason, that I was aware it admitted of the explanation which Eunomus has given of it; and I never like to quote texts in support of any of my views, if they seem fairly to admit of a different meaning. But I believe I did quote a text which comes in close connexion with the above passage, and which I think does not admit of being explained away; namely, the passage "Whosoever breaketh *the least of these commandments* and teacheth men, he shall be called least in the kingdom of heaven," a passage evidently referring to the commandments of the Mosaic law, of which Christ had just been speaking; and a passage which appears to me to be full of a most important prophetical meaning, as to the course which has been taken with regard to the law of Moses. I next turn to the passage in Hebrews ix. 10, which at first sight appears expressly to affirm the abolition of the Mosaic law. But on turning to the passage in the original, this meaning altogether vanishes. We then discover a most extraordinary fact, which I do not remember ever to have seen noticed elsewhere; namely, that our translators, generally so accurate, have in the most unaccountable way deliberately altered the tense from the present to the past, and in the previous verse inserted the little word "then," which to my mind completely alters the sense of the original. If your readers will take the trouble to turn to their Greek Testaments, they will find that in the 6th verse it is, "The priests *go* always," and not "*went* always into the first tabernacle;" and in the 7th verse, "blood which he *offers*," not "which he *offered*;" and thus also in the 9th verse it should be "which is a figure for the present time, in which ARE offered both gifts and sacrifices, which cannot make him that does the service perfect as pertaining to the conscience, which stand only in meats, and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation;" this time of reformation being, according to my views, the same time as that spoken of by Peter, as "the time of the restitution of all things," namely, the time of Christ's coming in glory, until which time the heavens must receive him; and at which time, according to Christ's word, heaven and earth shall pass away, and with them the law of Moses. Now when we find that our views as to the law of Moses hang on passages such as this, in which are the most extraordinary inaccuracies which occur in the whole of our Bible translation, I think it is time we should begin to look about us and examine closely into the subject each for himself.

The passage which Eunomus quotes from the 2nd chapter of the Ephesians, about Christ "abolishing the enmity in his flesh, namely, the law of commandments contained in ordinances," I conceive, has no bearing on the subject, but merely asserts the fact which we all agree upon, namely, that Christ reconciled both Jew and Gentile to God, by destroying the enmity which there was by the breaches of the law committed by both. The enmity, I conceive to be the enmity between man and God, not between Jew and Gentile—as in the 16th verse of the same chapter. The law of God made enmity between himself and man, because man broke it, both Jews and Gentiles; but the law of Moses made no enmity between Jews and such Gentiles as feared God, because the Jews themselves never insisted that the law of Moses was intended for Gentiles—and never enforced it in the case of Proselytes; but Jews and Proselytes could live in peace together, the one observing the laws given to them by God on Mount Sinai, and the others, the laws given to their forefather, Noah, and to all the Noachidæ, and the laws written in the hearts of all who fear God, by the Spirit of God.

But Eunomus himself allows the Jews are to be kept a distinct nation; and asserts, that this is to be effected by circumcision only. But how can circumcision distinguish them from the other nations who observe circumcision? How from the sons of Ishmael and Esau? No, sir, I think I may safely maintain that if they are to be kept a distinct nation at all it is only by observing their own law, all of it which is possible to observe in the time of their dispersion.

But before entering on this last topic, I ought to have said something about the words which seem so strong in the Galatians, that Peter "lived as did the Gentiles." But this difficulty, too, will be solved by looking at the original Greek. We shall there find that "living as do the Gentiles," and "living as do the Jews," though made phrases perfectly similar in the English, are yet perfectly dissimilar in the Greek. St. Paul said to Peter, "why compellest thou the Gentiles to *Judaise?*" But he never said that Peter "*Hellenised;*" he said, "if thou livest," "*εἰ σὺ ζῆς,*" that is, if thou "hast thy spiritual life," in the same way as the Greeks do, that is, through Christ; and the phrase is exactly equivalent to the one in the Acts of the Apostles, when Peter himself is speaking on this same subject, and says, "we believe that through the grace of our Lord Jesus Christ we shall be saved even as they."

And this brings me to the last topic I shall introduce, namely, whether, as Eunomus asks, there be two ways of salvation, one for Jews and the other for Gentiles. I answer, No. There are two laws, but not two ways of salvation. The Noachidæ have one law. The sons of Israel have another law, a national law, added to the law which is common to them with the rest of mankind, a law of types and ceremonies, of meats, and drinks, and divers washings, But both Jew and Gentile have broken, and do break, each their own law, and therefore both come under condemnation; but are both saved by Christ in the same way from the curse of the law—and both have the law, which they generally have broken, written in their hearts by the spirit of Christ; Gentiles their law, and Jews their law, by the same spirit. The fact of the same spirit writing on the hearts of Jews additional national laws besides the general moral laws which he writes on the hearts of Gentiles, ought to make no division between them except that of nationality and grade, which Eunomus himself allows—but which prevents them not from having one spirit, one faith, one baptism, one God and Father of all, who is in all, and through all, and with all.

I must beg you to excuse the hasty character of these remarks, and

Remain, Sir,

Your obedient servant,

A Clergyman of the Church of England.

THE JEWS IN HOLLAND.

(Concluded from the Voice of Israel, No. 16.)

Such were the great questions discussed by the synods above-mentioned. A very beautiful liturgy was likewise composed for the baptism of Jews converted to Christ, in which the catechumen replies to seven questions relative to his faith in the Saviour and in His word. This liturgy concludes with a prayer and a thanksgiving for the recipient, which expresses admirably the spirit in which all these efforts were made. We here transcribe it, as we consider that it will prove equally interesting and edifying to our readers.

"Lord God, who rememberest always the covenant which thou hast made with thy people, we bless thy great name, and we thank thee that thou hast had pity on thy servant, who has now been received into thy church by baptism, which is the door of entrance. He was thine enemy, his understanding was in darkness, and his will in bondage under the yoke of the traditions of men, and of the ancient ceremonies which thy Son Jesus Christ has abolished, having brought life and immortality to light through the gospel. But, oh, our God, thou hast enlightened and comforted this thy servant by breaking his bonds, and speaking peace to his heart. We adore that incomparable love, which thou hast manifested towards him, and we render thee continual thanks, that having chosen him to salvation before the foundation of the world, thou hast called him in time to sanctification by the Holy Spirit, to the obedience of faith, and the sprinkling of the blood of Jesus Christ. It is thou, Lord, who, having opened his understanding to understand the Scriptures, hast also given him grace to know that thy beloved Son Jesus is the true

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Messiah, who was promised to the Patriarchs, and predicted by the prophets, that no other is to be looked for, and that there is no other name given among men, by which we may be saved. He adores with thy church this Prince of Life, and reveals him as the great prophet, who is to be heard in all that he has said, as the Great High Priest of the new covenant; as the powerful king who has delivered his people from the hand of all their enemies; and as his great God and Saviour, who has redeemed him with his own blood. And since he has partaken of the heavenly calling and thy great name has been named upon him, oh God of goodness, and Father of mercies, give him to preserve pure and spotless, the precious robe of the righteousness of thy holy Son Jesus, with which he is clothed, and that blessed name of child of God, and servant of Christ, which he has received, that he may keep it unblemished.

"Strengthen in him the work of thy grace, and cause him daily to increase, that living according to the laws of the religion he has embraced, and according to his baptismal vow, and seeking peace with all men, and holiness, thy name may be glorified, and thy church edified. God of our fathers, Abraham, Isaac, and Jacob, grant the same grace to all those of that nation dispersed over the face of the earth. Take away the veil that is on their hearts, when they read the books of Moses and the other prophets. Remove those double folds which hinder them from seeing and acknowledging thy Christ, who is there depicted to their eyes in all the types. May all the race of Jacob glorify thee, and may the children of Israel magnify thee. According to thine unchangeable promises raise thine ensign to the nations, assemble the outcasts of Israel, and gather from the four corners of the earth the dispersed of Judah. Have compassion on that poor people, whom thou hast delivered from the land of Egypt, with a strong hand and an out-stretched arm, and in whose behalf thou hast wrought so many signs and miracles. Bring in the fulness of the Gentiles to thy church, that so, according to thy holy word, all Israel may be saved. For, oh God, faithful and merciful, thy gifts and thy calling are without repentance, and thou hast not entirely rejected thy people, whom thou hast foreknown, and whom thou has loved from all eternity. Hear us, merciful Father, for we ask it in the name of thy well-beloved Son, Jesus Christ. Amen."

After what has been related of the efforts made, and the measures adopted with a view to spread the gospel amongst the Jews in Holland, it may be matter of interest to trace the conversions to Christianity, which took place among the Israelitish population during the two centuries of their existence in the republic, (from 1595 to 1795.) Yet it is extremely difficult to give the full particulars, because for a long time there was much negligence in committing such facts to writing.

Yet there are not wanting some well known examples. Thus a German Rabbi named Frederic Rachstadt de Weile, a native of Nimeguen, was baptized in 1670, at Cleves, at the age of 23 years. After his conversion, the reformed church paid the expenses of his theological studies at the Academy of Leyden; and he became the pastor of Spyk, near Gorcum, in Holland. This young minister displayed much zeal for the conversion of his brethren according to the flesh, to the truth in Christ. In 1679, he presented to the Dutch synod, a treatise, which he had composed, with this object, entitled "The Glory of Jesus Christ, the true Messiah." Some years before he had published in Latin, an "Apology for Christianity" against the blasphemous attacks of the famous Sepmann, in his work, "Nizzachon." In 1685, he published another treatise, with the title, "Prophecy of Noah, concerning the calling and conversion of the Gentiles by the Messiah, and by the word of his grace; preceded by a preface in which the author relates the dealings of God towards his soul, and the way in which he was led into the wonderful light of the gospel." (*Amst.* 1685, *Epigraphe, Jer.* xx. 7.) This piece, which bears witness to the sincere convictions and fervent faith of its author, was not without its effect. A rich and distinguished Israelite of the Portuguese community, afterwards named John Rodriguez (but whose name before his conversion was Aaron Gabaz Faro,) was so much struck with reading Rachstadt's work, that he resolved after some inward struggles to seek further instruction in Christianity, and he was baptized by Rachstadt, the 10th of February, 1686. The sermon preached on this occasion from Ps. ii. 6. was printed at the Hague; and it is worthy of the faithful pastor who wrote the treatise on the prophecy of Noah. In this work, mention is made of two other Israelites baptized at the same time; one, a young man of good family at Nimeguen in 1670; the other, the master of a Jewish school at Eukhinzen, in 1683. Some years later a friend of the pious Spener, the learned Edzard Edzardi, whom some authors designate as a converted Israelite, distinguished himself at Hamburg by efforts in favour of the conversion of the Jews, which were much blest; so that his contemporaries assert that a greater number of Jews were by his means brought to the faith of Christ, than by any other single means since the preaching of St. Peter. This learned Orientalist had a remarkable conference with a learned rabbi of the Portuguese community at Rotterdam, named Cohen de Lara, who distinguished himself by some important works on Philology. The subject of this conference, according to the Hamburg Professor Auchelman's account of it, was, "The Justification of the sinner by the free and sovereign grace of God." Although Edzard did not convince this learned antagonist, yet the power of his discourse was such that another Jew who was present, named Jacob Mesia, was thereby awakened, and brought to acknowledge in Jesus of Nazareth the true Messiah.

The most remarkable conversion during the 18th century was that of the Hungarian Jew, Soloman Duitsch,* baptized at Amsterdam, in 1767, and afterwards a pastor at Mydrecht not far from that town. The history of his conversion which he published the following year was read at the time in all the Christian families in Holland, and even amongst the Jews.† The reading of this book, and his conversation with the pastor of Mydrecht, led another Israelite, named James Abas, to embrace Christianity, in which he was instructed, and baptized by the celebrated and pious Martinet, a very popular author of the time, who printed his confession of faith. From the beginning of the present century several Israelites have entered into the Christian church; some into the community of Remonstrants, or Arminians; most of them into the Reformed Church. None, as far as we know, into the Roman Catholic Church.

The affecting cases of M. M. da Costa Capadoce, Bueno, de Pinto, and many others, are still recent and generally known. In conclusion, it is more than probable that stricter researches would make known more numerous cases than those we have mentioned, because Jews have often been baptized in secret,‡ from the fear of exposing them to the hatred and ill-treatment of their angry brethren.

On the other side, we must also remark that conversions have sometimes been supposed, which did not exist. It is thus that it has been imagined that the famous Spinosa died as a Christian, which is more than doubtful.

THE TARGUM OF JONATHAN, ON THE LIIIRD CHAPTER OF ISAIAH.

1. Who hath believed these our tidings? and to whom is the strength of the powerful arm of the Lord revealed? 2. The just one shall be great before him, as branches which flourish, and as a tree which sends its roots near streams of waters; thus the holy nation shall be multiplied in the land which wants him. His appearance shall not be a common appearance, nor his reverence as the re-

* A Memoir of Soloman Duitsch will be found in Miss Barbar's work: "Redemption in Israel." SEELEY, BURNSIDE, and SEELEY.—ED.

† In 1789 he published a much more elaborate work, (3 vols. 8vo.) on the Redemption of Israel, and their Eternal Felicity.

‡ Such converts should have remembered the words of Christ, in Luke ix. 26: "Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels."—ED.

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verence of a private person; but his beauty shall be the beauty of holiness, that every one who shall see him may contemplate him. 3. He shall indeed be disesteemed, but he shall obtain the glory of all kingdoms; they shall be weak and afflicted as a man of pains and exposed to infirmities. And when he has withdrawn the face of his Shechinah from us, we are despised and reputed as nothing. 4. Therefore he shall make intercession for our sins, and our transgressions shall be forgiven for his sake; we are looked upon as wounded, stricken from the presence of God and afflicted. 5. And he shall build the house of the sanctuary which was profaned because of our sins, and delivered up because of our iniquities. And by his doctrine peace shall be multiplied upon us; and when we shall be obedient to his word, our sins shall be forgiven. 6. We all are as sheep scattered, each one turned his own way, we have gone; and it hath been the good will of the Lord to forgive our sins for his sake. 7. He has prayed, he has been heard, and before he had opened his mouth, was accepted. The strong of the people he shall deliver as a lamb for a sacrifice; and as a sheep that is silent before the shearer, and there shall be none who shall open his mouth in his presence and speak a word. 8. From chastisements and revenging he shall gather our captivity; and the wonderful things which shall be done for us in his days, who is able to recite? For he shall take away the dominion of the nations from the land of Israel; the sins which my people have committed, even upon them shall they come. 9. And he shall deliver the wicked into hell, and the rich who obtain abundance by hurtful death, that those who do iniquity may not remain, nor speak deceit in his presence. 10. It hath been the Lord's pleasure to refine and cleanse the remnant of his people, that he might purify their souls from sin. They shall see the kingdom of their Messiah, multiply sons and daughters, and shall prolong their days: and following the law of the Lord, be guided in his will. 11. He shall deliver their souls from the subjection of the people; they shall see the revenging of their enemies, they shall be cloyed with the spoil of their kings. By his own wisdom he shall justify the just, that he may subject many to the law; and he shall intercede for their sins. 12. Therefore I will divide to him the spoil of many people, and the riches of strong states; he shall divide the prey, because he hath given up his soul to death, and subjected transgressors to the law; and he shall intercede for many sins, and it shall be forgiven to transgressors for his sake.

Dr. Adler, the new Chief Rabbi, has sent a Pastoral Letter to the various congregations, accompanied by a blank form, to be filled up with information concerning their numbers, and their religious, educational, and charitable institutions. The Rabbi declares himself much interested in the education of the young.

HISTORY OF THE CABBALAH.

(Continued from Number XVI.)

There are various opinions as to the origin of the Cabbalah. Some* believe that just as God as created, and now sustains and governs the world by the Thorah (law), so he orally communicated this science or doctrine to Adam immediately at the creation; but who, in consequence of the fall, made himself as unworthy of this as of other prerogatives,† and therefore entirely forgot it. But when he had afterwards repented, and prayed God to renew to him the communication of this science, God delivered to him, by the angel *Raziel*, רזיאל, all that he had received orally, compiled in a book, called *Sepher Yetzirah*, ספר יצירה (book of the creation). The same book Adam is supposed to have entailed upon *Shem*, from whom it has been successively transmitted down to our times.

The Zohar, in section *Beraishith*, gives the following account on this head: — "During Adam's stay in Paradise, God delivered to him, through the holy angel Raziel, the overseer of the heavenly mysteries, a book in which the holy heavenly wisdom was described. That book contained a description of seventy-two kinds of wisdom, in six hundred and seventy-two sections. By means of that book five hundred keys to wisdom were afforded him unknown to the holy ones on high till Adam obtained the book. When Adam had now obtained the book, the highest angels assembled round him, in order to hear wisdom from him, and said: 'Be thou exalted, O God, above the heavens; let thy glory be above all the earth,' (Psalm lvii. 6). Then the holy angel *Hadarniel* appeared, and said to him, 'Adam, Adam, keep secret the treasures of thy Lord, for it is not permitted to any of the highest angels to know the treasures of thy Lord besides thee.' From that time he kept the book concealed and secret, made daily use of the treasure of the Lord, who revealed to him the heavenly mysteries of which even the superior angels knew nothing, till he was driven out from Paradise. But when he sinned and transgressed the commandments of the Lord, the book disappeared. He then beat his head and stepped into the river Gihon till the water reached his neck, and there he remained till the water covered his body with a rust, and his appearance became entirely changed. Then God gave a signal to the angel *Raphael*, who restored to him the book, in which he assiduously read himself, and bequeathed it to his son Seth. From the latter it passed to Enoch, and from him to the succeeding generations down to Abraham, who through it, came to the knowledge of the majesty of his Lord." Others are of opinion that the oral tradition of God to Adam, regarding this mysterious science, has likewise been orally transmitted throughout all generations, from Adam to Abraham, and that it was the latter who wrote down the science in a book, under the title *Sepher Yetzirah*, and delivered it to his son Isaac, he again to his son Jacob, from whom it passed to his twelve sons. But as that important work was lost during the Israelites' bondage in Egypt, God is supposed to have again orally revealed the mysteries contained therein to Moses upon Mount Sinai,* in order that it might again be orally preserved among the most distinguished, wise, and hence worthiest of the nation. But when they became again forgotten, during the Babylonian captivity, God revealed them once more to Ezra after his return to Jerusalem, and commanded him to commit them to writing.

The latter opinion is confirmed by the apocryphal 4th book of Ezra. There an account is given on this subject (chap. xiv. 22 sec.), that God had commanded Ezra to take with him into the field five men named Sarea, Dabria, Selemia, Ecanus, and Asiel, and have them write down those things which he would reveal to him. This command Ezra obeyed, and concealed himself with those men for forty days in a secret place, during which time God imparted to him all those mysteries which he had once revealed to Moses upon Mount Sinai. Ezra had all this written down by the five men mentioned, into seventy books, which, as he expresses it in verse 47, contains the spring of understanding, the fountain of wisdom, and the stream of knowledge which God had commanded to be delivered only to the wisest among the people.† * * It is indeed true that the use of ciphers, or an occult manner of expression, existed already among the Jews in earlier times, and that Cabbalistical sentences, phrases, and expositions of scripture are found in the oldest translations and paraphrases of the Bible. Thus, for instance, the words לב קמי (Jeremiah li. 1), which convey no sense whatever in the context are translated in the Septuagint by *Chaldeans*. This translation can only have originated in the use of the Cabbalistical alphabet, which they call את בש, since, by inversion of the letters לב קמי, the word

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* Book, *Raziel*, fol. 1.

† Thus, for instance, is Adam said to have reached from earth to heaven when he was first created; but after the fall his stature was reduced to five hundred cubits (Talmud tract Chagigah). [If this, in its literal sense, be regarded as folly, it is yet greater folly for a moment to suppose that those men meant nothing more than what the bare words indicate. They evidently allude to Adam's previous communion with God, though we must leave others to explain the precise number of cubits to which his stature was reduced.]

* According to the opinion of *R. Joseph Gikatilia*, God delivered also to him, upon Mount Sinai, the Cabbalistical book, מעין החכמה.

† Count Pico de Mirandola, a great Cabbalist, who lived in Italy during the second part of the fifteenth century, says in his "Apologia," page 83, that he had not only seen those books, (probably only in transcript,) but had purchased them for a sum of 14,000 ducats.

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כשדים, or *Chaldeans* is obtained.* The word ששך, (Jer. xxv. 26) is in the Chaldee version rendered by בבל *Babylon*, which is very suitable to the context, but the original is quite obscure, and can likewise only be explained by an inversion of the letters את בש.† The Cabbalah has, nevertheless, only formed itself during the Babylonian captivity, and was subsequently shaped and moulded into a system. This was done by adding to the old philosophisms brought from Egypt,‡ the magic acquired in Chaldee, and the wisdom of the Zoroaster, and still later, the Greek philosophy, especially that of Pythagoras and Plato, all of which was worked out with reference to holy writ, and thus was brought about this theologico-philosophico-Cabbalistical amalgama * *

When, in later times, the spirit of poesy and sublime strain of the Hebrew language had vanished among the people, the vulgar took all the symbols and allegories in their literal sense, and thereby corporified the sublime spirit. Those who were more conceited about their own wisdom sought under this shell a hidden kernel of an esoteric character, and thought either to have found it whilst that it was merely a thought or a prejudice of their own, or, which was still worse, in order to avoid compromising their credit for unbounded knowledge, pretended to have found a mysterious sense, in consequence of his great personal holiness, which was not to be disclosed to any one. The people believed it upon authority, and he became a deceiver. But these mystical absurdities, in their rapid progress, remained not merely confined, in their application, to images and passages of the above-mentioned character, but they became diffused over the whole contents of the holy scriptures, even over the most intelligible and plainest passages. In every sentence, word, letter and accent, a mysterious sense was implied, or rather forced in or out with clubs, whilst no attention was paid to the connexion of a verse or word in the context with what precedes or follows, nor to the spirit of the language and the grammar, and much less to sound human reason. This is the foundation of the Cabbalah, in which fancy finds a bottomless ocean to rove in at pleasure, in which at every step it touches upon materials suitable for its trade, and finds no limit. It is a tissue of conclusions which, though projected with an enormous expense of wit and ingenuity, is yet based upon no firm ground; an unbounded chaos, the atoms of which every one may combine at pleasure. It is like an immensely spacious building raised to an immeasurable height, but composed only of soap bubbles.

This mysticism obtained more support through the Jews, who in later times immigrated into Egypt. This land, as is well known, was the source of all mysteries and the cradle of all mystagogues, whither the so called wise men of all nations wandered to have themselves inoculated with wisdom, and after a hard probation, to obtain the inauguration, and in order to experience what holy writ so plainly teaches every man, that God is only comprehensible to the human understanding according to His workings, but not according to His being. In that very land the Jews had already settled in earlier times. Immediately after the destruction of Jerusalem many families immigrated thither, (2 Kings xxvi. 26.) of whom no indication is given that they ever returned to Palestine after the building of the second temple. Two years after the death of Alexander the Macedonian, Ptolomy Lagos invaded Palestine, took Jerusalem, and led away with him 10,000 Jews as captives into Egypt, and ten years later he enticed thither a far greater number by promises. During the reign of Ptolomy Philometer, many Jews, attracted by the liberties and equal privileges with the aborigines and the Greeks conceded them, immigrated into that land of their own accord, and they so increased, that Philometer found it advantageous to build them in Heliopolis a temple, after the model of the one in Jerusalem. During that time they added to the philosophisms already adopted * * * the modified ideas of this land, and referred them to, or commixed them with, the Mosaic law, as they had before done with the wisdom adopted from the Chaldeans. And just as it was the case with the Chaldee and Egyptian philosophy, so it was in later periods with the Greek, and in the middle ages with the scholastic philosophy, all of which they established upon the Mosaic law.

Since now Egypt, as is well known, was the cradle of the anchorites, or hermits, who retired to remote places uninhabited by men, in order to lead there a contemplative life; and many of the Jews, especially the so called Chasidim, or over pious, entered the same order, they appear to have been the same, who, during their busy idleness, combined with a heated and overstrained imagination, sought to unite the mixture of Chaldee, Egyptian, and Greek philosophisms with the Mosaic and other holy writings of their nation, and thus to have given the impulse to the cabbalistical system. In consequence of the constant intercourse of the Egyptian Jews with those of Palestine, this doctrine was also propagated among the latter, and became moulded there into a formal system.

Most useful in the propagation of these ideas was a certain Tanai (תנאי) of the name *Semeon ben Shetoch*, (שמעון בן שטח), who during his stay in Egypt had acquired this doctrine, and, as the Karaites say, promulgated the same with the Pharisaic doctrines upon his return.

(*To be continued.*)

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* [The explanation of this alphabet will be found in the sequel. We cannot forbear observing, how little judgment our author himself exercises here, when he wants to prove from this circumstance that the inspired writer made use of those Cabbalistical triflings. The LXX. evidently insert the word *Chaldeans* merely as explanatory, in order to show who the ישבי לב קמי (*dwellers in the midst of those that rise against me*) were, viz. *the Chaldeans*. This they could easily ascertain from the fourth verse, where the word כשדים is expressed. The accident that the words לב קמי can be made to express כשדים by medium of the Cabbalistical alphabet is certainly remarkable; but by no means more remarkable than the coincidence in the prophecy regarding the redemption of the Jews in Russia elicited, a little time ago, from Ps. cxxvi. 4, "Turn again our captivity, O Lord, כאפיקים בנגב (as the streams in the south)," which latter Hebrew words, according to their letters, each of which, taken as an initial of a separate word, are made to express: כשימות אלקסנדר פולויטש יקום קנסטנטין יגולך מעט; במלך ניקולס גאלה באה. i. e. "When Alexander Pawelowicz dies, Constantine shall arise, who shall reign for a short duration; when Nicholas reigns redemption comes."

But even supposing Jeremiah intended this, all we can say then is, that he used that sacred art most unskilfully. For if we substitute the word כשדים for לב קמי we get the clumsy construction ישבי כשדים *the inhabitants of the Chaldeans*, instead of which it should have been ישבי ארץ כשדים *inhabitants of the land of the Chaldeans*.]—*Trans.*

† It is very probable that Jeremiah, who, in this chapter, reaches the cup of intoxication to several kings, signifies by the expression ששך the king of Babylon, to whom the Jews became now subjected; but as he could not, from fear, speak of him distinctly, he merely alluded to him by these ciphers only intelligible to the wise among the people. [This is not only not *very probable*, but even *quite unlikely*. For in the time when that prophecy was delivered, the Jews had more to fear the Egyptians than the Babylonians (Comp. Winer's Simonis, under the word ששך), and besides, in chap. li. v. 41, בבל is mentioned along with ששך. This latter passage has, most probably, first given rise to the opinion, that by ששך *Babylon* is meant, which seems very probable, but certainly not for the reason mentioned. Among all the opinions regarding the etymology of this word, that of C. B. Michaelis seems nearest to the truth, that שֵׁשַׁךְ stands שְׁכַשְׁךָ (comp. בֵּבֶל for בַּלְבֵּל, כֹּפֶר for כַּרְכַּר) from a root שָׁכַךְ, collated with the Arabic, *to overlay a gate with iron or other plates*, so that שֵׁשַׁךְ would designate Babylon as χαλκόπυλος, in allusion to its numerous gates of brass.]—*Trans.*

‡ However true this may be that the Jews during their captivity in Babylon, or other periods when they neglected the word of the living God, imbibed much of the principles of the nations they were brought in contact with, it is yet, in our opinion, absurd to think that the miserable slaves should have brought with them from Egypt sufficient philosophy, or any principles to last them throughout all those centuries of vicissitude and judgments of God down to the latest times of their theocracy. We, therefore, differ from our author in this respect, and much more with respect to the neoteric opinion, that the prophets after the time of the first destruction of Jerusalem, borrowed metaphors from the Zoroaster and the philosophy of that time, in order to convey under that cloak the truth of God to the Jews already best acquainted with that mode of thinking. As the like arguments occupy the following few pages of our original, we think it expedient to pass them over.]—*Trans.*

The matrimonial intentions of Dr. Folkson, a young Jewish physician, who, as is well known, was desirous of forming a *mixed* marriage (as all marriages between persons of different confessions are here technically called), with a highly educated young Christian lady in Königsberg, have now been put an end to. After the minister of public worship, Echhorn, had answered his suit in the negative, Dr. Folkson applied direct to the king, grounding his petition on the late decisions and proceedings in the Prussian provincial parliament; the monarch, however, has rejected the appeal, on the ground, that in the present state of the law, a marriage between a Jew and a Christian is inadmissible. The painful intelligence has been transmitted to Dr. Folkson, from Elbing, by the over-president, Botticher.

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REMARKS ON THE NEW HEAVENS AND NEW EARTH.

To the Editor of the Voice of Israel.

Sir,

Having attentively read Mr. Pym's letters in your Journal, I am desirous of bringing to his remembrance some portions of Scripture, which stand opposed to his views respecting the new Heavens and the new Earth. I cannot indeed profess myself satisfied with his method of escaping from the force of those he has named; and yet to my apprehension they are by no means the most powerful objections which his opinions must encounter. If I rightly understand his creed, he believes that at the commencement of what is termed the millennial period of this world, Jesus Christ our Lord will again appear, that his people will be clothed with their resurrection nature, "incorruptible and immortal," and that this heaven and earth, having been destroyed by fire, will be created anew, and will become the scene of the Redeemer's glory, and of the blessedness of his saints. And moreover, he believes, that when this millennial period shall have expired, Satan will be loosed again, and will go out to deceive the nations who will be gathered together to battle against the beloved city, and will then be visited with the awful penalty of their impenitence and presumption. And, after that, he believes will occur the second resurrection, and the damnation of the ungodly.

Now I must say that my reason is startled at the supposition, that God would permit to exist a state of things so extraordinary as this belief involves. *Immortal* men, and *mortal*, dwelling on the *same earth*. *Rebellious* men in partial possession of a world, from which the *curse has been removed*. The *new creation* of the Lord, assaulted by Satan, and polluted *with sin*, and *with death*. My reason, however, is sufficiently under my control, to be made to bow to the Revelations of my Maker; and if he had thus declared his will, I should most unfeignedly have believed in its propriety and wisdom. But so far from any such declaration of his will, I find the statements of scripture in harmony with the dictates of reason. And the communications of one inspired penman, who is most explicit in his exposition of the future, at once proves that such a state of things *will not exist;* nay, moreover, he shows that the purposes of God render such a state of things *impossible*; I refer to the Apostle Peter, in his second epistle, I will just bring the passages into contact with the views announced.

Mr. Pym believes that before the creation of the new heavens and the new earth, this present earth and heavens will be *destroyed by fire*, and that then a thousand years will elapse before the second resurrection, and the *judgment of the wicked;* during which thousand years *many*, besides the saints, *will inhabit this world*. The Apostle, however, expressly affirms (ch. iii., v. 7.) that "the heavens and the earth which are now, are kept in store, reserved unto fire, against the day of judgment, and perdition of ungodly men," evidently making the *day of judgment*, and perdition of ungodly men, to synchronise with the destruction of the earth by fire; and thus excluding the *wicked* from any participation in the blessings of the new and glorious creation. But more than this, going on to describe the fiery catastrophe, he says (v. 10.) "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the *earth* also, and the *works* that are therein, shall be burnt up." Hence it follows necessarily, that all who may be supposed to be then left in this world, must be *consumed* in the *universal conflagration*. And it therefore becomes an absolute impossibility, without miraculous interposition on behalf of impenitent sinners, which the scripture does not lead us to expect, that the state of things which Mr. Pym describes, should ever be realized.

I shall not add any comment to these plain Apostolic declarations. I gladly accept them as the guides of my belief. Still I have as firm a conviction as Mr. Pym, that the new heaven and the new earth will be created at the coming of our Lord. The testimony of revelation, on this head, is to me most clear and decisive; and though I am quite aware, that there are "things hard to be understood," interwoven with the discoveries of the subsequent condition and glory of his people; yet I find that many large and incontrovertible intimations of future events are unfolded, sufficient to enlighten the faith, and to cheer the hearts of all, "who are looking for and hastening unto the coming of the day of God." With your permission, Mr. Editor, I should have much pleasure in adding my tribute to those of your other correspondents, in the free discussion of unfulfilled prophecy, and beg to subscribe myself, most sincerely yours,

A CHRISTIAN BROTHER.

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No. XVIII. WEDNESDAY, OCTOBER 1, 1845. Unstamped 3d. Stamped....4d.

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THE SECOND ASSEMBLY OF RABBIS.

This important meeting was held at Frankfort on Maine in July last; commencing on the 15th, and concluding on the 28th of the month. Our contemporaries have merely given the summary of the whole, as contained in the speech which the President delivered at the conclusion. Now this is to us precisely the least interesting part of the whole matter. A set speech, meant to convey a certain favourable impression to the public mind, always recals to us the saying of the witty Frenchman, who asserted that language was given to man to enable him to *conceal* his thoughts. The results of the debate, though by no means unimportant, are not half so interesting, as the exposition of the thoughts and feelings of the speakers which was evolved in the debate. This being our conviction, we have given the report of the Assembly at great length; which we doubt not our readers will peruse with much interest.

The length of the report precludes any remarks of our own at present. We feel the whole movement to be too important, too interesting, to be dismissed with a sneer, or summed up with a few wise saws about destructiveness, and love of change. Sadly mistaken in the grand point on which man's salvation hangs, we believe these men to be; but we believe them honest and upright in their wish to reform, and at the same time, uphold, Judaism; and although we know that they are "labouring in the fire, and wearying themselves for very vanity," we cannot look on the struggles and attempts of such minds without the deepest interest. To ourselves it loudly suggests the self-abasing inquiry: "Who maketh thee to differ, and what hast thou that thou hast not received?" Nothing Lord. If we have been brought out of darkness into Thy marvellous light; if we have been made obedient to the faith of thine Anointed One, the Messiah, the Christ,—to Thee alone be the praise!

We now proceed to give an account of the Meeting. The debates on the more interesting questions we have given with very little abridgement. For the report, we are indebted to the *Algemeine Zeitung des Judenthums*.

The members of the assembly were:

EINHORN, of Birkenfeld.
TREUENFELS, of Weilburg.
HERXHEIMER, of Bernburg.
GOSEN, of Marburg.
GULDENSTERN, of Buchau.
SOBERNHEIM, of Bingen.
JOST, of Frankfort on Maine.
S. ADLER, of Alzey.
A. ADLER, of Worms.
HIRSCH, of Luxemburg.
FRANKEL, of Dresden.
JOLOWICZ, of Thorn.
AUERBACH, of Frankfort on Maine.
BEN ISRAEL, of Coblentz.
WECHSLER, of Oldenburg,
KAHN, of Treves.
GEIGER, of Breslau.
STEIN, of Frankfort on Maine.
MAIER, of Stuttgard.
WAGNER, of Manuheim.
FORMSTECHER, of Offenbach.
HOLDHEIM, of Schwerin.
SALOMON, of Hamburg.
HERZFELD, of Brunswick.
HESS, of Weimar.
SUSSKIND, of Wiesbaden.
HOFFMAN, of Meiningen.
SCHOTT, of Randegg.
PHILIPPSON, of Magdeburg.
REIS, of Breisach.
LÖWENGARD, of Lehren.

At a preparatory meeting, the questions to be taken up each day were arranged; and in order to insure a correct report of the transactions, two secretaries were to prepare a report daily, which was to be revised by a committee every evening.

FIRST SITTING,

TUESDAY, JULY 15*th*, 1845.

About nine o'clock Rabbi Stein, as president of the committee, opened the meeting with an appropriate speech, and a prayer. They then proceeded to elect a President and Secretaries; when the following were chosen:—

President: Stein, of Frankfort-on-Maine.
Vice-President: Geiger, of Breslau.
Secretaries: Jost, of Frankfort-on-Maine.
Hirsch, of Luxemburg.
Vice-Secretaries: A. Adler, of Worms,
Auerbach, of Frankfort-on-Maine.

Addresses to the assembly of Rabbis were next read, which had been received from Bingen, Darmstadt, Alzei, Alsfeld, Mayence, Frankenthal, Edenkoben, Grünstadt, Mosbach, Breslau, Manheim, and Berlin. The contents of these were very similar; they expressed in strong language their displeasure at the protest of the seventy-seven Rabbis; their confidence in the present assembly, and their sense of the necessity of a thorough reform. The addresses from Mayence and Darmstadt were remarkable, as the Rabbis of both places signed the protest referred to, against the proceedings of the last assembly of Rabbis.

The deputation from the Berlin Association, for the reform of Judaism (Dr. Stern and Rebenstein), were then introduced by the secretary; and Dr. Stern read the address. The President, in reply, expressed the sympathy and interest of the assembly, in the efforts of the association.

Drs. Phillippson, Frankel, and Salomon, were chosen as a committee to prepare answers to the various addresses.

These preliminaries having been gone through, the meeting proceeded to the order of the day, which was: The six liturgical questions.* Maier brought forward a long report on the subject, in which he treated of the causes of the decline of public worship. The orthodox, as well as the radicals, (*radikalen*) were against all alterations in the forms of worship; those, because they are unlawful; these, because they are superfluous. But there is a middle class, and that the most numerous, who hold by positive revealed religion. The report then glanced at the origin and history of the Jewish liturgy; showing how it was gradually organized, according as the national feeling of the Jews developed itself after the destruction of Jerusalem. With the consciousness that the religious and political element must be separated, such a rent in the worship (*kultus*) is evident. The present liturgies have merely glued this rent together. Everything in the liturgy that relates to nationality, restoration, &c., must be removed. The antiquated notion of the obligation of certain appointed

* These are stated at length in the account of the second sitting. We advise our readers to refresh their memories by a re-perusal of the account of the last meeting of Rabbis, contained in our number for February, 1845; this will increase their interest in the accounts of the present meeting. In that article the misprint *olive* has been inadvertently suffered to remain instead of *palm*.

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prayers, has ceased; prayer ought to express the feelings of the heart, and should therefore be in the mother tongue. The report then gave a plan of a new liturgy, consisting chiefly of portions of the one now in use. Holdheim, Herzfeld, and Salomon, the other members of the committee, explained, that the report throughout must not be regarded as theirs, but as the independent work of Maier; from whom they differed in many points.

This being the case, the report now read could not be regarded as the report of the committee; therefore the committee, as such, gave no decided answer to the assembly regarding this question. Dr. Philippson moved that the report be not received as the report of the committee; and that it be instructed to prepare a decided answer to the question, to be presented at a future sitting.

SECOND SITTING,

July 15th.

After the minutes of the previous meeting were read, notice was given of the following motions:—1st and 2nd by Geiger and Philippson, respecting the establishment of a Jewish theological faculty: 3rd, by Geiger, for appointing a committee to prepare a prayer-book for family worship: 4th, by Reis, that it be stated, yea, commanded, that necessary business in the service of the state is to be performed on the Sabbath: 5th, by the same, that in present circumstances, no fast days ought to be kept except the one on the Day of Atonement, and that on the 9th of Ab:* 6th, by Hochstätter, of Schwalbach, (not present) on reform in the mode of reading the Bible in the synagogue: 7th: by the same, that a Jewish Ecclesiastical Gazette, (*Kirchenzeitung*), be published by the Assembly of Rabbis: 8th, by Pastor Robert Haas, that the people's paper, (Volksblatt), edited by him, be encouraged: 9th, by Herxheimer, the abolition of the second feast days.

The six liturgical questions still standing as the order of the day, Maier delivered a regular report on the same.

1st. Whether, and how far, it is necessary to use the Hebrew language in the worship of God; and, if not necessary, whether it be expedient in the Israelitish congregations in Germany?

Answer. There is no *objective* necessity for the Hebrew language; but there is very generally a *subjective* necessity for it at the present time; therefore it is expedient that it be used in ברכו† with its responses, the שמע, the three first, and the last benedictions of the ב"ש or ש"ע, and the reading of the Torah (*Law.*) The other portions must be prepared in German.

2nd. In how far the dogma of the Messiah, and that which stands connected with it, is to be taken into consideration in the prayers?

Answer. The dogma of the Messiah deserves a high consideration in the prayers; with the exclusion of all political and national ideas.

3rd. Whether the repetition of the eighteen benedictions be necessary; and whether the *Mussaphim* (*additional services*) should be retained?

Answer. The repetition of the eighteen benedictions is superfluous; and the *Mussaphim* are inadmissible, because they represent the restoration of bloody sacrifices. (This is the opinion of the majority of the committee; but Maier would have them retained; and would insert a prayer suitable to the day between the first and the last benediction.)

4th. In what manner shall the reading of the Torah, and the calling up to the Torah, be arranged, so as to cause least disturbance, and promote general devotion and edification?

Answer. The reading 'of the law' should occupy a period of three years; and for the *Haphtoroth*, there should be the whole of the Bible, in arranged portions, read in German. The committee recommend that the calling up to the Torah,* be altogether abolished; and only one benediction before, and another after, the reading, to be given by the reader. (From this, Maier partly dissented.)

5. In what manner can the blowing of the trumpet, and the waving of the palm branch, be arranged, so as to be less offensive to good taste?

Answer. The trumpet should be blown only once; the palm branch lifted up without being shaken. (Maier would have the fruit of the country placed in the temple!)†

6th. May the organ be used in the synagogue?

Answer. This is not only allowable, but desirable.

Some discussion ensued after these answers had been read, which is stated to have been very confused, on account of the hair-splitting divisions of the president. On some allusion being made to the question of principles, Dr. Frankel, the leader of the orthodox party,

Maintained with energy, that we must by all means determine the question of principle, that our position may be clearly defined, and that we may obtain the confidence of the people: looseness of principle is the worst enemy of faith.

After some very sensible remarks on the unstable spirit of the present times, which is "powerful to *deny*, but not to *build up*," Dr. Frankel stated his fundamental principle to be a positive, historical Judaism.

When this speech, which was delivered with much feeling, was concluded, the president rose and said: "The fundamental principle which you state to be *yours*, is *ours* also; we all stand upon the same positive, historical basis." This declaration was unanimously confirmed by all.

The discussion was then resumed, as to whether the use of the Hebrew language in divine worship was positively prescribed. With the exception of Schott and Formstecher, the assembly unanimously declared, that

There is no positive precept existing that prayer can only be uttered in the Hebrew language.

The following question was then put: — Is there any other objective ground on which the Hebrew language is necessary in Israelitish public worship?

On this, the whole assembly was again unanimous, *that the German element way be embodied in public worship.*

But now came the question: Ought the Hebrew language wholly to disappear out of public worship, so that it shall be entirely in the mother-tongue, or should a Hebrew element remain in it? The discussion of this question occupied a day and a half, so that nearly all the members of the assembly gave their views upon it.

Of this discussion, our limits will only permit us to give extracts. Nothing very worthy of notice was said on the subject during the remainder of this sitting.

THIRD SITTING,

July 17th.

The following motions were read: 1st, by Lichtenstein: The declaration that the removal of the so-called *tropps*,* in the reading of the law, is not *unritual:* 2nd, by Löwengard: The declaration, that unconditional freedom of conscience is the fundamental principle of our religion: 3rd, by the same: The declaration, that the synagogue is entirely free from the desire to proselytise.

The president announced that letters had been received from several Bavarian Rabbis, expressing their regret that outward hinderances had prevented them from taking part in the assembly of Rabbis. The debate then commenced.

Frankel remarked, that it was desirable that nothing of a national character be introduced into the debates. Because even if the term national were used only in a religious sense, it might still appear as if it were only on account of emancipation, that we wish to remove the Hebrew language.

Through the Hebrew language, the knowledge of the holy books is promoted and maintained. This is absolutely necessary for the Jews. The Hebrew language is one of the bands that binds the Jew to his religion; when so many bonds are already broken, may we have prudence enough not to break another. Farther, the Jews are not only the guardians of divine revelation, but also of the language in which this revelation is expressed. On this account, the use of the Hebrew language should be declared imperative, even though no law absolutely commands it.

Salomon maintained, that so long as prayer is in Hebrew it is incomprehensible.

Maier thought the schools did not help it much. The pupils hardly learn even to read Hebrew.

Philippson expressed his views in a long speech. He wished that both extremes should be avoided; that the worship should neither be wholly Hebrew, nor wholly German. He held it necessary to introduce the German element into the worship; but held it equally necessary to retain the Hebrew element. We must not confound individual worship with public worship; the former must be the outpouring of the heart in intelligible language. This is a strong argument against those who wish the whole service to be in Hebrew. But public worship contains something more than individual prayer. It includes this; but it includes also, 1st, Incitement to prayer, by elevating the mind to God: 2nd, Instruction: 3rd, Confession. The first of these may be effected by the Hebrew language, not because it has any intrinsic holiness, but because it is the language of divine revelation, which powerfully excites the mind by the sublimity of its tones, and its venerable antiquity. We ought not, therefore, to dispense with this in our worship.

Instruction consists of preaching, and reading the law; the former in German, the latter in the original, As the centre point of confession, public worship must have at once a unity and a diversity. We Jews are Germans, rooted and grounded in Germany; but Judaism is not

* Commemorative of the destruction of the temple.—Ed.

† This and the following, are certain portions of the daily prayers, which we have not space further to indicate.—Ed.

* P. 61, col. ii.

† We presume this means the indigenous fruit of Germany, instead of the citrons and dates of the East. The *temple* simply means the synagogue. —Ed.

* Certain accents denoting musical intonations. It is rather remarkable, that the Jews wish to cease *intoning* their prayers, at the very time that certain parties in this country wish to introduce the custom.—Ed.

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German; this is universal, for Israelites of every zone. We no longer lament the dispersion of Israel; because in it we recognize, that to Israel is committed the task of being the bearers and witnesses of revealed religion to all the people in the world. He concluded by moving, that the Hebrew language is objectively necessary in public worship; and must be organically united with the German language.

This proposal made a deep impression on the assembly. Several speakers followed, who expressed themselves against the objective necessity of the Hebrew language. A. Adler would wish, by the removal of the Hebrew language, to put away all affected sanctity; and thinks that by the use of the German Bible, more knowledge of Holy Writ would be obtained. After several other expressions of opinion on both sides of the question, the vote was taken; when there appeared, for the objective necessity of Hebrew, thirteen votes; against it, fifteen votes. Three members abstained from voting.

They now proceeded to the following question: Is the partial retention of the Hebrew language in public worship expedient? All those who had voted for the *necessity* of it, declined voting on this question; the necessity involving the expediency. Jolowicz declared it expedient for existing congregations, but not for new ones; Einhorn and Kahu, on account of long usage; Wagner, Wechsler, and Holdheim, as an accommodation to congregations; A. Adler, where a majority of the congregation wish it; Auerbach, S. Adler, Herxheimer, Hess, Güldenstein, Maier, Salomon, Herzfeld, Formstecher, and Gosen, simply, *Yes*.

The sitting terminated. In the evening the assembly were invited to a gay party (*Zum Frohsinn*) where Jewish talent afforded them a rich musical treat.

FOURTH SITTING,

July 18*th*.

Frankel did not attend this sitting.

Addresses were read from the congregations of Obermoschel and Schwetzingen; and a letter from Rabbi Friedländer, of Brilen, ninety years of age, regretting his inability to attend, on account of his age, and containing proposals for the abolition of the second feast days, and of the equally unsuitable mourning customs.

The question that stood as the order of the day was: In how far it is expedient to retain the Hebrew language in public worship.

The discussion turned chiefly on the proposal of the committee on the liturgy, (stated in the answer to the first of the six questions) as to what should, and what should not, be in Hebrew. There was nothing of interest in the debate; some speakers wished for more Hebrew, others for less, than the amount proposed by the committee. Dr. Philippson moved as an amendment, that the question be adjourned; but this was negatived. Geiger said he would *with pleasure* (this he repeated twice), banish Hebrew entirely from divine worship. When the vote was taken, however, there were eighteen votes for, and twelve against, the proposal of the committee.

Dr. Frankel published in the *Oberpostamts Zeitung*, a letter to the president of the assembly, stating at great length his dissent from the vote of the majority regarding the Hebrew language, on which account he felt obliged to withdraw from the assembly. Among other reasons for the necessity of retaining the Hebrew in worship, he says, that if Hebrew disappear from the prayers, it will soon be banished from the schools, and thus be wholly lost. We regret that our space does not admit of our giving more copious extracts from this letter. After this fourth sitting, Schott also withdrew from the assembly, assigning similar reasons.

FIFTH SITTING,

July 20*th*.

A memorial from Worms was read concerning worship; the laws relating to food; and family devotion; and a letter from Rappaport, of Prague, was laid on the table, stating his reasons for not attending.

The question that stood as the order of the day, was: How the doctrine of the Messiah should be treated in the prayers: on which the committee had proposed: "The doctrine of the Messiah deserves high consideration in the prayers; with the exclusion of all political and national ideas.

The president thought that as various notions are formed regarding the Messiah, so much the more general must the expressions in the prayers be, in order that each individual may attach his own convictions to it. Einhorn thought the restoration of sacrifices in Palestine appertained to a state of things long since passed away; he must, however, oppose those who deny the election of Israel. Israel has a problem regarding mankind to solve, in the sight of all nations; and to this it was called of God.

Hess did not wish to go deep into theory, but to keep simply to fact: The hope of a political Messiah has died out amongst our fellow-believers; we must therefore put this lie out of our places of worship. S. Adler said, that no one ought to speak decidedly of the promised future, and that the assembly could not debate on this subject. The future is uncertain; every one may form his own opinion about it without injury to the present time. There ought, therefore, to be no defined idea of the Messiah in the Prayer-book; but only a general idea (*Grundidee*), so expressed that those of all opinions may coincide in it. Holdheim expressed his views in a long speech. Although the idea of a political restoration is apparently inconsistent with a fixed attachment to the Fatherland,* yet it is so only in the theory, and not practically so in respect of the believers in it. Without fear of being misunderstood, we must declare, that we intermeddle only with religious interests, not political; we must declare, that what is national, we do not hold to be religious. If we wish to enter into the standing of citizens, so everything of a political and national element must be removed from Judaism; upon which, indeed, the whole talmudical embodiment of the ceremonial law hangs together. We must express, not the future, but the actually existing faith; and must therefore arrange the portions of the prayers that relate to the Messiah, so as to agree with the feelings of those who wish no national restoration.

Hirsch said that the idea of the Messiah is the centre point of Judaism. No other truth concerns us so nearly as this, that the human race should at last attain its ultimate object. When the prophets spoke of a national restoration, they had human views therein; but the back-ground of this doctrine is the realization of the kingdom of God upon earth. The Talmud has put forth nothing new in regard to this question. In the strivings of these latter times he sees, indeed, a realization of Messiah's kingdom, since all acknowledge the rights of men as such; one God—one humanity. In the prayers, contradictions must be reconciled.

Maier: Every religion which has the consciousness of being true, must expect the period when it will be generally acknowledged as such. In the prophets, we find not only the political, but the spiritual side of the Messiah-idea. In the Talmud, we also in our prayers give expression to both views. But the political part is superannuated. It is acknowledged, that Israel's drama in the world's history, will have an entirely different issue. At present we can only pray with mental reservation. This must disappear; but the main idea will be so much the more strongly maintained.

A. Adler stated that they were now handling a most important point. Judaism does not consist merely in Monotheism; the Messiah-idea is one of its most important elements; all religious ordinances therefore must be thoroughly penetrated with the doctrine of the Messiah. Auerbach thought the Talmud already comprehended the Messiah-idea in its purity, but that circumstances did not favour its development. Now, however, the times are different; now the fraternization of all mankind takes place.

The debate was now broken off. The president read the letter of Frankel, with the draught of a reply to it, which was unanimously approved of. Schott's letter, announcing his withdrawal, was also read.

SIXTH SITTING,

July 21*st*.

The debate of yesterday was again resumed. Horxheimer said the Messiah-idea expressed only dissatisfaction with the present, and the retrospect of a by-gone happy time, which would again return, and this was the Davidical time.

Philippson would not bring forward his views about the Messiah; because opinions on that subject are not the matter in hand. He held, that as revelation is the foundation, the doctrine of the Messiah is the top-stone (*dach*) of Judaism. He agreed with the report of the committee; but would propose that in the passage — "with the exclusion of all political and national ideas," the word "national" be left out. The religious brotherhood (*Glaubensgenossenschaft*) of the Jews rested upon their descent from one common father; and this is the right idea of *natio* (*nasci*.) This does not interfere with political and social relations; because members of the same family may belong to different states, and each be zealous patriots.

Formstecher: Is it positively necessary that the doctrine of the Messiah be brought forward in the prayers? No; because no law exists to that effect. Is it historically necessary? No, because the introduction of it was only occasioned by the state of feeling at the time.* Is it liturgically necessary? No; because that about which the individuals form such different notions, cannot present any definite object to the general mass. If we take it up in our

* It is quite necessary, for the sake of our Gentile readers, to state that the *Fatherland* meant here is not Palestine, as they might naturally suppose, but Germany, or any other country in which the Jews may happen to be located. "If I forget thee, O Jerusalem!"—Ed.

* We presume this is what the speaker means by *die Aufnahme lag nur in dem Zeitbewusztsein*.

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prayers we put forth a positive dogma, and this Judaism ought not to do. He rejects the proposal of the committee.

The vote was now taken. The proposal of the committee was divided into two parts:—

1st. Shall the doctrine of the Messiah obtain a high consideration in our prayers?

Unanimously: Yes.

2nd. Shall the petitions for the restoration of a Jewish state, and the return of the Israelites to Palestine, be omitted in our prayers?

By a large majority: Yes.

The next question was, whether the eighteen benedictions (ש"ע) should be repeated twice. With this question the president connected the following:—Shall the three first and the three last benedictions be said aloud, and those in the middle, softly?

The result of the debate was, that the proposal to omit the second repetition of the eighteen benedictions, was unanimously agreed to; but nothing was decided respecting the mode of reciting them.

The following apparently insignificant, but in the depth of its meaning, highly important question was then put: Should the *Mussaphim* be retained? The committee had expressed its opinion that the *Mussaphim* were inadmissible, because they contain a petition for the restoration of bloody sacrifices. Maier had given as his opinion, that this petition should be struck out, the *Mussaph* retained; and between the three first and the three last benedictions, a prayer suitable to the Sabbath or feast-day to be introduced.

Hirsch, the first speaker, recognised in this, a question of principle. The sacrifices (*opperkultus*) are, according to scripture, appointed for conciliation, (*Sühne*) to deliver men from their sinfulness; whereas the heathen sacrifice was wholly external, simply implying the duty of giving something to God. This was shown forth in the history of Cain and Abel's sacrifice. The Talmud likewise views the sacrifice only as an offering, (*Gegebenes*), as an outward duty. Therefore, the question is, Scripture or Talmud? On the basis of the last, we cannot strike out the petition for the restoration of the sacrifices*. For his part, he would rather break with the Talmud.

Formstecher thought that, on the positive historical basis, there must be a remembrance of the sacrifices. (*Festopfer*).

Salomon spoke against retaining the *Mussaph*, because our prayers cease to represent the המיד, (continual burnt offering).

Holdheim.—The idea of sacrifices is entirely lost in the present day; and, therefore, the question has been already decided in the Messianic question. The Pentateuch gives it to be understood, that the pure heart is not enough before God; but that a sacrifice is necessary to reconciliation. (*Sondern dass es noch eines opfers zur Sühne bedürfe*). The prophets, in opposition to the Torah, (law) state that the pure heart suffices. The Talmud fluctuates between both; as it puts the reading of portions of the law in the place of the sacrifices. We must plainly declare that to us sincerity alone suffices; that we firmly maintain the higher stand. The *Mussaph* is now an inconsistency; only excusable in those congregations where it is still deeply rooted.

Herzfield thought that even talmudically viewed, the petition relating to the sacrifices might easily be suppressed. He would, however, have a remembrance of the same in the service of the Day of Atonement (עבודה).

A. Adler finds only worship in the sacrfices; and therefore would retain the *Mussaph*.

S. Adler denied that the suppression of the petition about the sacrifices could be called separating from the Talmud; as there was nothing in the Talmud that intimated that he was no Israelite who did not hold fast the sacrifices. He saw, however, no inconsistency in retaining the *Mussaph*.

The debate was adjourned.

SEVENTH SITTING,

July 22nd.

Amongst many others who spake to the same effect, Einhorn expressed his desire that a thanksgiving should be put in the place of the *Mussaph*; the sacrifices exist no longer; there should be a thanksgiving for the dispersion of Israel.

Philippson entered at great length into the subject. He beheld the character of this year's assembly manifested, in the full discussion which this subject has received; it will be shown, that while, on the one hand, we apply ourselves seriously and scientifically to our object, on the other, we keep closely to a positive, historical basis. The feelings of the times are against every petition for the restoration of sacrifices; we do not remain satisfied with this, but ask further: How are we circumstanced in regard to the law, the prophets, and the Talmud? Maimonides considered the sacrifices in the law to be merely a concession to the customs of the heathen. This is the greatest inconsistency of this great man, because it entirely contradicts the notion of a divine revelation. Sacrifice is not a concession to the customs of that time; but a concession to the state of mankind at that time. The earliest phase of spiritual life in regard to the worship of God, was Mysticism, which finds its groundplot in imagination, and its expression in symbol. The symbol is the expression of the immediate mystery of the spirit. Therefore what Holdheim asserted is altogether wrong; namely: that besides sincerity, and purity of heart, scripture also requires a sacrifice of conciliation. The sacrifice is only the symbolical expression of that which already existed in the soul; the outward symbolical representation, altogether identical with the sanctification within. It has been said that sacrifice is reconciliation; that it is a surrender of ourselves to God. In one sense, both are true; because these ideas are contained in sacrifice; in another sense, both are false, because these are but the secondary ideas. The main idea of sacrifice, is: the deliverance of the spirit from material life; and its elevation to God by means of its purification. Therefore the continual and chief-offering was the עולה, the "whole burnt offering," in which the principal thing was, the consuming of the animals by fire. But no approach to God can take place, until a reconciliation be made for man, who has been separated from God by sin; which was represented by the sprinkling of the blood, by which sin (כפר) was covered. For a moral transgression, the law required, first, a compensation to our fellow-creature; but then, as every offence against our neighbour is also an offence against God, it required also a חטאת (sin-offering) or אשם (trespass-offering) through which the sin against God may be removed. All this, however, is but the symbolical expression of that which goes on in the soul of man.

But mysticism became extinct in the spirit of man, and the symbol became lifeless; imagination gave place to mental development; and the word and prayer took the place of symbols. This, however, must be able to show a like authority with that which had died out. This we find from Samuel, on to David and his psalms, to Solomon and the prophets. These do not hold up the symbol; but earnestly desire to bring the action into conformity with the meaning of the symbol. The temple thus becomes a בית תפילה (house of prayer) even while Isaiah says in the last chapter: "The people will bring their lambs upon mine altar." Now comes in the work of the Talmud: To free the word from the despotism of the extinct symbols. We do not say that the destruction of the temple caused the abolition of the sacrifices; long before this, the temple had been in a great measure superseded by the synagogues; and the numerous scattered congregations in the north of Africa, Greece, Italy, Spain, France, and Germany, had almost no connexion with the temple. The Talmud might have contented itself with a petition for the restoration of the sacrifices, but it did more; it declared that reading the law of the sacrifices was equivalent to the sacrifices themselves; that is, that symbols are no longer required, but words only. But as the worship of the Torah (law) was nothing else but fixing the symbols, which before had been optional, so the Talmud and the Rabbis effected the fixing of the words, which had previously been optional; and hence the word at length gradually died out. The lapse of centuries brought in a new form of the spirit in the worship of God: Thought, grounded in free consciousness, in the pondering activity of the intellect. As science and literature revived through the classics, the invention of printing, and the reformation, so in foregoing centuries, thought had also penetrated into the midst of Judaism. Therefore here, as in all other religious communities, the chief part of divine service consists in preaching. It is our business, therefore, to undertake a work similar to that of the Talmud; namely: to set thought loose from the despotism of words. Hence the question about the Hebrew language, about forms of prayer, about the liquid element of divine service. No, we break not with the Talmud; we indicate rightly its authority, whilst we carry out in a new phase of the spirit, the same work it accomplished in its time. We do not remove from the basis of positive, historical Judaism, while we promote the further development of positive, historical Judaism.

But I must here notice a peculiar phenomenon in the history of mankind. In advancing to a higher stage in the social, political, juridical, or scientific departments, men take up with them a *residuum* of their former condition, as a memorial of their previous state. This law must also obtain in regard to worship; and as the Talmud out of the phase of symbols retained the description of them, so must we retain a residuum of the symbols and the words. And the Mussaph is the proper place to do this. Every petition for the restoration of the sacrifices must be imperatively struck out; but a remembrance of this stage of Israelitish worship must find a place. There is a practical reason for thus retaining the Mussaph. The reading of the law, and preaching, must always follow as a part of divine service, and this is the true *Mussaph*, addition.

After a full recapitulation by the President, the vote was taken: 1st, shall every petition for the restoration of the sacrifices be left out? Affirmed unanimously. 2nd, Shall a remembrance of the sacrifices be retained? Eighteen votes for, and ten votes against this. 3rd, Shall the words of scripture be retained? Answer: If Hebrew, yes; if German, rather the expression of the idea of the sacrifices; with

* We wish the reporter of Hirsch's speech had told us whether he thought, on the basis of scripture it might be struck out. Perhaps he found it inexpedient to give his opinion on this point. The sacrifices are a difficult subject to those who deny "the lamb of God that taketh away the sin of the world."—Ed.

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fifteen votes for, thirteen against. 4th, Shall the *Mussaph* be retained? Unanimously affirmed. An amendment of Geiger's that the *Mussaph* on New Moon should be left out, was rejected.

The remainder of this sitting was occupied in discussing the mode of reading the law in the synagogue. It was carried by a large majority, That a cycle of three years, for reading through the Torah, be instituted.

We have given the foregoing important debates at such length, that we can only afford room for a short notice of the remaining sittings, The 8th sitting was occupied with the consideration of the *Haphtorah*, or selections from the prophets, now read in the synagogue. It was decided that this should not be limited to the present selections, but should include all the prophets, and the *Hagiography*, and be read in German.

In regard to the question of the lawfulness of the organ, it was unanimously decided that it was admissable; and, with only two dissentient voices, it was declared lawful for a Jew to play the organ on the sabbath.

At the 9th sitting, after having heard the proposed answers to the addresses from Berlin, Manmheim, and Breslau, the assembly proceeded to consider the fourth proposition, which was to the effect that religious duties are equally binding on the female, as on the male sex; and that on this account, young females ought to be instructed in the Israelitish religion, and should attend public worship, as well as the males. The consideration of this was devolved on a committee, consisting of S. Adler, who moved the proposition, Einhorn, and A. Adler.

A committee to prepare "edifying books for family devotion," was appointed, consisting of Philippson, Stein, and Formstecher.

A committee was also appointed to prepare a new liturgy. This consisted of Stein, Geiger, Salomon, Maier, and Herzfeld. Philippson having had an equal number of votes with Herzfeld, the admission of the latter into the committee was decided by lot.

At the commencement of the tenth sitting, an address was read from the congregation at Giessen; and also one from Frankfort-on-Main. The latter was written on parchment, and enclosed in a handsome silk cover.

Geiger then read the report of the Sabbath committee. He stated the Biblical idea of the Sabbath to be, cessation from labour, and devotion; the former, or negative portion, being chiefly held up in the law; the latter, the devotional, in the prophets. In the Talmud, the devotional idea is less prominent, and the *non-working* is the leading idea. In the Talmud, everything is permitted which is not *business*. Geiger thought the Biblical idea of the Sabbath should be retained; but that the prohibition of work should refer solely to business, and that whatever tends to refresh and elevate the spirit, should be permitted. The details must in a great measure be left to the conscience of individuals; but he would have the prohibition against music removed, as also against the journeys of small congregations to join in the public worship of larger congregations. Everything should be permitted which may avert danger to life, or which concerns the whole welfare of life; and also everything concerning the service of the state.

The discussion of this subject was not entered on. The question that chiefly occupied the eleventh sitting was respecting women's baths. At the twelfth sitting, Philippson brought forward his report respecting the establishment of a Jewish Theological Faculty. It was unanimously approved, and referred to a committee, consisting of Geiger, Philippson, Stein, Holdheim, and Salomon.

All the questions not disposed of were remitted to the old committees, in order that they should bring them before the next assembly, which is to be held at Breslau.

After a speech from the president, and one from the secretary, conveying the thanks of the assembly to the president, the latter delivered an appropriate prayer, and declared the assembly dissolved.

As we have not given the summary of the proceedings, contained in the President's speech, we give that of the *Algemeine Zeit. des Judenthums*.

1st. There is no positive precept that prayer can only be uttered in the Hebrew language.—Unanimous.

2nd. The German element is admissable into public worship.—Unanimous.

3rd. Is the Hebrew language objectively necessary in public worship upon other grounds?—Negatived by fifteen voices; affirmed by thirteen voices; three abstained from voting.

4th. Is the partial retention of the Hebrew language in the worship of God, expedient?—Unanimously affirmed.

5th. In how far is the Hebrew language to be retained in public worship? For the proposal of the Committee, ("See Answers to the 1st liturgical question, page 178, col. i.") eighteen voices; against it, twelve voices. The majority of these last, wished the Hebrew language to be retained from ברכו to the end of the ש״ע.

6th. The doctrine of the Messiah must find a high consideration in the prayers.—Unanimous.

7th. The petitions for the restoration of a Jewish State, and a return of the Israelites to Palestine, must be removed from the Prayers.—By a large majority.

8th. Shall the ש״ע (18. Benedictions) be twice repeated?—Unanimously negatived.

9th. Shall all the petitions for the restoration of the sacrifices be excluded from the Prayers?—Unanimously affirmed.

10th. Shall a memorial of the sacrifices be retained?—Affirmed by eighteen voices; negatived by ten voices.

11th. Shall the *Mussaphim* be retained?—Unanimously affirmed.

12th. Shall a three year's cycle for the reading of the Law be instituted?—Affirmed by a large majority.

13th. Shall the ancient Institution of the *Meturgemanim* (expounders) be renewed in a manner conformable to the times?—Affirmed by a decided majority.

14th. Shall the שמחת תורה (the joy of the Law) be celebrated once in three years?—Affirmed by sixteen voices; ten voted for its yearly celebration.

15th. The Haphtorah to be henceforth in German, and to be read out of all the Prophets and the Hagiography.—Affirmed with twenty-four voices.

16th. Megilloth Esther shall be read in Hebrew in the evening; in the morning shall be replaced by a paraphrase.

17th. The calling up of persons to the Torah shall remain the same.—Affirmed with twenty-four voices.

18th. The last verses shall not be again repeated for the מפטיר.—Unanimous.

19. The Organ is admissable in the Synagogue.—Unanimous.

20th. Israelites may play the Organ in the Synagogue on Sabbaths and Festivals.—Unanimous, with the exception of two voices.

21st. Shall baths, where the water is brought into the tank *(Badewauneu)* through pumps and pipes, be lawfully used as baths of purification for women?—Affirmed with seventeen voices; three refrained from voting.

22nd. The Assembly of Rabbis declare, that the establishment of one or more Jewish Theological Faculties is a highly laudable scheme; towards the accomplishment of which they will actively co-operate.—Unanimous.

Besides the answering of these questions there were

1st. Answers to the Addresses directed to the Assembly

2nd. A Committee was chosen in connexion with the declaration of the Assembly, that the duties of religion are equally binding on the female sex, &c., consisting of S. Adler, A. Adler, and Einhorn.

3rd, A Committee to prepare manuals of family devotion; (Phillippson, Formstecher, and Stein.)

4th. A Committee for the preparation of a new Liturgy; (Geiger, Saloman, Maier, Herzfeld.)

5th. A Committee for the Jewish Theological Faculty; (Geiger, Philippson, Stein, Holdheim, and Salomon.

HISTORY OF THE CABBALAH.

(Continued from Number XVII.)

After the destruction of Jerusalem by the Romans, there was among the Talmudists a certain *Rabbi Akiba* (רי עקיבא) who distinguished himself in the Cabbalah, especially on account of the book *Yetzirah*,

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or the creation (ספר יצירה.)* As to the origin of this book, which is even already mentioned in the Talmud (Tract Sanhedrin), there are various opinions. Some maintain that R. Akiba was the author of it; but others, as was mentioned above, ascribe it to Adam, Abraham, Moses, or Ezra, and suppose it to have only been transmitted to R. Akibah, who had several copies transcribed from it.

The R. Akiba mentioned was, according to the legend (Tract Yebamoth), the son of a heathen father, a descendant from *Sisera*, general of the Phenician king, *Jabin*, who was slain by *Jael* (Jud. IV.); but his mother was a Jewess. When young he was a shepherd-boy in the service of a wealthy man in Jerusalem, named *Kalba Sebua* (כלבא שבוע), and according to his own confession (Tract Pessachim), he so hated the Rabbis, that, using his own expression, he could have desired to bite them as an ass. About that time he conceived an attachment for his master's daughter, who promised to marry him, on condition that he apply himself to the Talmudical erudition. Akiba accepted the proposition, and they were secretly married. Irritated on account of the degrading choice of his daughter, the father disinherited and drove her from his house. Akiba travelled to a Talmudical academy, where he remained four-and-twenty years, at the expiration of which time he returned to Jerusalem, preceded by his fame, as an extraordinarily learned man, with 24,000 disciples. This happy change of circumstances was sufficient to reconcile his father-in-law and to constitute him heir to the whole of his immense property. Thus enriched,—and by far more so, as the legend (Tract Nedarim) tells us, in consequence of a second marriage with a proselyte, the widow of *Turranus Rufus* (טורנסרופוס), or, as Jerome in his commentary (Zech. VIII.) calls him, *Titus Annius Rufus*, Roman governor in Judea,—he had no difficulty both to disseminate, and find adherents for, his doctrine. He is said to have lived one hundred and twenty years, and to have finally been tormented to death, the flesh being torn from his body with hot iron combs, by order of the emperor Hadrian, in consequence of his having joined the party of *Barchocheba* בר כוכבא (son of the star), or, as he was afterwards called, *Barchusiba*, בר כוזיבא (son of falsehood), when his undertaking against the Romans had proved a failure.†

A contemporary of R. Akiba was R. *Nechunia ben Hakanah* (נחוניא בן הקנה), of whom the Cabbalists, among many wonderful stories, tell us the following:—When he was only three years old, he had already heavenly visions; and already at that age he delivered a Cabbalistic discourse during three successive days on the single verse, "I am the Lord thy God," (Ex. xx. 2) This R. Nechunia is supposed to have been the author of two famous Cabbalistical works, *Bahir* (בהיר) and *Peliah* (פליאה.)

A disciple of R. Nechunia was *R. Ishmael ben Elisha* (ר׳ ישמעאל ב אלישע) or, as he is also called in the Talmud, *the high priest*. Kanah, the father of the above-mentioned Nechunia, in his Cabbalistical book, lets R. Ishmael speak thus for himself: I, Ishmael, was thirteen years old when I went to the school of Nechunia ben Hakanah; I once entreated him to tell me which the angel of the Torah, and what his name was. When he had told me that his name was Jophiel, (יופיאל), I fasted forty days, and conjured him, by means of a divine name, to appear to me. He appeared to me in a flame of fire. His face was like lightning, and I was so terrified that all my members shook. How daredst thou, exclaimed he, to disturb the whole of the heavenly senate by thy conjuration, and call me down? It is known to the Creator of the world, replied I, that I did it not out of inconsiderate curiosity, but in order to fulfil the will of my Creator. Thou worm, thou son of man! said he, though thy soul be *pure*, yet art thou impure on account of thy body. If thou art desirous of having mysteries revealed to thee, thou must fast forty days, bathe daily four-and-twenty times, abstain during that time not only from all unclean food, but even from pulse and herbs, and abide continually in an obscure place, where I shall then comply with thy request. I conformed to his directions, and indescribable mysteries were revealed to me. (See the book שלשלת הקבלה.)

In the Talmud (Tract Berachoth), it is said: R. Elisha saith, As I once went into the holy of holies to burn incense (for he was high-priest) I saw *Achathriel*, the Lord Jehovah Zebaoth (אכתריאל יה יהוה צבאות) sitting upon a throne high and lifted up, who said to me: My son Ishmael, bless me. This I did in the following words: "May it please Thee, that Thy compassion overcome Thy wrath, and Thy kindness vanquish all the rest of Thy attributes, that Thou mayest deal with Thy children according to the attribute of grace, and not according to strict justice."

In the book *Perkai Hechaloth* (פרקי היכלות), composed by the same R. Ishmael, he says: "When the decree arrived from Rome, that ten of the most eminent men in Israel should be slain, (עשרה הרוגי מלכות), R. Nechunia sent me to the *Merchabah*, מרכבה (the divine chariot-throne, Ezek. i.), to obtain information regarding that matter. I proceeded thither and inquired of *Suriel*, the angel, of the presence (שר הפנים *i. e.*, God's prime minister), whether the execution of those ten men was truly determined of God. He told me that it was so, and that the heavenly court had already handed over the sentence to *Samael*, (סמאל, the principal of the evil spirits), for execution, but who undertook to suffer himself the torments of that execution. Having brought the intelligence to R. Nechunia, he said: Suffer not that Samael take this upon himself; for his aim is only to hinder God's conviction of the readiness with which ye are willing to give up your life for your religion. In consequence of this persuasion, those men (among whom was also R. Ishmael) *willingly* surrendered their lives for God and their religion."

The Talmud (Tract Chulin) says, that when R. Ishmael was led out to the place of execution, the emperor's daughter had compassion upon him, because he was so exceedingly beautiful; and she prayed her father to spare his life. But the latter ordered the skin of his face to be taken off and delivered to his daughter. That skin was embalmed, and preserved among the treasures of Rome. The commentator, Rashi, adds, that the Romans made use of that mask in war.

But by far the greatest promoter of the Cabbalah was *R. Simeon ben Yochai*, (ר׳ שמעון בן יוחאי), likewise a Tanai and disciple of R. Ishmael. This Rabbi, the legend tells us (Tract Sabbath) was once, together with a certain R. Jehudah, and R. Josse, when the conversation turned upon the Roman police regulations. R. Jehudah praised their regulations, and, as a proof referred to the beautiful bazaars or markets, baths and bridges they had

* This book contains the Cabbalistical doctrine of the emanations, though not in a coherent and complete system, with many interpretations by letters and cyphers in the Pythagorean style. On account of its obscurity, several of the older Jewish doctors, as Saadiah Gaon, Moses Botvil, Abraham ben David, Moses Nachmanides, have already commented upon it, and even a learned man of the sect of the Karaites, Jacob ben Reuben, wrote a separate commentary upon it, entitled Haichal Jehovah (היכל יהוה). It was first printed at Mantua, in the year 1562. A Latin translation of it was executed by Rittangel, and published at Amsterdam in 1642.

† In the book Yalkut we are told that things had been revealed to R. Akiba which were not revealed even to Moses. When Job (xxviii. 10.) said, "His eye saw every precious thing," it is supposed to have been said concerning R. Akiba, to whom all heavenly mysteries were revealed. In Talmud (Tract Menachoth), we find the following statement:—When Moses came into heaven to receive the law, he observed God tying crowns (making little strokes, Tagin (תגין) over the letters of the Taroh. Moses having asked why this was done? God replied, that it was done on account of a man who in later ages should come into the world, by name Akiba ben Joseph, (the R. Akiba mentioned above), and elicit innumerable mysteries from each of those strokes. Moses prayed God to show him that man. God replied Go back eighteen ranks, (generations) and thou shalt find him. When Moses had arrived thither, and had heard R. Akiba say many things about the law which he, (Moses) could not comprehend, he became cast down. But his tranquility soon returned, when he heard R. Akiba say to his disciples: This God has orally committed to Moses upon Mount Sinai (הלכה למשה מסיני.) When Moses returned, he said to God: Having such a man, why doest thou give the law to Israel through me, and not through him? Hold thy peace, replied God, it is my good pleasure that it be so. Moses resumed: Thou hast shown me the great learning of that man, show me likewise the reward which is awaiting him. This said, he saw the flesh of R. Akiba being sold in shambles. Moses astonished, asked, Is this, indeed, the reward of learning? God again replied: Hold thy peace, for such is my will. In Tract Abodah zarah this story is told in the same words, but not concerning Moses, but Adam.

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constructed. This was opposed by R. Simeon,, maintaining that the Romans established all this more for their own gratification and interest than for the common good. The bazaars, said he, are the resort of disreputable females, the baths are for the pleasure of the Roman officers, and the bridges for the augmentation of their revenues. These declarations of R. Simeon were reported to government, and he was condemned to death. But he escaped with his son Eliezer, when he was just on the point of being apprehended, and hid himself in a cave, where they were miraculously preserved, since immediately at their arrival thither there sprang up a caarabbi tree, bearing fruit, which tree, according to the Talmud, only bears fruit after seventy years, and a well of water. In that cave they continued thirteen years, till God announced to them through Elijah that the emperor Hadrian was dead, and they had not to dread any punishment.*

(To be Continued.)

Wilna, 1st June, 1845.

In accordance with an official proclamation of the Imperial Russian government, all Jews, male and female, must from the 27th of last May, 1845, adopt the garb of Christians; the men to wear French hats or the cap in common use, without the Jarmolka (a covering for the head which the Polish Jews never take off, and which is worn independent of a cap), and likewise without *Poitzen* (the long side locks of hair, which, by many reach down to the girdle, and are regarded by the Jews of that region as sacred and inviolable). Coats of cloth, whether composed of wool, cotton, or linen, but not trimmed with velvet, nor worn with a girdle; or the simple kaftan in Russian fashion, along with which the hair may be worn, shorn of an equal length all round—a common mode among the Russian peasantry. Trowsers of the usual length, down to the ancles, or thrust into the boots; but both shoes and silk capots, as well as Jewish caps, are wholly prohibited. The women may wear a lady's cap or hat, a robe of the usual Russian form, or a Russian sarafan (peasant dress); but unmarried females who wear the sarafan may not wear anything on their heads, and when the German dress is adopted, the back hair of unmarried women must be turned up with a comb. By the same ordinance, every Jew who desires to wear any portion of Hebrew dress, must purchase the privilege, by payment of the fixed tax: viz., for each person of either sex, above ten, and under sixty years old, according as they belong to the first, second, or third class of merchants, fifty, thirty, and twenty rubles respectively, per annum. Those who trade in right of their residence in a town, and those likewise who possess other than moveable property, pay ten rubles. Those who belong to any corporation of handicraftsmen, or carry on divers trades, five rubles, and the poorer classes, three rubles. The penalty affixed to transgressing this ordinance is five silver rubles per person. And at the same time that I make known this ordinance, I hereby certify and warn every Jew, that whosoever among them shall, from and after the said 27th of May, fail to wear the Christian dress, shall be dealt with by the police with all severity, in order to produce their punctual compliance with the will of the government.

(Signed) Tulawski,
Chief Inspector of Police at Wilna, and
Mayor of Cavalry, *May 7th,* 1845.

* Others ascribe the cause of their flight to that cave to the revolt of the Jews against the Romans in the reign of Hadrian, and their consequent persecutions.

NOTICE TO CORRESPONDENTS.

Received:—T. R.; W. G. K.: Rev. W. W. Pym; A Subscriber and Lover of the Jews; Anonymous.

In reply to a correspondent who enclosed to us a paper on what is called "the wine question," we must repeat what we have frequently stated already, that this journal is strictly confined to the subjects of the Jews, and the prophetic scriptures. The opinions of the Jews as to what constitutes *Homitz*, or leaven, has already appeared in our 12th Number, page 112.

T. R. complains of the *ignorance* of prophecy displayed by some of those who write in this Journal. As we have thrown our columns open on this subject, we must necessarily insert the contributions of some whose views will appear as ignorance to those who take an opposite view.

"Oxoniensis" has long been silent.

In reply to "A Subscriber," we state what we think might be taken for granted, that we mean no personal disrespect to those from whom we differ in opinion; nor do we, in pointing out the natural and necessary consequences of their views, charge them with upholding those errors towards which such views necessarily tend.

BOOKS RECEIVED.

A Plea for the Jews. By E. J. Hytche.

Lectures on behalf of the Jews.

The Substance of an Address on the subject of Prophecies connected with the present and future state of the Jews. By the Rev. W. W. Pym, A. M.

Orders for stamped copies, to the Publisher, must be accompanied by pre-payment, which may be made in Postage Stamps.

THE VOICE OF ISRAEL,

WEDNESDAY, OCTOBER 1, 1845.

THE DAY OF ATONEMENT.

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin unto salvation."—Heb. ix. 24—28.

Having in a previous discourse* considered the origin of the Day of Atonement, we now proceed, in the first place, to give a general outline of the whole service, after which we shall, in the second place, notice those services which are recorded in the Jewish Prayer Book for the Day of Atonement, from which we shall see what their expressions are concerning the observances at the time when their temple stood, and the priesthood was exercised on their behalf. And in the third place, sum up the subject, by showing what we as Christians believe, and what we recognize as the type of these observances.

* See Nos. VII. and VIII.

After the high priest had left the censer within the veil, and come forth, he then took the blood of the bullock which he had slain for his own sins, in a vessel, and carried it into the holy of holies, and sprinkled it according to the commandment of God, seven times, once upwards, and then seven times before the mercy seat. He then came out of the holiest of all, again washed himself, and then cast lots upon the goats, the one lot unto Jehovah; the other lot, the scapegoat, which means the one that was to go away. He then slew the goat that was for the sin offering, upon whose head the lot fell, unto Jehovah, took the blood, and carried it also as before within the veil, into the holiest of all, and sprinkled this blood in the same manner as he had sprinkled the blood of his own sacrifice. He again came out of the holiest of all, and then laid his hands upon the head of the scapegoat, confessed the sins of the people, not only sins that they had committed through the year, because there were sacrifices continually going on from day to day, but it was a confession of their guilt and their condemnation as fallen creatures. Placing the burden of the people upon the head of this victim, he then sent it away by "a fit man into the wilderness." This being done, the high priest changed his apparel, took off his white garments, washed himself, put on his robes, which were appointed for him to wear continually, and went in and took of the blood of his own sacrifice, and the blood of the goat that had been slain as a sin offering for the people, mixed these two bloods together, and then sprinkled them upon the horns of the altar, and also upon the golden altar. This having been done, he then pronounced a blessing upon the people. Meanwhile the sacrifices were carried without the camp, where the sin offerings were being consumed, and those services were proceeding which denoted to the people that the work of redemption was going on in their behalf. This being accomplished, the high priest then came forth and blessed the people. The finishing of the whole was the sound of the jubilee which was a proclamation of liberty, a ceremony kept up continually as a memorial of that jubilee which occurred once in each half-century, and then they went home rejoicing, and giving praises for what the Lord had done for them.

This is a simple outline of the services of the day. We shall now present some of the prayers, or rather the expressions made use of in the Jewish Prayer Book on this day. No sacrifices are offered by the Jews on this occasion. There is, however, a conviction of the necessity of a sacrifice; and guided by some rabbinical tradition, they kill,

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on the day before the Day of Atonement, a fowl, or a cock, upon whose head confession is made, and the expressions made use of then are those from the book of Job, chapter xxxiii. from the 22nd verse: "Yea, his soul draweth near unto the grave, and his life to the destroyers. If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness: then He is gracious unto him, and saith, deliver him from going down to the pit: I have found a ransom." This is repeated when this cock is killed as a ransom. Then there is the meeting together on the eve of the Day of Atonement, when prayers are made and confession. Some have a custom, before this regular service begins, of allowing a friend to beat them very gently with a leather strap, as an expiation for the sins which may have required stripes. Then there are also the confessions made for sins that require special offerings. The time is one, among the devout Jews, of a very solemn and impressive character. There is a feeling, as if now their doom were fixed for the coming year, whether for life or death, and everything that is to befal them in the coming year were sealed on that day. Then throughout the Day of Atonement, the time is spent in the synagogue, in offering the prayers, supplications, and confessions, some of which we shall now describe. There is in the first passage, which I am about to read to you, a description given of what the elders had to do in preparing the mind of the high priest for the solemn service, in which he had to engage. "The wise elders who sat at the gate joined him, and said unto him, Read aloud the portion of the law on the morning of the ninth day. He was placed at the east gate, where the beautiful sacrifices of the day were caused to pass in his presence, and then they spoke to him, and exhorted him," &c. "And when the elders exhorted him, his tears flowed, and his flesh trembled because he was suspected; they also turned aside and wept sore. If he was a man of erudition, he lectured on both the written and oral law, of which those who attended him read unto him till midnight, to keep him awake." Then a description is given of his appearance, of his garments, and so on, and after this follow the confessions which he had to make upon the head of the sacrifice which he had killed for himself. "And the priests, and the people, who stood in the court, when they heard the glorious, and tremendous, and ineffable name proceed from the mouth of the high priest, with sanctity and purity they kneeled and prostrated themselves, falling on their faces, and said, "Blessed be the name of His glorious Majesty for ever and ever." This ineffable name is supposed to consist of forty-two letters; it is only comprehended by the most profound and learned of the cabalists, and it is supposed that this ineffable name produced all that was great and glorious, and blessed among them in those times, and that the high priest alone could pronounce it, and that once a year. In the false stories which are current concerning our Saviour, and his miracles, it is supposed that he, by some means or other, got hold of this ineffable name of Jehovah, and by it performed the miracles. Another prayer (all these are repeated as devotional exercises on that day) gives this description:—"The perfect nation conducted the faithful messenger to his house, that is the high priest. The nation rejoiced when they heard the good tidings, that the piece of wool dyed crimson, which was sent with the scapegoat, had become white." They have a tradition, that a piece of crimson wool was tied on to the horns of the scapegoat, and that, as it was sent away, this wool turned white, as a signal that their sins were completely pardoned. "For the nation was then adorned with salvation, and covered with a robe of righteousness. She showed her joy, and uttered her gladness. The high heavens dropped and flowed with dew; the ridges of the field were watered, and gave their fruit." "Then they were washed, purified from their filthiness and pollution, they were made pure and perfect by the purity of his hands, that all might know that he who cleanseth them is the fountain of living waters, the hope of Israel cleanseth them with faithful sacrifices." After various prayers, of an historical rather than a devotional nature are also repeated, a description is given, a very exaggerated description, of the glorious appearing of the high priest; it is said, that his face was like the sun, that his face was like the rainbow, and a variety of these expressions are made use of to illustrate the greatness of the high priest. They then say, "Happy are the eyes which saw all those things, but verily to hear only of them afflicts our soul. Happy the eye which saw our temple, and the joy of our congregation, but verily, to hear only of them afflicts our soul. Happy the eyes which saw the scarlet twist that was on the scapegoat turn white, but verily to hear only of it afflicts our soul. Happy the eyes that saw the continual offerings that were offered in the gate of the temple, that was thronged by the congregation, but verily, to hear only of them afflicts our soul. But the iniquities of our fathers have caused the desolation of the temple, and our sins have prolonged the period of our captivity. Oh may the rehearsal of these things procure forgiveness for us, and the awakening of our souls be the means of our pardon. Thou hast, therefore, in thine abundant mercy, given us this Day of Atonement, and this day of pardoning iniquity, for the forgiveness of iniquity, and the expiation of transgression." And then follows this description:—"We have no burnt offering, no trespass offering, no staves, nor mingled meat offerings, no lot, nor burning coals, no oracle nor fine beaten incense, no temple, nor sprinkling, nor confession, nor bull for a sin-offering, no sacrifice, no sprinkling of blood, no sin offering, nor fatling burned on the altar, no purification, no Jerusalem, nor forest of Lebanon, no sweet sacrifice nor libation, no fine flour nor sweet spices, no arrangement nor burnt offering, no veil, nor mercy seat, no Zion, no perfume, no sweet savour, no present, nor peace offering, no thanksgiving offering nor continual burnt offering; for because of our iniquities, and the iniquities of our fathers, have we wanted all these things." Then after a great many other prayers, they say, "We have not obtained the desire of our heart; we have hoped for tranquillity and trouble came, for exaltation of our horn, and, lo! depression. We said, "Our salvation is nigh, but it is far distant."

Many more similar prayers are repeated, but these will suffice to show what the devout Jew feels, when he looks back to what he or his forefathers once possessed, and what his condition now is.

Let us now endeavour to take a spiritual view of the ceremonies and observances of the Day of Atonement.

The first point for our consideration, is the high priest going into the holiest of all, with the blood of his own sacrifice. God himself commanded him to do so. The Great, the Mighty, the All-wise Being, the Creator of heaven and of earth, gave the command to the high priest to do this, and therefore it must have a meaning. The blood of the sacrifice we know was the life of the sacrifice, and with this life-blood of the victim he went into the holiest of all, leaving death behind, and carrying life along with him into the holy of holies, for life alone could come in contact with him who is the living God. Alienation from Him hath brought the curse; reconciliation to Him has brought life and immortality. The high priest after taking the life-blood of the victim upon whose head his burden was laid, became personally identified with the victim; and then went in with the life-blood of this sacrifice, and sprinkled it before the mercy seat, where God appeared in his cloud of glory.

Mark then well; that Aaron had to do this preparatory to the work that he was to perform for Israel; thereby proving, that he was himself a guilty sinner, and as such needed an atonement, which was to be made and accepted, before he could begin the sacrifice for the people. Observe then, the character of Aaron and the value of the blood that he carried within the veil. If it had no spiritual signification, it was nothing; Aaron remained a man with sin upon him, and the blood of the animal, remained the blood of a slaughtered beast, having no virtue in it; the only virtue was in its spiritual signification. He was a type of Christ, a faint shadow of the great reality. Our High Priest was in himself perfect; Our blessed Hig Priest was holy, and harmless, and undefiled, and separate from sinners; and He therefore because of his perfection,

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was at once fitted for the work that he had to perform.

Consider the contrast between these two high priests. Look upon Aaron going into the holiest of all, with the blood of the sacrifice: see him carrying it. The whole scene appears strange. What is it? What does it mean? Why does he go in with this blood of the beast, to the holy of holies? The answer is "God hath commanded it". True; "but what does it signify?" The meaning is, that man needs an intercessor, and a brother man has been chosen from among Israel to be their Intercessor. But he himself is a sinner, and he himself needs a ransom for sin; and it is therefore necessary that Aaron should go into the holiest of all, with the blood of this sacrifice as a symbol of a greater than Aaron, one whose whole life was bound up with the life of God, whose whole life was also bound up with the life of men, because He took upon him, not the nature of angels, but the seed of Abraham; taken from among men, ordained for men. Because he was perfect, he was holy; He was perfect in all things, and He therefore could at once enter into the holy presence of God with his own life-blood, representing man; he could consecrate the whole of His being unto God, and was accepted. Such an high priest we needed.

Now observe still further; that after Aaron had done this, he then came and slew the goat which was the sin offering for the people. He slew it as the high priest, who had already been brought into communion with God in the holy of holies. He came out from the mercy seat to slay the victims; he came out a messenger from Jehovah to lay the burden of the people upon the head of the victim. It was therefore, to appear to all Israel, that this brother and high priest, came forth as a messenger of Jehovah unto them; that he came from the mercy seat, to slay the victim for their sins. He did this; he slew the victim, the sin offering, which was for the sin of Israel, after confessing their sins; and then took the blood of this sacrifice, and carried it into the holy of holies, and sprinkled it also before the mercy seat, as he did with the blood of his own sacrifice; and this was to all Israel, a striking symbol of this vital union with the high priest

But here again we stop to draw the contrast between Aaron and our blessed High Priest. What did Israel see? They saw the goat upon whose head the lot fell unto Jehovah, slain, sacrificed. Does God require the blood of goats? Can the blood of goats do anything for men? Has it brought death upon men? Has the dumb animal brought the curse upon the ground? "Cursed be the ground for *thy* sake." The creature was made subject to vanity, because of man who sinned. When the Israelites then, saw their high priest taking the blood of this dumb animal that had just been killed, and carrying it within the veil, unless they saw a spiritual meaning in it; they could have seen none at all; unless they saw that it symbolized something they could have seen nothing. The mere fact, of Aaron's taking the blood of the goat, and carrying it within the veil, could have produced no effect upon their consciences. They must have seen something: and what was it? they must have seen that the blood of this victim was the symbol of life, and, as the curse of death rested upon the people, here was the high priest who had already been himself accepted, carrying the life-blood of this victim within the veil, and presenting it before the Lord, according to the commandment of God.

All this must have been a type of something greater, something more blessed, something that at once reaches the heart and soul of man, something that lays hold upon the inmost affections of humanity. It was a type of our blessed High Priest, who hath not entered within the veil with the blood of a dumb animal, as a symbol of life and pardon, but with his own life-blood, who, being himself accepted as the beloved Son in whom the Father was well pleased, yielded up his life as a ransom, and as an offering for sin. Thus having been accepted, He enters within the veil, not with the blood of a dumb animal, taken in a basin and carried in, which could avail nothing, but with his own life-blood, or in other words, with the whole of his energies, the whole of his vitality, the whole of that which constituted his humanity; with the whole of this he entered within the veil. It was not the spilling of a few drops of blood, or of the little quantity that was spilt at the the time of his crucifixion, that gave him power when he entered within the veil, but He entered with that life-blood which he had, from his infancy, to the time of his crucifixion, continually yielded up unto the Father. He took into his own body the whole of the burden of guilty men; he offered up every drop of life-blood within him, as a ransom for guilty, fallen, and ruined sinners. Our high priest, beloved brethren, is different from Aaron, who went into the holiest of all, with the blood of a dead goat. Our High Priest carried in that heart of his, that felt a mourning over us guilty sinners; he carried in that heart of his, which was broken within him, because he agonised over us ruined sinners; He carried within the veil, not in a material basin some blood taken from a goat; but, he carried his own blood, within his own body, into the presence of the Father, into the presence of angels and principalities and powers; defying the arch-enemy and arch-deceiver and making known in the regions above that a ransom hath been made for man; that he himself hath become the ransom, offered up and slain for men, and that even those who have murdered him with wicked hands shall know that the love of God is mightier than all their hatred and all their rebellion.

(To be continued.)

JUDGE NOAH ON THE RESTORATION OF THE JEWS.

(From the "Occident.")

To the Editor of the "Occident."

Mr. Editor,

I regret that you did not receive my discourse on the Restoration of the Jews, published by the Harpers in pamphlet form, as the preface would have satisfied you that my views on that important and interesting subject were entirely my own; that I held no one accountable for my opinions, nor did I desire to exercise any influence over my co-religionaires in that matter but such as reason and common sense would authorize. I could not be insensible to the fact, that he who broaches new doctrines, or rather new versions of received opinions—who attempts to give a different direction to established views, respected at least for their antiquity, cannot escape criticism, possibly censure. It has always been so; therefore, pursuing the great object I had in view, I ventured upon opinions which may be calculated to startle the rigid Talmudist, and lead him to dissent, as you have done, to my propositions, and the whole scope and tenor of the objects I had in view in that discourse. I am not dispirited, however, by this difference of opinion, and would rather see all my views rebutted, my premises denied, my inferences confuted, than to allow them to pass wholly unnoticed. It is of the *apathy* of the Jewish people, and their want of nationality, of which I have reason to complain; and if there are false premises in any thing I advance, I am rejoiced to see them confuted, because I have touched a spring which has at length aroused them from their lethargy.

In a number of the *Voice of Jacob*, published in London, my discourse on the Restoration is unceremoniously pronounced, "*anti-Judaic.*" It is not so—and for the simple yet certain reason, that I did not intend it to be so; on the contrary, it is a complete vindication of Judaism throughout; it avows that the Messiah of the Jews is yet to come and will come—a broad admission, on which the very foundation of our religion rests. I endeavour in that discourse to convince Christians that in attempting to evangelize the Jews, they violate an affirmative precept of their own faith. I endeavour to show its utter failure; I prove by quotations from our prophets, that the Jews are to be restored in their unconverted state; I maintain steadfastly their perpetual belief in the unity and omnipotence of God; I show how peculiarly they are his people; I vindicate the morality of the Jewish character, and appeal to Christians to do them justice, and to temper that justice with mercy. How can this be "anti-Judaic," and from one who has always, on all occasions, public and private, proudly avowed himself to be a Jew? But you may say, There were certain portions of that discourse, which relate to the advent

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of Christianity, which are not conformable to the received opinions of the Jewish people. Now, my reverend friend, how should the Jewish people know any thing of Christianity beyond the certain fact that Christians have long been the religious enemies of the Jews? The most enlightened of our people seldom read the New Testament, and the most rigid and superstitious would shrink with pious horror at the idea of even touching that book. I have no such apprehensions, no such prejudices, and I never close the New Testament without being forcibly struck with the superior beauty, simplicity, and truly divine inspiration of the Bible; and I mean no disrespect to Christianity, when I say, that no unprejudiced mind can come to any other conclusion. I have studied Christianity from the New Testament, and therefore profess to know more of that religion, and am better able to explain its doctrines than Jews who do not read that book at all, and my own opinions have been made up from study and reflection, and I feel satisfied that Christians have not comprehended the position in which they stand towards the Jews, nor the obligations imposed upon them by their own laws, to treat the chosen people with kindness and consideration, and to extend towards them the hand of succour and of brotherly love. Equally erroneous and unjust have we been towards Christians, in classing them with idolaters, and placing them on a footing with the Canaanitic nations. It is to correct error; it is to produce a more candid union between Jews and Christians; it is to bind them together by the ties of charity and goodwill, which were the objects of my discourse, and this I maintain can be done without surrendering a single particle of our ancient and holy faith. You consider the restoration of the Jews as a feasible project, and that the consent of the Sultan to their purchasing and holding land may be readily obtained: but the greater portion of your argument relates to the supposed mercantile jealousy of the Christian powers, and their want of good faith. You dwelt at great length upon the trouble and difficulty, the danger and insecurity, which would surround the Jewish people when in possession of their ancient heritage. You look back to the dangers which they have passed; the rack and the Inquisition terrify you; you talk of *punica fides*, and hesitate from prospective dangers; "forewarned, forearmed,"—and you throw by the staff and scrip which the Almighty places in your hands, and repose without faith in sluggish insecurity, and morosely, for that is the phrase, declare that we want no co-operation, no aid in the great work of restoration, from Christians, and that in good time it will be brought about, and that Christians will come voluntarily to our aid. I have not time at present to examine all your arguments on these points, neither is it necessary. The restoration is to be brought about by human agency, and can only be accomplished by and with the consent of the Christian powers, who, from their own active energies, and, if you please, spirit of conquest, now control, I may say, the whole world, civilized and barbarian. We can only be peaceably restored by and with their consent, and if so restored, we shall, beyond doubt, be secure and protected in all our national rights.

You appear constantly to consider our position as dangerous; you apprehend the power and untiring influence of Christians in the work of evangelizing; you seem to look with dread at the progress and the vast pecuniary means at their disposal to achieve such important objects, and imagine that the ground on which the Jews have stood firmly for many centuries, surrounded by all kinds of trouble and calamity, is now crumbling beneath their feet. I do not participate in any such fears. It is natural that Christians who have faith in their own religion, should desire to convert what they consider the "lost sheep of Israel," and it may and will happen, that considerations of interest with many, and security with the few, may produce converts; but there are cardinal points and considerations which in a measure shake their faith, while that of the Jew from natural and philosophical causes, remains firm. For example, many Christians have misgivings about the Trinity; some have their doubts about the spiritual and corporeal resurrection; the contradictions among the evangelists trouble them; Unitarianism, which is not Christianity, is greatly on the increase; Pantheism is apprehended; sects are multiplying; divisions increasing; new doctrines springing up; Romanism is acquiring a spiritual preponderance, and troubles seem gradually encircling the Christian Church. The Jews, being in no such danger, reposing always on the simple rock of their ancient faith, relying on God as their Redeemer, present to the Christian an object of so much interest; of such painful anxiety; they are so ancient, so favoured, so protected — that all sects extend their hands in supplication, and say, "Come to us." They want the consolation of having God's favourite children to acknowledge the messiahship of Jesus of Nazareth; and although we cannot go to them, although we cannot forsake our ancient Shepherd, we cannot believe in all that they believe, we ought not on that account to treat them unkindly and consider them our perpetual enemies. A great change has come over Christians; the Almighty is at work on them, efficiently, practically—the scales are falling from their eyes—truth begins to dissipate the clouds of darkness which for ages have surrounded them. Not many years ago, few ministers of the gospel ascended the pulpit without preaching against the Jews; prejudice was kept alive and fed the flames of persecution: but now all is changed; all is love, confidence, and regard. The Jews are recognized as God's chosen people, and all his promises of mercy towards them are to be redeemed; the "lost sheep of Israel" they have now discovered have never been lost, and they look at us with eyes overflowing with tears of affection, as the greatest living miracle that exists—the true and faithful witnesses of the unity of God, and the truth of the Scriptures. Shall we not profit by this returning kindness and good will? They have mistaken the very principles of their own faith in relation to the treatment of the Jews; shall we drive them back again within the pale of ancient intolerance? Our own prayers teach us a different course; the great family of mankind is recognized without distinction of sect or creed as participating equally in all the rights, privileges, and immunities of Divine favour and protection.

"O God of our fathers, spread thy blessings over *the whole universe*, it is thy work and thy powerful hand hath formed every thing that breathes."—DAILY PRAYERS.

"May the Supreme King of kings through his infinite mercy inspire our rulers and all their counsellors with benevolence towards us and all Israel our brethren." "Ho! *every one* that thirsteth, come ye to the waters." "The Lord contemplated the happiness of all his creatures." "Her ways are ways of pleasantness, and all her paths are peace."

"Philanthropy and humanity form the basis of our creed, and it establishes as a principle that virtuous men of every nation share the reward of eternal life."—TALMUD, TREATISE SANHEDRIM, fol. 105.

The massacre of Damascus was considered a terrible affliction—terrible it was no doubt to the sufferers—but I have always deemed it a most providential dispensation; and we are too apt in these things to overlook the agency of divine Providence. It sent a thrill throughout the civilized world, and the governments of the earth loudly denounced the cruelties practised towards the Jews, and declared that they should not again happen. From that moment the Israelites assumed a rank and a character among the nations of the earth; they found friends and protectors in Christians; and would you now counsel us to fall back upon our ancient prejudices, and revive the animosities of centuries? or rather, keeping pace with the enlightened spirit of the age, forgive and forget, and seize the hand stretched forth in kindness to succour us? But then again succeeds your "ague fit"—"they want to convert us"—"their kindness is assumed"—"they press us to surrender our faith." Take courage — have more confidence, my friend, in the firmness and stability of our religion—it is not to be shaken. But there is danger I admit—danger, not from Christians, but from ourselves. Danger from apathy, from indifference—danger from a want of nationality. The Jew who keeps his store open on the Sabbath is still a Jew: he commits a great sin, but pleads necessity. It is his indifference—he has no desire to embrace another religion, or to surrender his own faith; but he cares too little for his own religion to induce him to make a sacrifice for it. There are many reasons for this which I have not time at present

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to notice. The Jews want *nationality;* you cannot rally them on any given point; you cannot inspire them either with faith or enthusiasm. We pray fervently and constantly to be restored to Zion; we believe in the coming of the Redeemer, and pray earnestly for his coming; and yet talk to the mass of our people on the Restoration—on their return to Jerusalem —and they express no confidence in it; few would be willing to go; and the coming of our Redeemer—the advent of our Messiah—seems to give them no trouble, no solicitude at all. They pray for him from habit, and have no faith in what they pray for. What is the cause of all this discrepancy between assertion and belief? The want of nationality, I again repeat: we are a sect, not a nation. The Greeks remained two thousand years in slavery, and yet they arose and redeemed their country. Why should not the Jews do the same? Christians would honour us even if we failed. Nothing therefore, in my opinion, will save the nation from sinking into oblivion but *agitating this subject of the Restoration.* We should pass the word around the world—"Restoration of the Jews"—"Justice to Israel"—"the Rights and Independence of the Hebrews"—"Restore them to their country"—"Redeem them from captivity." Christians and Mussulmans should be invoked to aid them in the good cause.

As to evangelizing, depend upon it the labour is great and the success very limited, and it is not to be feared to the extent you believe. No Jew surrenders his own faith, without satisfying himself that it is inherently false, and no Christian ever asserted or believed that there is any thing false in Judaism: therefore no Jew changes his faith to Christianity, unless under rare circumstances, except to answer some sinister purpose. It has been said that our religion is Talmudistic, and not Biblical. It is directly the reverse: the Talmud is the mere explanation of the law, and wherever that explanation is in hostility to the Law and the Prophets, it should be rejected as anti-Judaic. The Bible is the rock of our salvation. The great secret of consolidating and keeping the Jews together as a a nation, consists in their intermarriages; break down that barrier and allow Jews and Christians to marry, and in two or three generations we shall be no longer heard of. Let us be liberal and tolerant to our Christian brethren, and set them a better example than they have hitherto set us. Our sufferings and persecutions have kept us together, and have been our protection. Let them if they please use their efforts to convert the Jews; their weapons are not now swords or dungeons as formerly, but mildness and persuasion; and if they fail, let us not add harshness and intolerance to that failure. We want their aid in the great work of Restoration —we cannot succeed without it; it is our duty, if we sincerely believe in that great advent and desire it, to solicit their co-operation—their good feelings—their powerful protection. God is at this moment working upon their minds to favour the Jews, while in many parts of the world He is inclining the Jews to entertain more tolerant views towards the Christians. We in this generation may be impelled to commence the good work, which succeeding generations will accomplish. If my time or your pages would admit, I could give you many reasons in proof that Restoration is much more feasible than you imagine, and at this moment all the elements by divine dispensation are at work to consummate that great and glorious project. Be prepared for it with liberal and enlarged feeling; shut the Talmud and open the Bible, and you will there find it written:

"Have we not all one Father—hath not one God created us!"—MALACHI, ii. 10.

Your friend,
M. M. NOAH.

We have not room for any extended remarks on this letter of Judge Noah's; we can only express our surprise at the facility with which acute minds can deceive themselves when they wish to be deceived. We put our oft-repeated question to Judge Noah: Is Christianity true or false? If true, why is it impossible for a Jew to believe it? If false, why should the whole of Christendom believe a lie? Can this be a matter of indifference to the God of truth? Why do not the Jews strive to deliver their fellow-creatures from the dominion of what they believe to be falsehood?—ED.

THE NEW HEAVENS AND THE NEW EARTH.

TO THE EDITOR OF THE VOICE OF ISRAEL.

Sir,—In consequence of perusing an interesting paper in the last number of the Voice of Israel, as to *the extent of renovation* intended by the expression, "new heavens and new earth," and also respecting *the time when the new heavens and the new earth shall succeed to the present state of things;* I am desirous of directing the attention of your readers to some portions of the word, which have led me to form an opposite conclusion to your correspondent. With the former part of his paper I fully agree, but the testimony of scripture appears in my judgment to show clearly, that the regeneration of the *face of the earth* will not be *completed* till after the close of the millennial period. That the commencement of the millennium cannot be the period of universal renovation, appears from the following considerations:—

1st. The word of God plainly declares the distinction that will exist during the millennial period between the land of Israel and other nations. The lx. of Isaiah shows their *relative* states at the commencement of this period. It will then be said of *Jerusalem,* "Arise, shine, for *thy* light is come, and the glory of the Lord is risen upon *thee,*" but of the rest of the world,—behold, "the darkness shall cover the earth, and gross darkness the people." The conclusion of the verse sets forth Jerusalem as the *source* of Gentile light, and Gentile conversion: "the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." The whole chapter contains a description of the land of Israel as *contrasted* with the rest of the world. Israel will be the first righteous nation. After the resurrection of the church, a spirit of grace and supplication will be poured on the remnant of Jews in the land. (Zech. xiii. 9, xii. 10). "They will look on him whom they pierced," and "call upon his name." All the glorious promises connected with the restoration of God's beloved people, will be then literally fulfilled, in the earthly Canaan; and Israel will be "life from the dead" (Rom. xi. 15) to the heathen. The borders of the land will then be coextensive with the promise made to Abraham, (Gen. xv. 18), and "all nations shall flow into it, and many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isaiah ii.)

2ndly. The Millennium will be a period of *progressive* blessing, but not a state of perfection; for we find that sin and consequently sorrow and conflict, and punishment, will not be banished from the earth. Though an abundant blessing will extend to those nations who submit to Israel's righteous laws, we do not find that universal conversion will ensue; for we read of "the plague" and "punishment" which will be inflicted on those nations "who come not up to keep the feast of tabernacles." (Zech. xiv. 17—19). And it is also declared, "the nation and kingdom that will *will not* serve thee shall perish. Yea, those nations shall be utterly wasted." (Isaiah lx. 12). Now it is certain, that all conflict with sin, and its effects, will be for ever excluded from that "new earth wherein dwelleth righteousness." No sorrow, no curse, can again obtain an entrance when the words are gone forth; "behold I make all things new." Even in Jerusalem, the centre of earthly blessedness, the possibility of sin and death is not excluded; "for the child shall die an hundred years old, but the sinner being an hundred years old shall be accursed," (Isaiah lxv. 20), which is alone sufficient to show, *that* is not the city into which "nothing that defileth can enter." (Rev. xxi. 27).

3rdly. It is not possible that the renovated earth can be the scene of warfare and rebellion at the end of the thousand years; when Satan is again loosed for a little season, (Rev. xx. 3, 7, 9), and "goes out to deceive the nations, and to gather them together for battle, the number of whom is as the sand of the sea." This final conflict between the powers of light and darkness, which ends in the destruction of the apostate nations by fire from heaven, must take place *before* "the first heaven, and the first earth have passed away." (Rev. xxi. 1).

4thly. When the new earth appears, there will be "no more sea," (Rev. xxi. 1), but the sea remains during the millennium, for at "the resurrection of damnation," (John v. 29), at the end of the thousand years, it is written, "the sea gives up its dead," (Rev. xx. 13); and during the period of Jerusalem's millennial glory, "the isles," are still in existence, and "the ships of Tarshish" are employed in bringing the dispersed of Judah to the promised inheritance.

From the above considerations, I am led to believe that the work of redemption will not be completed till after the millennium. Redemption includes the regeneration of all the works of creation. When He that sits upon the throne says, "behold I make all things new;" all creation must be redeemed from the power of the evil one. But the earth will not only be restored to its original blessedness, when God pronounced everything He had made to be "very good;" but where sin abounded, grace will much more abound, and the glory of "the new earth," will infinitely exceed that of Adam in an earthly paradise. "The first man is of the earth, earthy; the second man is the Lord from heaven" (1 Cor. xv. 47); and "when He shall appear, we shall be like Him, and see Him as He is."

The coming of the Lord is a period which includes a series of distinct events. The period is often called "the day of the Lord," or "that day." It commences with "the resurrection of the just," i. e. *the justified,* and terminates with "the resurrection and judgment of the unjust," or *unjustified,* and of those who lived during the millennium; which is immediately followed by the destruction

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of the world as it now is, by fire. All who were partakers of "the first resurrection," and those saints who were alive at His coming, and caught up to meet the Lord in the air, (1 Thes. iv. 17), will *immediately* enter into the full glory of the heavenly city; "neither can they die any more, for they will be equal unto the angels, being the children of the resurrection." (Luke xx. 36). They will be ever with the Lord, clothed with glory and immortality, and will reign *over* (επι) not *on* the earth with him.

The earthly city in the literal Canaan, will derive all its blessedness from its connexion with the heavenly city; and "the nations of them that are saved, shall walk in the light of it." (Rev. xxi. 24). But the glory of Jerusalem, will be altogether of a different character from that of "Jerusalem above." Its glory will be earthly, though all will be "holiness to the Lord;" but its inhabitants will be incorruptible bodies, awaiting that period of more complete blessedness, when "death will be swallowed up in victory." The blessings enjoyed in the earthly city, would altogether fail to satisfy the new-born and glorified nature of the risen saints. There is no description of Jerusalem above in the old Testament; but only in the Revelation. "The holy city," described in Rev. xxi. is that city which Abraham looked for, "whose builder and maker is God;" but in the earthly Jerusalem, "they shall build houses and inhabit them, and they shall plant vineyards, and eat the fruit thereof, (Isaiah lxv. 21) and there shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of girls and boys, playing in the streets thereof." (Zech. viii. 4, 5). A minute description of the future temple at Jerusalem is found in Ezekiel, but in the heavenly city the apostle declares, "I saw no temple therein but the Lord God Almighty and the Lamb, are the temple of it." (Rev. xxi. 22). Oh! surely during the millennial period there will be "also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another; and this I say brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." (1 Cor. xv. 40, 50). The manifestation which Christ vouchsafed to three of the apostles when He was transfigured before them on the mountain, and Moses and Elias appeared with Him "in glory," (Luke ix.) typified the position of Jesus and the risen saints in the kingdom of heaven; whilst the apostles who remained in unglorified bodies, but were "eye-witnesses of his majesty," represent the position of those who will remain on the earth during the millennium, who will be still clothed in corruptible tabernacles, but will walk in the light of the glory of the heavenly city. The inhabitants of Jerusalem will hold the most blessed communion with the "new Jerusalem." (Rev. xxi. 2). The presence of the Lord will be gloriously manifested, and not limited to particular occasions, as at the dedication of the temple by Solomon, (2 Chron. vii. 1, 3); but the glory of the Shekinah will continually abide upon the earthly city, "and the Lord will create upon every dwelling place of Mount Zion, and upon the assemblies, a cloud and smoke by day, and the shining of a flaming fire by night." (Isaiah iv. 5). "The Lord shall be her everlasting light and the days of her mourning shall be ended." (Isaiah lx. 19). The sun and moon will continue as heretofore to give light to the rest of the earth, but as the light of a lamp is obscured by the brightness of the noonday sun; so likewise, the glory of the divine presence will so far exceed the light of the heavenly bodies, that in Jerusalem it shall be said, "the sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory." (Isaiah lx. 19).

Jerusalem will show forth the blessedness of earth, when "the things of the world" are all consecrated to the Lord of Hosts. They now only minister to "the lust of the flesh, the lust of the eye and the pride of life." The glory of the world now ministers to man's self-love, and draws his affections from the Creator to the creature. All that is in the world being corrupted through the evil that is in man, and the power of the wicked one must be redeemed from evil, before they can be devoted to God. "The idols the Lord shall utterly abolish. All the glory of man shall pass away as the flower of grass, and The LORD *alone* shall be exalted in *that day*." (Isaiah ii.) The world will then be ruled in righteousness, and power only manifested in holiness. Sin when outwardly exhibited will be visited with immediate judgment. Satan being chained, will have no power over the hearts of men during the millennium, and the natural corruption of the unconverted will probably be rarely openly manifested, until the devil is again "loosed out of his prison (Rev. xx. 7) for a little season" (verse 3), after the thousand years are ended. Hypocrites will then fall into open apostacy, and *multitudes* will unite with Satan and gather together against "the beloved city." (verse 8, 9).

The millennium should therefore be regarded as the great harvest time of the earth, when Israel shall be "life from the dead" to the Gentiles. It will be an intermediate dispensation; the times of the restitution or restoring of all things," (Acts iii. 21), when the Son of man will be engaged in putting down "all rule, and all authority, and power," (1 Cor. xv. 24), "for he must reign till he hath put all enemies under his feet:" (verse 25), for it is written, "that at the name of Jesus, *every* knee should bow," and that glorious angels, redeemed sinners, and those wretched beings who have their eternal portion in "the lake of fire," (Rev. xxi. 15), should unite in testifying "that Jesus Christ is the Lord, to the glory of God the Father."

"Then cometh the end," when the Son shall "deliver up the kingdom to God, even the Father." (1 Cor. xv. 24). The first heaven and the first earth shall pass away, and when "all things are made new" and prepared for "the great city, the holy Jerusalem," it shall descend out of heaven from God. The identity of the earth will be as strictly preserved, as the identity of the children of the resurrection, with their former selves. There is a beautiful analogy preserved in the whole work of redemption and regeneration. Every promise made to the Father of the Faithful, will be literally fulfilled. He looked for "a *better* country" than the world had to offer, "even an heavenly, wherefore God prepared for him a city;" but not one jot or tittle of God's word can fail. Canaan wherein Abraham lived as a stranger (compare Gen. xviii. 8, and Heb. xi.) while in the flesh, was given unto him and his seed for "an everlasting possession;" and this will come to pass when the holy city comes down from God out of heaven, and Abraham and his seed will possess the renovated land of promise for ever and ever. S. G.

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קול ישראל

CONDUCTED BY JEWS WHO BELIEVE IN JESUS OF NAZARETH AS THE MESSIAH

"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—Isaiah. xlix. 6.

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THE LATE MEETING OF RABBIS AT FRANKFORT-ON-MAINE.

We are well aware that some of our Christian friends think we are rather lenient to the errors of our Jewish brethren; and charge us with being their apologists, rather than their accusers. We desire to be neither the one nor the other. We have laid down one grand rule for ourselves, which, with the help of God, we mean to adhere to: To state what we believe to be truth, whomsoever it may please, and whomsoever it may displease; whether it tells for or against this or that opinion; whether it admits, or concedes, or proves, too much or too little, for any party or sect whatsoever. The Church of Christ, founded upon the everlasting rock of the Incarnate Word, has nothing to fear from the statement of truth.

Do we condemn the Jewish Rabbis for assembling together to consider what may be amended in their religious worship? Certainly not.

Do we approve of all they have proposed as emendations? Certainly not.

The "Rabbinerversammlung," like most merely human things, was a mixture of good and evil, of honesty and hypocrisy, of perspicacity and delusion, of truth and self-deception. We do not use the term *hyprocrisy* in its most offensive sense; we mean by it to designate a spirit that is too prevalent in the present day — so intense a desire to persuade others that things are what they are not, that we almost deceive ourselves into the belief of our own mis-statements — such a habitual contemplation of the false, that we retain but a half consciousness of its falsehood.

We have no pleasure in repeating ourselves, nor in harping continually on one string; but our Christian friends are entrenched behind such erroneous notions of the present position of the Jews in the midst of the Gentile nations, that we must return to the charge again and again; until the ramparts are broken, and our liberated friends come forth and view the Jews as they are, and the world as it is.

All real Christians believe that the Church of Christ, from its commencement to the present time, is, and has been, comparatively, but a "little flock;" a few scattered here, a few there, waiting for the time when it is "the Father's good pleasure to give them the kingdom." (Luke xii. 32.) They acknowledge that the church is something distinct from the world; that each detached portion of it, be it located where it may, is an oasis in the wilderness—a fertile spot amidst the surrounding desolation. Some individuals, it is true, contrive to place themselves within the boundaries of this green spot, who have no title to abide there; while others, who in secret long after its "green pastures and still waters," yet linger in the arid waste. But this causes no confusion nor intersection of the two regions; the oasis is still the garden of the Lord, and the "waste and howling wilderness," is still the dominion of the "god of this world."

All this, we say, is admitted in theory. Yet strange to tell, when the Jews are in question, the distinction seems forgotten. They are spoken of as if they lived in the very bosom of the Christian church; as if they were conversant with her holy walk, her heavenly aspirations, her glorious privileges; and this being assumed, good men express their surprise that Jews still cling to their own religion, and do not embrace that which is evidently so much superior.

The Jews live not in the oasis, but in the desert; the great majority of them are congregated in regions where spiritual desolation prevails universally. Is there anything in the Christian church, falsely so called, in Russia or Poland, to teach the Jews that Christianity is a better religion than their own? Is there any country in which Popery reigns, where they can learn this? And while we joyfully acknowledge that in several Protestant districts, a great revival of evangelical religion has taken place within the last twenty years; these are still but scattered oases, "few and far between;" and the Protestant Church on the Continent, taken as a whole, is a melancholy picture of neologian infidelity, and heartless indifference to all religion whatsoever.

The world, then, and not the church, is the exponent to the Jews of what Christianity is. This being the case, we are not surprised that when the Jews are dissatisfied with their own religion, they set about amending it, rather than embracing that of their neighbours. They act rightly on wrong premises. Let us then examine the "Rabbinerversammlung" on its own merits: If instinct were liable to err, like human reason, we might admire the perverted ingenuity of a chrysalis, that should use its first awakening strength in skilfully repairing the rending walls of its prison; though we knew that life and liberty could only be obtained by expanding its wings, and shaking itself free.

In comparing the debates of the second Assembly with those of the first, we perceive evident marks of the influence of the "pressure from without." The indignation expressed by Christians at the mode in which the doctrine of the Messiah was spoken of last year, has not only produced greater caution and circumspection in the manner of treating it, but has, we doubt not, tended considerably to "heighten," the "high consideration" with which it has been determined to honor this doctrine in the prayers. Could we suppose an educated orientalist, alike ignorant of Judaism and Christianity, reading these debates, we think he would naturally ask: "What is this doctrine of the Messiah? If it deserves 'high consideration,' it must necessarily be very important; yet, strange to say, no one seems to know exactly what this very important doctrine is. It seems generally admitted, that the opinions respecting it are so various, that it must only be expressed in the prayers in the most vague and general terms. I can understand that an unimportant doctrine may be left undefined, and that various opinions may be held respecting it; but how this indefiniteness is compatible with importance, I am utterly at a loss to make out. How do they know it is important when they know so little about it? How did they arrive

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at a unanimous decision of its importance, when they have come to no decision as to what it really is?" His European friend would inform him of the difficulties in which the Jews find themselves, in regard to the doctrine of the Messiah, in consequence of the Christians professing to have "found Him of whom Moses in the law, and the prophets, did write," and having adopted interpretations of Scripture to which the Jews are violently opposed. "The Jews are fearful," he would say, "to make any definite statement regarding the Messiah, lest they should admit anything that might seem to favor the Christian interpretation of the doctrine." We think the orientalist would reply to this: "Since the Jews themselves understand so little about that which they declare to be 'highly important,' they are surely bound, in common consistency, at least to give a patient hearing to any who profess to be better informed on the subject than themselves."

We must content ourselves at this time with merely glancing at the various subjects of the debates; in the hope of returning, at a future opportunity, to those that are most important.

The debate on the *Mussaphim* in the sixth and seventh sittings, was peculiarly interesting, from its touching upon another point which their rejection of the true doctrine of the Messiah encumbers with difficulties. They were consistent enough with scripture, and inconsistent enough with modern Judaism, to admit that the sacrifices were for conciliation. "No approach to God can take place," said Dr. Philippson "until a reconciliation be made for man, who has been separated from God by sin; which was represented by the sprinkling of the blood, by which sin, כפר* was covered. For a moral transgression the law required, first, a compensation to our fellow creature; but then, as every offence against our neighbour is also an offence against God, it required also a sin-offering, or trespass-offering, through which the sin against God may be removed." These are great and fundamental truths, Dr. Philippson, which all the sophistry of your ingenious speech cannot impugn. "All this," you say, "is but the symbolical expression of that which goes on in the soul of man:" Is it symbolical of nothing else than this? Was the whole transaction on man's part? Was it the man that covered his own sin? Verily, "he that covereth his sins shall not prosper." (Prov. xxviii. 13.) Was there no allusion in this transaction to the desert of sin, threatened in Eden before man had fallen (Gen. ii. 17); but stayed in its execution in virtue of that "seed of the woman," who was to undo the consequences of the fall? Was there no hint here of the doctrine of substitution? Was there not in the slaying of every beast something understood, of a nature similar to that which is expressed in full detail on יום כפר the day of atonement; when Aaron laid the sins of the people on the head of the goat, and they were carried away, or removed?

But "symbols become lifeless," you say; and the progress of mental development causes them to be superseded by forms better suited to man's more advanced intellectual state. Let it be so. But does *truth* ever become lifeless and superannuated? Is it not as true now as it was in the days of Moses, that man "has been separated from God by sin," and that "no approach to God can take place until a reconciliation be made for man?" What now makes that reconciliation, without which there can be no approach to God? You argue as if the slaying of an animal were a symbol invented by the mind of man, in a rude age, as an outward expression of his inward feelings. But this is utterly at variance with the divine record. Sacrifices were not invented by man, but expressly commanded by God; and this being the case, must there not have been some important instruction connected with them? God does not say, "The sacrifice of an animal is an appropriate expression of your inward feelings:" He says כי הדם הוא בנפש יכפר "It is the blood that maketh an atonement for the soul," (Levit. xvii. 11) that shall *cover* the soul, as the original imports. But can we for a moment suppose that there is any virtue in the blood of an animal, whereby sin can be removed, or the sinful soul covered from the wrath of God justly denounced against sin? Must not this symbol have pointed to a higher mystery, to another sort of sacrifice, where the shedding of blood was but the outward sign of the love of Him who "poured out His soul unto death," who was "wounded for our transgressions, and bruised for our iniquities?" (Isaiah liii. 5, 12.) Dear brethren of the house of Israel! ponder these things. Sin is the same now as it was in the days of old; God is the same just and holy God, who cannot look on sin without abhorrence; but where is now your atonement, your propitiation?

The great majority of the assembly scouted the idea of the restoration of the Jews to their own land. Alas! what shall we say to the Jews' unbelief on this subject, when so many true Christians, so many men of prayer, not only disbelieve their restoration, but denounce it as a vain and carnal notion! These Christians must think the Assembly of Rabbis much more enlightened on this matter than we are; for we candidly confess, that if we could doubt or explain away God's oft-repeated declaration on this subject, we know of nothing in Scripture that we could not explain away until it had no meaning at all. The Rabbis lately assembled at Frankfort "no longer lament the dispersion of Israel," because by this means Israelites are "the bearers and witnesses of revealed religion to all the people in the world." Some of them even proposed to institute a thanksgiving for this dispersion. Now this is a most glaring contradiction of scripture. God says, in direct opposition to these sentiments, that His holy name is profaned through their dispersion, and will be glorified in their restoration. "Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way, and by their doings; wherefore I poured my fury upon them—and I scattered them among the heathen, ('or nations') and they were dispersed through the countries. And when they entered unto the heathen whither they went, they profaned my holy name, when they said to them, These are the people of the Lord, and are gone forth out of his land. But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen whither ye went. And I will sanctify my great name which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land." (Ezek. xxxvi. 17—24.) We leave to the Rabbis the task of reconciling their views with the above declarations, made by God himself to Ezekiel.

We think some of our Christian cotemporaries have been rather hard on the Rabbis in regard to their decision on the use of the Hebrew language in prayer. We are disposed to view the debate on this subject as much to their credit. It is certainly a difficult subject, because it is quite true that the banishment of Hebrew from public worship would tend to diminish the study of Hebrew among the Jews; and it is equally true, as Salomon declared, that "so long as prayer is in Hebrew it is incomprehensible" to the great majority of the worshippers. The seven goodly octavo volumes into which the Jewish ritual expands when accompanied by a translation, form a help quite beyond the reach of the poor of the flock; and to these, therefore, the prayers are no more than empty sounds. We agree with the Rabbis that "there is no positive precept existing that prayer ought only to be uttered in the Hebrew language;" at the same time we think that every encouragement should be given to the study of a language in which God saw fit to reveal His will unto man; a sentiment in which, we doubt not, the Rabbis fully concur. We think their decision in this matter was probably the best they could come to in the circumstances of the case.

We also commend the Rabbis for tacitly recognizing, and seeking to amend,

* This word, which means literally *to cover*, is the one which in the English version is rendered, *atonement*, and *reconciliation*.

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the miserably defective state of religious instruction amongst Jewish females. We shall watch, with much interest, the labors of the committee entrusted with this department. The manuals of family devotion, too, we shall anxiously look for. All this activity will not be without some fruit. The first great point is to get men to think on the subject of religion: when this is once accomplished, who shall venture to say where the work will stop?

The Rabbis who formed the recent assembly venture to acknowledge, what every one who is not wilfully blind cannot fail to perceive; namely, that orthodox Judaism has lost its hold on the affections of a large portion of the Jewish people; especially the young. The observances which their fathers venerated, are laughable in their eyes; and the whole service of the synagogue is to them a scene of ludicrous confusion. In these circumstances, many of them have become nominal Christians; many more, infidels. Hence the efforts of the Rabbis to restore Judaism to a state that may claim the respect and allegiance of the sons of Israel. In so far as they have sought to do this by removing Talmudical innovations, they deserve credit; in so far as they have sought to accommodate it to the times by tampering with the plain declarations of the word of God, they deserve censure, as handling the word of the Lord deceitfully, and ministering to that very infidelity whose progress they desire to arrest.

From what we have so often said in regard to the influence of nominal Christianity on the Jews, our Christian friends may naturally ask us: Do you think the present condition of what is called the Christian church absolves the Jews from guilt in refusing to inquire into the truth of Christianity? We answer unhesitatingly, No. The truth of God's revelation to man, is not, and never has been, contingent on the conduct of those who professed to be guided by it. If this were the case, at what period of the history of the Jewish church, could the truth of Judaism have been demonstrated? It cannot be denied that the evil conduct of any portion of mankind has a natural tendency to lead men to suppose that the principles by which they are actuated are evil; and should they tell us that they are guided by the wisdom of their sages, we should be entitled to tell them that their wisdom is but folly. But when they present to us a record, and say, "This is a revelation from God:" our attention must be transferred from the actions and the spirit of fallen men like ourselves, to that which professes to come from the everlasting fountain of truth. Dear brethren! that for which God holds you responsible, is, to ascertain whether he hath "in these last days spoken unto you by his Son," (Heb. i. 2.) whether "the New Testament of our Lord and Saviour Jesus the Messiah," be the word of God, or the word of man. Be honest in your views of Judaism; do not shut your eyes to its difficulties, its incompleteness. Behold the ignorance of your wise men on the "highly important" subject of the Messiah; and say whether it does not give some probable ground to suspect that there may be some truth in that farther revelation of the Messiah which they reject! We mournfully acknowledge the ungodliness of the great majority of those who call themselves Christians; but this no more impugns the truth of Christianity, than the ungodliness of the Jews in the days of old, proved that God had never revealed himself in the law and in the prophets. The evils you see around you, arise not from Christianity, but from those who profess it, acting in many respects in direct opposition to its precepts. With all the imperfections of its professors, so far as its precepts have been in any measure acted upon, just so far have truth, and knowledge, and civilization, blessed and enlightened the human race.

But merely to read the New Testament is not enough; the temper of mind in which you read it is of the utmost importance. If you read it with a desire to find it false, it is probable you will never be able to discover its truth. Many an infidel has read your scriptures, and remained an infidel still. "Lord! open Thou mine eyes!" is the petition with which every page of it should be perused.

If our Jewish brethren will look into the depths of their hearts, they will be conscious of a readiness to seize on every thing that appears to disparage Christianity. The variety of sects in christendom, is a favorite theme with them. "First agree among yourselves what Christianity is, before you ask us to believe it;" is often repeated. Now all real Christians are entirely agreed as to what Christianity is; the points on which they differ are matters connected with its outward form, that are of very minor importance. Our Jewish readers may not be aware that a few weeks since, the Christians had also their "Versammlung" or Assembly, composed not of Rabbis or teachers alone, but one-third of the number being private individuals. This conference, consisting of members of nearly all Protestant churches, was entirely unanimous in regard to those fundamental doctrines which constitute the essence of Christianity. We think we cannot give a more fitting conclusion to this article, than by presenting our Jewish readers with a statement of the doctrines which the conference agreed upon as the basis of their union.

1. The divine inspiration, authority, and sufficiency, of holy scripture.
2. The Unity of the Godhead, and the Trinity of persons therein.
3. The utter depravity of human nature, in consequence of the fall.
4. The incarnation of the Son of God, and His work of atonement for sinners of mankind.
5. The justification of the sinner by faith alone.
6. The work of the Holy Spirit in the conversion and sanctification of the sinner.
7. The right and the duty of private judgment in the interpretation of holy scripture.
8. The divine institution of the Christian ministry, and the authority and perpetuity of the ordinances of baptism and the Lord's Supper.

Dear brethren! these are matters that concern you, as well as us. If they be true, they ought to be believed by all men.

JEWISH INTELLIGENCE.

Under this head we shall give our readers such gleanings from our Jewish cotemporaries as we think will be interesting to them. The materials for this are not so abundant as they might suppose. Our Jewish readers, we take for granted, learn the contents of the foreign journals from other sources; and a large portion of their *news-items* possess little interest for Christians. Many of them relate to matters of mere local interest. Our brethren in France, at least that portion of them represented by the *Archives Israelites*, are, like Racine's Greek heroes, such complete Frenchmen, that there is little of a peculiarly Jewish character left about them. Nevertheless, we shall do our best to select a few extracts from the various Jewish periodicals:—

The Chief Rabbi of Paris ordered public prayers during the continuance of the bad weather that threatened to be so detrimental to the harvest.

At Niederbronn, (Lower Rhine,) divine service was celebrated on the 9th of Ab, with the greatest solemnity, thanks to the care of M. Levy, the superintending commissaire. M. Seligman A. de Brumath, a young candidate Rabbi, pronounced a discourse. After having traced a picture of the misfortunes of our ancestors, and explained the signification of this day of mourning, he censured, in energetic terms, the manner in which our fasts are usually kept, because we only preserve the exterior form, and neglect the essential part. "Although we have regained complete liberty," said he, "this day ought to be kept sacred by us; because it is this very liberty that may corrupt us, if we do not join with it a true piety."

M. G. Weil, librarian at Heidelberg, and one of our most distinguished oriental scholars, has just been elected professor at the university. This is the second time that an Israelite has been made a professor in a German university.—*Archives Israelites.*

In Strasburg a petition to the Consistory is circulated, with many subscriptions appended to it, requesting that the organ may be introduced into the synagogue there.

Berlin, 2nd Sept.—The Reform Association are busy arranging a new mode of public worship, which will be commenced at the coming ראש השנה ("new year.") This will be far removed from a "positive historical" basis; and will by no means stand on the level of the "Rabbinerversammlung." There will be no Hebrew in the whole worship, except the six

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words of the שמע ("Hear O Israel," &c.) because these contain the confession! The singing is to be purely German, and will be diligently attended to. The worship is to be conducted with uncovered head; and ladies and gentlemen are to sit promiscuously. The hall will contain no holy ark, because no book of the law will be used;—the pulpit has taken the place of this. Dr. Stern will officiate as preacher.

Algémeine Zeitung des Judenthums Berlin.—We have had, for the first time, public worship after the newest Jewish-German fashion. Believe me, dear Mr. Editor, and impart the same to your readers, that this new ר״ח worship will be greatly in favour of *conservative Judaism.* Do not misunderstand me: I say *conservative* Judaism. I have been present at this worship; and I am sure few could be so without shrinking back from the unhappy consequences of the present destructive rage for innovation. Thus the ancient Greeks exhibited drunken slaves to their sons, in order to frighten them from such a dishonourable vice. This worship was carried on wholly in the German language, with uncovered heads, the ladies and gentlemen sitting together. One might have taken it for a modern party assembled at a concert, or some other amusement. And then the sermon! After they had sought everywhere for a preacher, and the members of the *Rabbinerversammlung* had journeyed to Berlin for this very purpose, each striving for the honor, Dr. Philippson was selected. We doubt not our modern Rabbis, inspired by pure inward instinct, and sense of duty, would, if it were accompanied with sufficient pomp and publicity, preach in a German Catholic church or in a mosque. If you wish to know what Dr. Philippson's discourse was, you may read the answer of the *Rabbinerversammlung* to the reform union, and you will find it there word for word. *Der treue Zions-Wächter.* (Orthodox Journal).

This day, (June 20), Dr. Adler takes his leave of the German Fatherland, and departs for old England. His parting salutation to his fatherland, was the Pamphlet of the 77, a distinguished production! yet the rejected fatherland will not long for him back again. The candidates for the Rabbinate of Hanover, are, Rabbi Schott, who was in Brunswick, and will be in Frankfort; candidate Meyer, a true disciple of the Brunswick Assembly, and Dr. Frensdorff. Those in Hanover who made this selection, have altogether denied their lord and master, and given a protest against the 77. The "true night watchman" may blow in his horn: "also thou, my son Brutus!" Also thou, Hanover! *A. Z. des Judenthums.*

The correspondent of the A. Z. des J. has given a striking proof of possessing the gift of prophecy. "The Hannoverian electors have denied their lord and master, &c." (See A. Z. des J., No. 27). Candidate Meyer has been chosen. But not Meyer, the true disciple of the Assembly of Rabbis, no! Meyer, the pupil of Adler, ordained by him; Meyer, who has publicly declared that he will preserve in the congregation the same pious mind that his teacher had cultivated. Thank heaven! Orthodoxy has nothing to complain of; she will still, as before, number Hanover among her own. The mind of the country has also been strikingly shown by the fact, that, in spite of his breach with the Rabbinerversammlung, in spite of a tolerably good sermon, in spite of the multiplied entreaties of our so-called *enlightened* ones, Rabbi Schott could only obtain for himself ten votes; a sure proof that it was religious principle which was chiefly regarded in the selection. *Zions-Wächter.*

THE JEWS IN INDIA.

The chief place of residence of the Jews in India, is in the vicinity of Cochin, a city on the coast of Malabar, in a country of the same name; eighty-five miles S. S. E. of Calicut, and a hundred and twenty N. N. W. of Travancore. A numerous colony of Jews have dwelt here, from time immemorial. They were formerly, however, much more numerous than at present, and possessed of much greater wealth and influence. Here they seem to have enjoyed more toleration, and to have been treated with greater respect and kindness than their brethren have experienced in most other countries. The earliest writer we have met with who notices this Jewish colony, is *Linschoten*, who visited India in the latter part of the sixteenth century. His account of them is as follows:—"Without the city of Cochin there dwell many Jews, who are very rich; they have synagogues, and the Hebrew scriptures, and enjoy unmolested the free exercise of their religion. They have built excellent stone houses; are wealthy merchants, and of the King of Cochin's nearest counsellors. They are for the most part white in colour, like Europeans, and have fair women. There are many that come hither out of Palestine, and speak very good Spanish. They observe the Sabbath, and the judicial ceremonies, and expect the Messiah." (*Navigatio et Itenerarium in Orientalem Indiam cap.* xi. *and* xliii.)

Although the Jews in this district of India are not now in so flourishing a condition as when Linschoten visited them, they are still numerous, and in tolerably good circumstances. Mattachery, a town about a mile from Cochin, is almost wholly inhabited by them. Here, the principal Jewish families reside. They are of two classes, *white* Jews, and *black*; the black Jews dwell chiefly in towns in the interior. The following is the account which the white Jews give of themselves, which, they say, has been handed down to them by their fathers:—

"After the second temple was destroyed, their fathers, dreading the wrath of the conqueror, departed from Jerusalem, a numerous body of men, women, priests, and Levites, and came into this land. There were among them men of repute for learning and wisdom; and God gave the people favour in the sight of the king, who at that time reigned here; and he granted them a place to dwell in, called Cranganore.* He, moreover, allowed them a patriarchal jurisdiction within the district, and certain privileges of nobility; and the royal grant was, according to the custom of those days, engraved on a plate of brass. This was done in the year from the creation of the world, 4250 (A.D. 490); and this plate of brass they still have in their possession. Their fathers continued at Cranganore for about a thousand years, and the number of heads who governed were seventy-two. Soon after their settlement, other Jews followed them from Judæa; and among these came a man of great wisdom, Rabbi Samuel, a Levite of Jerusalem, with his son, Rabbi Jehuda, Levita. They brought with them the *silver trumpets*, made use of at the time of the Jubilee, which were saved when the second temple was destroyed; and they have heard from their fathers, that there were engraven on those trumpets the letters of the ineffable name. There joined them also from Spain, and other places, from time to time, certain tribes of Jews, who had heard of their prosperity. But at last, discord arising among themselves, one of their chiefs called to his assistance an Indian king, who came upon them with a great army, destroyed their houses, palaces, and strongholds, dispossessed them of Cranganore, killed part of them, and carried part into captivity. By these massacres they were reduced to a small number. Some of the exiles came and dwelt at Cochin, where they have remained ever since, suffering great changes from time to time. There are among them some of the children of Israel (Beni Israel), who came from the country of Ashkenaz, from Egypt, from Tsoba, and other places, *besides those who formerly inhabited this country.*

The brass plate on which the royal grant conferred on them is recorded, is written in the Malabar language and character, and is so very old that it cannot be well understood. They have a Hebrew translation of it; but the Hebrew is also very difficult, and they do not agree among themselves, as to the meaning of some words. According to the Hebrew translation, this ancient document begins in the following manner:—

"In the peace of God, the king, who hath made the earth according to his pleasure. To this God, I, AIRVI BRAHMIN, have lifted up my hand, and have granted by this deed, which many hundred thousand years shall run. I, dwelling in Cranganore, have granted, in the thirty-sixth year of my reign, in the strength of power I have granted, in the strength of power I have given in inheritance, to Joseph Rabban."

Then follow the privileges of nobility, such as permission to ride on the elephant, to have a herald to go before to announce the name and dignity; to have the lamp of the day; to walk on carpets spread on the earth; and to have trumpets and cymbals sounded before him. King Airvi then appoints Joseph Rabban to be chief and governor of the houses of congregations (*i. e.*, the synagogues), and of certain districts, and of the sojourners in them. The document has no date, further than what may be collected from the reign of the king: one thing, however, is certain, namely, that before they could have obtained such a grant they must have resided

* Cranganore is about sixteen miles from Cochin.

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some time in the country. The native annals of Malabar confirm, it is said, this statement, in the principal circumstances, as do also the Mohammedan histories of latter times.

They speak of the desolation of Cranganore, their original settlement, as a miniature resemblance of the desolation of Jerusalem: and their recital of the sufferings of their ancestors there, is not unlike those of the Jews at Jerusalem, as given by Josephus. A late traveller, speaking of the white Jews, observes, "I have seldom seen a finer race of men than these Jews—high commanding figures, acquiline noses, and prominent expressive features, but the women I saw were far from equalling the men." In the town of Mattachery, they have two respectable synagogues. Hebrew books, printed or manuscript, the former chiefly of the fifteenth and sixteenth centuries, are to be found almost in every house. Most of the printed Hebrew of Europe has found its way to Cochin, through the medium of the Portuguese and Dutch commerce of former times.

As it respects the black Jews, who are very numerous in this part of India, nothing is known concerning their early history, that can be relied upon. According to Hamilton, they came into the country as early as the captivity under Nebuchadnezzar. (*Account of the East Indies*, vol. i. p. 324). Fra. Paulino Bartolomeo thinks it probable that they are of those Jews who continued in Persia after the return from Babylon; and who, on the fall of the Persian empire, went into India. (*Voyage to the East Indies*, p. 108). It is the opinion of the writer of this article, that the narrative which the white Jews give of their ancestors belongs not to them, but relates to the original settlement of the black Jews; and that the white Jews arrived in the country at a period not very remote. Since he formed this opinion, he has met with a statement by Dr. John Reinhold Forster, of Halle, which has contributed much to strengthen it. He says (we know not on what authority), that "the white Jews who reside near Cochin at present, went to India later than the year 1371, from Palestine, Persia, Constantinople, Bagdad, and Egypt, and even from England, Poland, Germany, Spain, and Holland." (*Voyage to the East Indies, by Fra. Paulino Bartolomeo*, p. 109, *note*).

It is only necessary to look at the countenance of the black Jews — their Hindoo complexion and features—in order to be convinced that their ancestors must have arrived in India many ages before those of the white Jews.

So much do they resemble the people among whom they dwell, that it is sometimes difficult to distinguish the one from the other. This has led some to suppose, that they have either sprung from intermarriages of the white Jews with the natives, or that they are the descendants of proselytes made by them when they first settled in the country. To both these suppositions, however, there are strong objections, and they are not required in order to account for the resemblance of these Jews, in colour and feature, to the original inhabitants of the country.

The colour of the skin depends upon a substance interposed between the cutis and the cuticle, and may be regarded as a peculiar secretion from the surface of the former. Heat and light seem to be the necessary stimuli to the secretion of the black substance of the skin, which is increased, like some other secretions, on exposure to these agents, and against the action of which it appears to defend the skin. We must not however, enter upon the discussion of this point, and shall only further observe, that the variation with respect to complexion, form, and feature, observable among mankind, depends in a great measure on the degree of light and heat to which they are exposed, the mode of life to which they accustom themselves, and other causes, with which we are unacquainted. Hence it will happen, that a people, however different, will, in time, become like the natives among whom they settle, notwithstanding they keep themselves entirely apart from them. Those who desire further information on this subject may consult "*Researches into the Physical History of Mankind. By James Cowles Prichard, M.D.,*" where ample satisfaction may be obtained.

The black Jews, some of whom travel into distant countries in a commercial capacity, profess to know a good deal concerning their brethren in the East, and enumerate the places where they reside in northern India, Tartary, and China. They say, that in certain remote parts they possess only some small portions of the scriptures; but that they themselves, from their vicinity to the white Jews, have been supplied, from time to time, with the whole of the sacred writings.

Whilst the white Jews have, in their own synagogues, only the Scriptures written on parchment, and of a modern appearance, the black Jews have manuscripts of various kinds of parchment, goat-skins, and cotton paper; many of them are in the Rabbinical character, some of which the Jews themselves cannot read. There is in the public library of the University of Cambridge a manuscript of the Pentateuch, on a roll of goat-skins, dyed red, which was found in the record-chest of one of the synagogues of the black Jews in the year 1806, by Dr. Buchanan. On their being asked certain questions respecting it, they could give no precise account of it: some replied, *that it came originally from Senna in Arabia*; others of them said, it was brought from Cashmir. The Cabul Jews, who travel annually into the interior of China, have observed, that in some synagogues the law is still found written on a roll of leather; not on vellum, but on soft flexible leather, made of goat-skins, and dyed red, which agrees with the character of this roll. We know that the Jews, in the time of Moses, possessed the art of preparing and dying skins: for *rams' skins dyed red*, made a part of the covering of the tabernacle (Exod. xxvi. 14); and it is probable, that the autograph of the law written by Moses was written on skins so prepared. The ancient rules prescribed to the Jewish scribes, direct that the law be so written, provided it be done on skins of clean animals, such as sheep, goat, or calf skins: therefore this manuscript, and many others in the hands of the Jews, agree in the same as in ancient practice. The Cabul Jews, as has been already observed, testify, that copies of the law, written on leather skins, are to be found among the Jews in India and China; and hence it may be concluded, that such are copies of very ancient manuscripts.

This roll, obtained from the synagogue of the black Jews of Cochin, consists of strong leather skins, thirty-four in number, and sewed together. The text occupies 117 columns, and the length of the roll, in its present condition measures nearly fifty feet, by about two feet broad. The columns contain fifty lines, and are about a palm, or four inches in breadth. It contains the fragments of three different rolls; and the skins are of two qualities, partly *red* and partly *brown*. Some of them are in very good preservation; others much impaired by time, and flawed in many places: but the writing is nevertheless clear and legible, it having sunk into the substance of the skin. The text is written in the square character, and without the vowel points, and accents. According to one account, this manuscript *was brought from Senna, in Arabia*; and according to another, it came from Cashmir. These two accounts are reconciled on an examination of the manuscript, some part of it being composed of brown skins, and the writing very similar to that seen on rolls of Arabian and African extraction, there is a possibility that such part is the fragment of an Arabian or African manuscript, as those Jews related: and the other account, namely, *that it was brought from Cashmir*, may also be equally true, since that part, consisting of red skins, so well corresponds with the Cabul Jews' description of copies found in the synagogues of the Eastern Jews. So that this roll, consisting of fragments of copies purely Oriental, and apparently unconnected with those of the Western Jews, furnishes specimens of copies in those parts of the world: and it is a satisfaction to find that they unite in their testimony as to the integrity and pure conservation of the sacred text, acknowledged by Christians and Jews in these parts of the world.

We have no means of ascertaining the present amount of the Jewish population in this district of India; but we learn

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from Bartolomeo, that in the year 1789, Matincero, Muttam, and Cayamcolla, contained from fifteen to twenty thousand Jews. And a traveller who visited Cochin in the year 1821, says, that the black Jews exist in large numbers along the Malabar coast. In some places they are very poor. In Autchingamaul, a considerable village about two miles north-east of Mattachery, on the opposite side of the Cochin river, about 300 black Jews reside, who are so extremely poor, as scarcely to be able to meet the expenses incurred by their synagogue. They have only a few ornaments for their Sepher Torah, or book of the law, which they keep up, as they must, they say, carry the Sepher Torah and its ornaments along with them when they go to Jerusalem, and must present them there, saying, that these things belong to such a synagogue; otherwise they would not be admitted into Jerusalem.

Besides these two classes of Jews there is in India a third class, designated *Beni Israel*, the children of Israel. They are of a darker complexion than the white Jews of Cochin, &c., and speak of the Arabian Jews as their brethren: they do not, however, acknowledge the European Jews, as such, because they are of a fairer complexion than themselves. In dress and manners they resemble the natives, so as not to be distinguished from them, but by attentive observation and inquiry. They have Hebrew names, with terminations similar to those of the people among whom they have long dwelt. Some of them read Hebrew; and they seem to have a faint tradition of their original exodus from Egypt. Their common language is Hindu; they keep idols, and worship them, and use idolatrous ceremonies intermixed with Hebrew. They circumcise their children, and observe כפור, *Kippoor*, or the great day of expiation of the Hebrews. They also use the prayer, "Hear, O Israel, the Lord our God (Jehovah Elohim) is one Lord," (Jehovah). Deut. vi. 4. They have no Cohen, Levite, or Nisi, among them under these terms; though they appear to have elders and a chief in each community, who decide in religious matters. They expect the Messiah; and that when he comes they will go to Jerusalem; the time of his coming, and of their return to Jerusalem they think will soon arrive, at which they would greatly rejoice, as there they would see their God, worship him only, and be dispersed no more. This people have been so long connected with the heathen, that they have adopted many of their usages; and there is scarcely any difference to be perceived between the Hindoo women and those of the Beni Israel.

There are many of the Beni Israel in the Bombay army. In the year 1821, there were about forty of them known to be in the 2nd Battalion of the 8th regiment, Native Infantry, and of all ranks in the regiment. The 2nd Battalion of the 1st regiment, N. I., commanded by Captain Staunton, in the affair of Corregaum,* on the 31st December, 1817, is said to have been chiefly composed of Beni Israel. They are well-behaved, good soldiers, and very desirable in a battalion as musicians, having a much quicker ear for music than the other natives of the country. They observe the Sabbath, and, when not on duty, confine themselves to their dwellings. The Beni Israel are quite a distinct class from those termed black Jews, whom they look upon as inferior to themselves. When it happens that any of them are at Cochin, they attend the synagogue of the white Jews; and have their children circumcised by their Mohel.

The Beni Israel are chiefly to be met with in the western parts of India; they are numerous in the country around Bombay, and are mostly engaged as cultivators of the soil. They have a synagogue of their own in that city, outside the fort, in a small village called Dargee Prom. In the city of Surat they have no synagogue; a few of them, however, occasionally attend the synagogue of the white Jews in that place.

When Rabbi Jochanan the son of Jaccai lay ill, he was visited by his pupils. As soon as he perceived them he began to weep. So his pupils said to him: Light of Israel, right pillar, mighty hammer, wherefore dost thou weep? and he replied: If I were conducted before a king of flesh and blood, who is here to-day and to-morrow in his grave, whose anger cannot be everlasting, whose fetters cannot endure for ever, who, if he sentence me to death cannot destroy me for ever, whom I can conciliate with words and bribe with money, I should weep nevertheless; and now that I am conducted before the King of kings, the Holy one blessed be He! who lives and reigns for ever and ever, whose anger lasts for ever, whose fetters endure for ever, who can destroy me for ever, whom I can neither reconcile with words nor bribe with money; and when moreover there are two ways before me, one that leads to Paradise and the other to Hell, and I know not in which I shall be conducted, have I not cause to weep? They then asked him for a blessing, and he said, "Heaven grant that you may at all times have as much the fear of God as you have the fear of flesh and blood." The pupils being surprised at this, he continued: Would it were so; for know, that when committing a sin, man dreads most the eye of his fellow-creature.—*Talmud, Tract Berachoth, sect.* 4.

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* *Corregaum* is a village in the province of Bejapoor, seventeen miles E.N.E. from Poona. A detachment of British troops, under Captain Staunton, consisting of a detail of the Madras artillery, the second battalion first regiment of Bombay native infantry, and about 300 auxiliary horse were attacked by the Peshwa's army, estimated at 20,000 horse, and several thousand infantry, mostly Arabs. A most desperate struggle ensued between this handful of men and Bajerow's whole army: the action commenced a little before noon, and was not over until nine in the evening. All the British officers were either killed or wounded except three, yet the enemy were driven out of every position in the village they attempted to occupy, and by nine o'clock completely desisted from the attack. The discouraging circumstances under which this action was fought, the ground having been just occupied after a long and fatiguing march, and the troops forced to fight without food or water, gave the defence a character of desperate determination scarcely to be equalled in history.

NOTICE TO CORRESPONDENTS.

Received:—Eunomus; Oxoniensis; Emmanuel Cortessez; C. S.; J. O.; Μαθητης; a Daughter of Zion; W. H.

We thank Oxoniensis; the subject to which he alludes shall be brought forward at a convenient opportunity.

We hope to notice the letter of Emmanuel Cortessez in our next.

We have forwarded the letter of J. O. to S. G. as requested.

So far as we understand the "Daughter of Zion," we are not disposed to agree with her. We must also earnestly entreat her, and all our correspondents, never to send their communications *crossed*. In these days of cheap postage, there is no excuse for such an infliction.

Many communications, both of older and later date, are postponed for want of room. We are also greatly in arrears in our Notices of Books.

BOOKS RECEIVED.

The Orphans of Lissan, and other narratives connected with Jewish customs. By the Author of "Emma de Lissan."

The Words of a Believer. Translated from the French of the Abbé de la Mennais. By the Rev. E. S. Payce.

The Diet of Worms, a metrical fragment from D'Aubigné's History of the Reformation.

Orders for stamped copies, to the Publisher, must be accompanied by pre-payment, which may be made in Postage Stamps.

THE VOICE OF ISRAEL,

SATURDAY, NOVEMBER 1, 1845.

THE DAY OF ATONEMENT.

(Concluded from No. XVIII.)

The next interesting ceremony which Aaron had to perform, was to take the blood of his own victim and mingle it with the blood of the victim that he had slain for Israel, and these two being mingled together and becoming one blood, were then put upon the golden altar upon which incense was burning continually. This must have had a signification before Israel, and the signification seems very obvious. The blood of Aaron's victim, which represented himself, and the blood of the victim which was the substitute for Israel, were mingled together and became one blood, this blood being the emblem of life. It was, therefore, a beautiful and striking representation of the life of the high priest, and his acceptance before God, mingling and flowing together with the life of the church, equally accepted before the Lord; and both were sprinkled upon the incense altar, from whence continually the prayers of the church were to ascend,

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Thus there was the mark upon the incense altar of the union between the high priest and the church, and also the intercession of the people mingling with the intercession of the high priest ascending with the sacrificial fire from the altar by day and by night continually. This was a striking emblem, an interesting type, but still a faint, a very faint representation of the condition of the believer, who sees his union with Emmanuel,—"I in you and you in me;" his prayer unto the Father is, "that the love wherewith Thou hast loved me may be in them and I in them." Ah, what was this symbol in itself? It still was but the blood of the bull and the blood of the goat mingling together; and what comfort could this give to the heart and soul of an Israelite, except in so far as he looked through the type unto the reality, which was afterwards to be made manifest. For what was it that he stood in need of? What was it that he felt he required to complete and perfect his happiness before the Lord? He needed life, a life not human, but divine, to come in contact with his soul; he needed the life of God to enter into his bosom; he needed perfect reconciliation and peace. When he looked upon Aaron, the high priest, he saw indeed that there was sympathy, that there was brotherhood; still, however, he was but a man with infirmities, a helpless man, himself needing a sacrifice for sin. But look unto Jesus, and behold how he caused his life to enter into his first disciples. When he ascended upon high as the high priest and intercessor, what was his peculiar work? It was sending down the Holy Ghost upon his disciples, and endowing them with a power even beyond that which he himself had manifested when on earth. And why did he say, "Greater works than these shall ye do because I go unto the Father," but that they might know assuredly that he hath a far higher love than the love of an earthly high priest; and that his love was so great, so tender, that his disciples should manifest even greater power upon earth than he himself manifested, as a proof that the whole of his life had been a labour of love for them, and that the whole of his life had been spent for them, and that his life in eternity is still bound up with them. It is love, love, brethren, that binds the life-blood of one heart with that of another, and it is the love of Jesus, when brought home by the Holy Ghost to our hearts, and when this cold heart of ours tastes and feels that wondrous love which God bears towards us sinners,—when this cold heart of ours comes in contact with the living heart of Emmanuel, being knit together with him by the Holy Spirit taking of Christ and showing to us, there is a mingling together of the life of Jesus with our life, it becomes insinuated into the whole of our being, it becomes one; we have no longer a separate interest, we no longer bargain with him as to how little is required of us as believers to do; we no longer enter, as it were, into a mercantile speculation concerning our salvation; it is something far higher than this; we see love streaming forth in abundance from the heart of our high priest, and being brought home to our hearts, his love becomes one with us, and because of our union with him we see our salvation,—we see our glory,—we see our blessedness and our prospect for eternity.

The next service the high priest had to perform was the sending away of the scape-goat. He had to confess the sins of the people over the head of this scape-goat. This he did openly, without the veil, that is, at the tabernacle door, near the altar, where this victim stood. Upon his head he put the sins of the people; thus himself taking the burden of the people first into his own bosom, sympathising with them, identifying himself with them, and then placing it upon the head of the scape-goat, and sending it away. As it regards the description given concerning the crimson wool that was put upon its horns, this is a tradition, and therefore we cannot dwell upon it. But taking the law itself, it was a remarkable ceremony, and the grand question is, what did it signify. Surely the burdened Israelite, whose conscience was smiting him, and whose soul was bowed down on account of sin, could not look upon this dumb animal, and feel that it sympathised with him, that it bore his burden within its heart. He knew, however, that God had appointed it, that with this victim he was identified, and that upon its head his sins had been laid: all which was designed to teach the Israelite that a victim is required who can carry away the burden,—not only the victim which was slain, but another victim, a living one, that could carry away the burden. In the former part they only saw the high priest taking the blood within the veil, they did not see anything that could carry away the burden; but in the scape-goat they were to see this. Now I conceive that the high priest, together with the scape-goat, made but one type. I would go even further, and say, that the high priest, together with the goat that was slain, and the scape-goat, made but one type. It was required to set forth before Israel this great truth,—death and the resurrection; because the day of atonement was not merely a day for the taking away of actual transgressions, committed in the course of the year, it was also a day on which original sin and human corruption were especially to be brought to remembrance; and therefore, by these symbols, God was teaching them death and the resurrection. He was teaching them the desert of sin manifested in death,—sin is the sting of death. He was teaching them the taking away of sin, and the taking away of death, by the sacrifice that was offered up for them, and also their resurrection from the dead; and this could not be symbolised excepting by a live and a dead goat. And, in order to perform this ceremony, a third party was required. The high priest was required, and a sacrifice was required, and a scape-goat was required, and all these together do but faintly foreshadow our blessed high priest, who himself bore our burdens, our curse, in his own body on the tree; who himself died for our offences, and rose again for our justification, and who himself was cut off from the land of the living; for the transgression of His people was he smitten; who himself took on him the whole weight of human criminality which was brought into the world by the sin of our first parent, who, as the second Adam, entered for us into the grave, entered for us into death, rose for us in newness of life, and ascended for us into heaven. He went away into a land unknown, not as the scape-goat was sent away into the desert, but he was raised up with power, was seen ascending up from the Mount of Olives in glory. He ascended upon high—he led captivity captive—he received gifts for men, even for the rebellious, that the Lord God might dwell among them. The idea of the Jews, interwoven in the prayer, that the scape-goat which was sent into the wilderness was thrown down some steep place and killed, is, I conceive, totally without foundation, totally untrue. God never commanded an offering to be sent away and offered up at a distance from the altar. All the offerings had their blood spilt before the tabernacle door, and the blood of the victims had to flow around the altar that stood at the door. It was not killed, we cannot suppose that it was killed as the other victim was, but it was sent away as a symbol of life, as a symbol of carrying away the whole load of guilt and condemnation, that they might see their justification typified in it. But our blessed high priest, beloved brethren, himself became our sacrifice and our high priest, not offering up and sprinkling the blood of a beast, which could easily be done without any pain, or woe, but the offering of our Lord rent his heart,—the offering of our Lord brought him into the deepest agony, because Himself was the ransom—Himself bore our sins—Himself offered up the whole of His life. I may say, all the pulsations within our Saviour during the whole of his life, were beating with love for guilty and ruined man; and that heart of his never knew any other feeling but that of love, and love for guilty, ruined man; and during the whole of his life he knew no pleasure, but to do the will of the Father, and the will of the Father was that he should become a ransom for us. "I delight to do thy will, O my God," was the language of our blessed high priest.

These, then, were the services of the high priest; and in some measure I have been enabled, very faintly, to give you the antitype. The conclusion of all was the sounding of the jubilee horn, and it

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is this for which we are yet looking. Our high priest, we have seen, has entered within the veil, not with the blood of others, but with his own blood. We have seen that as it is appointed unto men once to die, and after this the judgment, so Christ also bore the sins of men, and we expect that he will come forth as our blessed high priest, the Melchizedec, come forth from the holy of holies not made with hands, and with the sound of the trumpet and voice of the archangel, he shall himself sound the jubilee. The earth shall then cast forth her dead, the redeemed of the Lord shall be raised up and glorified in him, and he in them; and then shall they realise the perfection of his character, the perfection of his love; then shall all eternity afford a continued feast of joy, because of the continued remembrance of the wondrous love wherewith God has loved us, and "Worthy is the Lamb" shall then be their song for ever.

Having thus seen, Christian brethren, our blessed and high privileges as believers, let me now address a word of exhortation to the unconverted. Brethren, of the house of Israel, the God of Israel gave these ceremonies in the days of old, and we have in some measure declared unto you what our belief as Christians, as believers in the Lord Jesus Christ is, respecting their signification. Let me now, then, freely speak unto you concerning your condition before God. You repeat in the prayers, "We have now no high priest, we have no altar, no burnt offering," and so forth; and then you go on to say, "But accept thou our recitation of these offerings." Can you expect that God has so entirely changed his character? If the God of Israel required in those times such sacrifices and such offerings, for the salvation of the souls of our forefathers, think ye that He doth now altogether dispense with that which he formerly required? Think ye that he needed not to have given these sacrifices and these ceremonies at all? For you must either come to this, and so charge God with folly; or you must declare that this was absolutely required for the salvation of the souls of our forefathers. And when you repeat and say, "Blessed are the eyes that have seen such and such things" and so on, "in those times, but now, to hear of them, verily, we only feel pain and sorrow of heart;" what do you mean by this? Do you mean to declare that you would like to have these things again? Do you mean to say, that you would now wish to have a high priest, and an altar, and a sacrifice? Is this the meaning of your heart, when you say that it was a blessed state for your forefathers, but now, alas! it is giving you pain and sorrow of heart only to hear of them? Would to God that it gave you such pain and sorrow of heart. Would to God that you felt indeed wounded within your inmost conscience, when you remember what formerly was the condition of Israel, when there was a high priest, and when there were sacrifices! Would to God that you would now begin to inquire into your state as sinners before God. There is as much need of a ransom now as there was then. It is of no avail to say, "We have no scape-goat to carry away our burden." Your answer is, "Because of our sins." You ought, therefore, to have a double number of scape-goats to carry the burden of your sins out of the world, because you have a double portion of transgressions, not only the transgressions natural to all others, but above all, your national guilt and transgression resting upon your heads. And, with all this, shall God accept only your recitation of what you have not got now, on account of sin? Shall you not rather require a double number of high priests and of sacrifices, and of altars, placed all over the world? Shall your fasting, and your talking about sin, and about what you have once been, change the majesty and the character of the God of heaven? Did God deceive your forefathers? Did God require sacrifices in the days of old, and now, when on account of sin, the temple is destroyed, the altar is removed, the high priest is gone, and there is nothing, nothing to give you the symbol of acceptance, will ye persuade yourselves that it is not required, because you are guilty? Surely, brethren, it is required now more than ever. More than ever you need a high priest; more than ever you need an altar; more than ever you need a victim, upon whose head you may lay your guilt, and your burden, and your condemnation. I beseech you to consider, whether the verbal repetition of these ceremonies, and of what the high priest did, can avail before God, who has cast you out for your own iniquities, and scattered you among the nations. Ah, brethren, would that ye were led really to feel that it is on account of sin that you are scattered. Would that you were really brought to feel that on account of sin you are deprived of all those blessed privileges. Would that you were learning to feel that a high priest is needed, a sacrifice is needed, and you have not got them, and that therefore acceptance before God you cannot have. If the high priest in the days of old needed to go in with the blood of the victim into the holiest of all, in order to give peace and happiness unto Israel, surely this is as much required now as it was then.

Now, brethren, let me also speak freely to you of our Lord and Saviour Jesus Christ. We who believe in him have an altar, and a high priest, and a sacrifice. We have for an altar the loving heart of our blessed Messiah, who himself has offered the life-blood of his heart a ransom to God. We have for our high priest a loving Messiah, who gave his own life for ours. "Greater love hath no man than this, that he lay down his life for his friends." We, brethren, have a Messiah who hath come forth from the holy of holies not made with hands; he hath come forth from the bosom of Jehovah. He hath come forth from that mercy-seat from which all mercy only can proceed. God so loved, and because he so loved he gave out of his ever-loving bosom the Son of his love, and from thence came forth our Messiah, and became a man, and became obedient unto death, died for our offences. He was cut off, brethren, from the land of the living, for the transgression of his people. Of him Isaiah spake. He made an end of sacrifices. He was cut off for sin,—yes, brethren, he has entered within the holiest of all with his life-blood, and there he intercedes for guilty rebels. He sits at the right hand of God as our surety, our forerunner, our representative, our brother, our high priest, our head, our king. This is our Messiah. Yes, brethren: and he shall "come again a second time without sin unto salvation." He is different from a scape-goat, a dumb animal that went away with the burden upon it. We know that he is touched with the feeling of our infirmities; we know that his heart is wrapped up with the hearts of his people; we know that we have a high priest who can mingle his own life-blood with ours; we know that it is different from merely mixing the blood of Aaron's beast with the blood of the beast that was slain for the people at the intercessory altar. Aye, it is his own life-blood that is offered up for us, and he is continually offering up the prayers and intercessions of the church for his people. This, brethren, is our belief, and to this faith we invite you most cordially. And then shall ye know that every day is a day of atonement; that every day we can enter within the veil, that every day we have boldness to go into God's holy presence, through Jesus Christ our high priest; that every day we can lay our burden upon him; that every day we can lift up our eyes unto him; that every hour in the day he is ready, he is willing, to receive us. It is to this that we invite you; it is this blessed gospel that we are preaching unto you, and it is this that is needed for Jew and Gentile. Faith in the Lord Jesus Christ is salvation; and there is no other name given under heaven whereby we must be saved.

I beseech you, then, in his own holy name,—I entreat you with brotherhood, with love, with tenderness, in the hearing of my God and your God, the Judge of the quick and the dead,—I entreat you to think of your own guilt and of the wonderful work of Jesus. It is not a matter to be trifled with. If it be true, it demands your life and your all. If it be true—and doubtless it is true—it demands at once an instant, an immediate consideration; because there is no time to lose. I therefore solemnly entreat you to consider,—solemnly invite you to come and behold the wonders that the Lord hath wrought, what he hath done for guilty men: to behold the blessedness of those who have received this great salva-

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tion. May God give his blessing, forgive what has been uttered amiss, and what has been uttered not according to his mind may he not lay to our charge; but may he, in his mercy, make Jesus precious to many souls this evening, and may his blessing rest upon us, now and for ever. Amen.

JEWISH TESTIMONIES TO THE TRUTH OF THE GOSPEL HISTORY.

On looking over some numbers of the *Occident*, our attention was arrested by an article of the editor's, in which he has expressed a doubt as to *whether any such person as John the Baptist mentioned in the New Testament, ever existed.* This has induced us to bring forward the following testimonies, to the truth of what is related in the Gospel History, respecting that person. The first is the testimony of *Jossippon*, or *Joseph Ben Gorion*, whose history is in the Hebrew language;* and the second is that of Joseph Ben Matthias, or Mattathias, who wrote in Greek. *Βριθ, Ἐλ, μισ*

Joseph, the son of Gorion, says:—

"On the death of Archelus, Antipater his brother reigned, and changed his name to Herod. And he committed wickedness more than all who had been before him, there being no abominations which he did not commit, and he reigned eleven years over Israel. And he took the wife of Philip, his own brother, he being still alive, to be his wife, although she had children by his brother; her [I say] he took to be his wife. And he slew many of the wise men of Israel; he slew also John a great priest,† because he said unto him, 'It is not lawful for thee to take the wife of thy brother Philip:' therefore he slew him: *He is John who baptized.*"

The above is a literal translation from the Hebrew edition of Ben Gorion's History, published at Venice, in the year 1544, by Rabbi *Tham*. The passage is to be found in Book vi, c. 63, at the beginning. Of this work the editor speaks in very high terms. He says in his preface, "Although this book resembles other books in some respects, it is very different from them in others. The great difference between books consists in their truth, or their falsehood. The words of this book are all justice and truth, nor is there anything perverse in it. The evidence of it is this, that it approacheth nearer to prophecy, than any book written since the Sacred Scriptures. For it was written before the Mishna and the Talmud. Upon that man was the hand of the Lord, when he wrote this book. And it may be said, that his words are well-nigh equal to the words of a man of God."

The testimony of Joseph the son of Matthias, respecting John, is as follows:—

"Now some of the Jews thought that the destruction of Herod's army came from God: and that very justly, as a punishment for what he did against John, who was called the Baptist. For Herod slew him, who was a good man, and commanded the Jews to exercise virtue, both as to righteousness towards one another, and piety towards God; and so to come to baptism. For that baptism would be acceptable to God, if they made use of it, not for the putting away of some sins, but for the purification of the body, the soul being first purified by righteousness. Now when many came to him, for they were greatly moved by hearing his words, Herod, who feared lest the great influence John had over the people might put it into his power and inclination to raise a rebellion (for they seemed ready to do any thing he should advise), thought it best, by putting him to death, to prevent any mischief he might cause; and not bring himself into difficulties by sparing a man who might make him repent of it when it should be too late. Accordingly he was sent a prisoner out of Herod's suspicious temper, to Macherus, mentioned before, and was there put to death. Now the Jews had an opinion that the destruction of this army was sent as a punishment upon Herod, and a mark of God's displeasure towards him. (*Antiquities, Book* xviii, *chapter* 5. 2."

Whatever our Jewish brethren may think of the latter of these testimonies, the former ought surely to have weight with them, relative to the point in question, seeing it is contained in a work which they receive as authentic history. In conclusion, we beg our readers to compare what Ben Gorion says of John, with what is recorded in the Gospel according to Matthew, xiv, 3, 4; Mark, vi, 17, 18, and Luke, iii, 19, 20; and Josephus's testimony, with Matthew, iii; Mark, i; and Luke, iii.

* It may not be known to many of our readers, that there is extant, besides the history of Jewish affairs by Flavius Josephus in the Greek language, another, in Hebrew, by Joseph the son of Gorion, who is said to have lived also at the time of the destruction of the Jewish commonwealth by the Romans. This work the Jews esteem, and hold to be authentic history.

† *Heb.* כהן גדול John was the son of a certain priest named Zacharias, Luke i, 5, and, consequently, a priest. The title "*great priest*," is given to him, not because he was chief priest or high-priest of the Jews, but because he was a man of great name and authority, and had many followers among the Jews. The same appellation is given to him in Luke, c. i, 15, Εσται μεγας "*he shall be great.*"

Posen, 11th June, 1845.

Repeated attempts have been made to excite the Jews here resident, amounting at least to 10,000, to patronise the reform movement, set a-going by their brethren in Berlin and Breslaw, but hitherto without the smallest success. Our soi-disant *enlightened* Jews are totally indifferent, and the others will not give up either jot or tittle of the Talmud. A few, to whom a greater approximation to Christians might be welcome, are too isolated to be able to set their wishes through with vigour, and so there is every likelihood of all things remaining here as they have been, for a long time to come, which is by no means disagreeable to the large proportion of Christians, who cannot easily accustom themselves to the thought of seeing Jews placed, in all that regards commerce or gain, on a footing with themselves.

HISTORY OF THE CABBALAH.

(*Continued from Number XVIII.*)

During R. Simeon's thirteen years' retirement in the above-mentioned cave, he is said to have composed the book *Zohar*, זהר (splendour), according to the Cabbalistical transposition of letters *Razah*, רזה (mystery), and *Hazair*, חזר (the crown), supposed to contain the mystical explanation of the Pentateuch orally delivered by God to Moses. This book treats upon the Divine Being, his mysterious attributes, his various names, their consequent emanations and influences upon the creation of the different worlds and their governments; it treats moreover, upon the soul of man, its origin and future state; upon the angels, their orders, occupations, and the like. It is by no means a systematic or formally arranged treatise; but these subjects are merely alluded to as it were by chance, and occasionally in the course of the elucidation of the holy scriptures. Besides this book there are other supplements as *Raja Mehemna*, רעיא מהימנא supposed to be composed by Moses and brought down to R. Simeon either by tradition or divine inspiration *Idra Rabba* and *Idra Zuta*, אידרא רבא ואידרא זוטא both which books were composed in a smaller and a greater assembly under the presidence of R. Simeon; *Siphra D'zniutha* ספרא דצניעותא, and *Tikunai Zohar* תקוני זוהר by the same author; all these form the foundation of the Cabbalah upon which the later Cabbalists raised their superstructure. R. Simeon, however, had older writings before him which he cites, e. g. היכלות, בהיר, ספרא דרי המנונא סבא, דרי יוסי סבא, דרי ייבי סבא, and others.

After R. Simeon had left the cave and had rejoined human society, he is said to have wrought so many miracles, that a certain Mr. K., in his apology published in the year 1815, under the title בן יוחאי (Ben Yochai), after having compiled all the traditions concerning that wonderful man contained in the legends, places him in a rank far above all the patriarchs and prophets, and even above Moses.

There are, however, various opinions about the composition of the book Zohar. Some are of opinion, that R. Simeon did not compose that book himself, but that he imparted those divine revelations to his disciples on various occasions in detached portions; which, after his death, they compiled and arranged according to the sections of the Pentateuch. Others believe R. Simeon had indeed written the book himself, but that it was of such an enormous size, that a camel could hardly carry it; that his disciples made extracts from it, and that this work in its present state is a mere abridgment. Others again think that R. Simeon with his synod had noted down those Cabbalistical expositions and sentences upon scattered pages, as notices for themselves, and these notices were in later times collected, as was the case with the Mishna and Talmud, and arranged

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according to the sections of the Pentateuch. According to the opinion of R. Moses, ben Nachman (רמבן) the book was only brought from Palestine to Spain in the thirteenth century, and fell into the hands of a certain R. Moses of Lyon (ר׳ משה דליאון) who made it public. There are, finally, some who declare the book to be a false production of R. Moses of Lyon himself, who, for the sake of gain, composed it under the name of R. Simeon ben Yochai, and published it as a work discovered in Palestine, which report is said to have been confirmed by his widow after his death.

This last opinion is especially maintained by a certain R. Jacob Zewy, Rabbi of Emden, in his book *Matpachath Hassepharim* מטפחת הספרים. He founds his opinion upon the fact, that subjects and expressions are found in that book which could not have been known at the time of R. Simeon, and are consequently anachronisms*. The author also often quotes passages from the holy scriptures, which either do not at all occur there, or occur under expressions different from the quotation in that book. Therefore, the book of Zohar was circulated in manuscript, unable to obtain from the Rabbis the censorship for the press; partly because they considered the matter contained in it too holy to be profaned through its publicity by means of the press, and partly because they could not agree among themselves about its genuineness and author. Finally, a certain R. Isaac Delatis, of Pesaro, ventured to publish this book in the year 1358, showing in the introduction the necessity of its being widely circulated.

But were one even inclined to grant that the book of Zohar, in its present state, was genuine and wholly composed by R. Simeon ben Yochai, it is yet evident, from the unworthy character given to its author in the Talmud, that it did not come to him from God by the inspiration of the Holy Spirit, as he says himself, and his followers believe upon his authority; so that it by no means deserves that consideration which its adherents assign to it, especially where it runs counter to sound human reason, which is the case in almost every page of it. For the pre-eminent qualities of a pious man, and hence a fit recipient of the Holy Spirit, are meekness and modesty, (Comp. Num. II. 3), just as violent passion and vain-glory are contrary to him. Of these two latter qualities, so opposite to a truly God-pleasing man, R. Simeon possessed no small share, even according to the account of the Talmud itself.

As to his violent passion, the Talmud (Tract. Sabbath) gives the following instance:—After R. Simeon had left the cave where he had been concealed for twelve years, and saw people who were engaged in agriculture, he got in such a heat of anger, because, as he expressed himself, they forsook everlasting life, (viz. the study of the Tora, or perhaps even his Cabbalah), and occupied themselves with the things of time, that he instantly burned them to ashes with a look. He so frequently made use of that most destructive look of his eyes, that God finally called to him, "Wilt thou indeed destroy my whole world?" and ordered him to return to the cave, where he had to continue another year, till finally the prophet Elias again called him out of it.

Upon Jehudah also, whom he suspected to have informed against him to the Romans, concerning his disloyal expressions, he cast the like burning look, so that it turned him into a heap of bones. This was likewise the lot of an aged man who contradicted him in a very trifling matter. He saw once in the year of release (Ex. xxiii. 12) a man gathering a little fruit in his own field, and he commanded a serpent to bite him, which was instantly executed. (Tract. Pesachim).

As regards his vanity and boasting, the Talmud relates, (Tract. Succah.), "I am able," says R. Simeon, "to protect the whole world from the time of my birth to the present, against divine judgments, (q.d. My good qualities must be so acceptable before God, that on their account, he must forgive the transgressions of all men.") "I saw," continues he, "the most eminent men, and they are but few. If they are ten, then I and my son are included among them; and if they are but two, then it is I and my son."

In Zohar (sect. Mishpatim), the same R. Simeon asks, "Who is the face of the Lord (the most eminent being after God)? Answer: R. Simeon ben Yochai." Farther on, (in sect. Nasi), we read—R. Simeon says—"I call all the upper heavens and the upper earth to witness, that I now have seen (of the divine mysteries) that which no man has seen since Moses ascended Mount Sinai the second time. In page 144 of this book he says, "By me God has revealed what God has not revealed since Moses was upon Mount Sinai."*

How little a passionate man feels inclined that God enter into closer connexion with him, or even that God send his Holy Spirit upon him: the Talmud (Tract. Nedarim) tells us, "The passionate man is like unto the idolater, and the Holy Spirit departs from him." The same the Zohar says himself about the arrogant and the vain.

(To be continued.)

REPLY TO STRICTURES OF "A CHRISTIAN BROTHER," ON THE NEW HEAVENS AND THE NEW EARTH.

DEAR SIR,—

It will be expected of me that I should reply to the remarks of "A Christian Brother," in Voice of Israel of September, 1st, which, owing to my absence from home, I did not see until yesterday, September 18th. Those remarks may be divided into three heads—first, *some preliminary observations:* next, *an outline* of what he considers to be *my creed*, and lastly, *his objections to that creed;* each of which I propose to notice in order.

In the *preliminary observations*, our Christian Brother is desirous of bringing to my remembrance "some portions of scripture which are opposed to my views;" but the only passage which he adduces is that from 2 Peter, iii. 7—10, which, strange to say, I consider, *when interpreted consistently with other scriptures*, [and no other interpretation can be correct] to strengthen and confirm the doctrine which has already appeared in your pages. The examination of this must, of course, wait until we arrive at the third division of his letter, under which it appears as an objection. In the first part he also observes, that he is dissatisfied with my "method of escaping from the force of those passages of scripture which I have named."

I need not tell you that those passages which I brought forward were of *two kinds*, the one which plainly revealed the doctrine of renewed heavens and renewed earth; and which, by comparing scripture with scripture, we ascertained could mean nothing more than *the renewal of the face of the earth*, and *very important changes* in what is commonly called *the surrounding heavens*. The other, were some passages from the Apocalypse, which did not oppose the doctrine gathered from the first, on which account I am rather at a loss to understand what is intended by my method of escaping from their force. From the force of the first plain-speaking passages it is impossible to escape; and, as these are not a few, the weight of their testimony is proportionally great, and before the conclusions legitimately drawn from them can be set aside, we must find a *greater* weight of testimony in the opposite scale. And here, I honestly avow, that I know not of any testimony *from the scripture* which is, when properly examined, of such a character; and the passages which I had brought forward in my former papers, he will find, on further examination, do not oppose the doctrine for which I contend, but only occasion some difficulty as to the question of *the time when the renewal of the heavens and the earth shall take place*. A reference to these

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* Thus, for example, it mentions the Mahomedan religion which had only its rise in the year 622; the Gaonim גאונים who only rose towards the end of the sixteenth century. The author, likewise, announces principles of physics, and especially of astronomy, which could only have been discovered in later times by means of instruments only invented in these latter periods. Thus, for instance he touches upon the system of Copernicus. In the book R. Hamnuna the Elder (ר׳ המנונא כבא), says the Zohar, the following passage is found in section ויקרא: "The earth revolves like a globe, and the creatures are at one time up and at another below. The creatures vary in external shape, according to the various climates. There are parts in the earth where it is clear day-light, while, at the same time, dark night reigns in other parts. There is even a spot in the earth where there is a continual day, and only a short time of night." But this last alone would not have been sufficient proof for the later composition of the Zohar; for Aristotle (de coelo II. 13.) says. "The Pythagoreans maintain that the fire (the sun) is in the middle, and that the earth is one of the stars which moves round him, and thereby occasions day and night."

* What a contrast to the humility of Abraham, who says, (Gen. xxvii. 18) "I am but dust and ashes;" to the modesty of David, who said, (Ps. xxii 7.), "I am a worm and no man," &c.

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passages will, I think, confirm the correctness of this statement. (See Rev. xix. 7—10, xxi. 2, 3, 9, 10, and xxii, 1—5.)

We will now proceed to what "A Christian Brother" considers to be my creed; and we will, if you please, examine each article of it by the only safe rule — I mean by the written word; and may God the Holy Ghost, our gracious teacher, direct us aright!

Art. 1. "*At the commencement of what is termed the millennial period of this world, Jesus Christ our Lord will again appear.*" This involves the great question of *the pre-millennial advent of the Lord*, and believing this to be a most important Scripture truth, and what St. Peter would call this present truth, because the present generation are deeply concerned in it, I will, with your permission, give some few reasons why I believe it. To those who are familiar with the subject of unfulfilled prophecy, it will appear, perhaps, as going back to the first principles of the subject if we enter upon this question; but, where this is not the case, and the subject is comparatively new, it is right, I conceive, to give a reason of the hope that is in us with meekness and fear.

That *the personal advent* of our Lord Jesus Christ must take place *before* the commencement of the millennium of glory may be proved from the scripture in various ways.

1st. "The Bible teaches us that several things which are to take place *before* this glorious time and state, will take place *after* the second coming of the Lord. The second advent of the Lord, therefore, must be *before* this glorious time and state. Of these events, I shall here particularize three. One of them is *the first resurrection:* another, *the national conversion of the seed of Abraham:* a third, *the second call of the Gentiles.* If it can be shown that one or all of these events are to happen *before the millennium, and after Christ's second coming*, our assertion is established, that Christ's second coming precedes the millennium.

"I begin with *the first resurrection.* That the resurrection of the dead will be divided into two acts, the one in 'the morning' (Ps. xxx. 5, xlix. 14) of the day of the Lord, the other at the close, or evening, of that day; and that a thousand years will intervene between 'the resurrection of the just' and that of the unjust, is a truth so clearly set forth in the word, that I dare not deny it. (Luke xiv. 14, Rev. xx. 4, 5.) The same scripture which teaches us this fact, teaches us another — that one object of this blessed resurrection is, that those who are accounted worthy to obtain a part in it may live and reign with Christ upon the renewed earth a thousand years; that they may partake of that kingdom and dominion under the whole heaven (Dan. ii. 44, vii. 14, 27, Rev. v. 10, xx. 4), which has been promised so many centuries to the church militant, as the reward of her earthly sufferings, and which, having been so promised by God, *shall be given them.* That this resurrection must take place before the glorious reign on earth of those *who are to be raised that they may reign*, is clear. But this resurrection *follows Christ's second coming.* "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and *the dead in Christ shall rise first.*" (1 Thess. iv. 16.) The second coming of Christ, therefore, *must be before the millennium.*

Another scriptural fact, which brings us to the same conclusion, is, *the conversion of the seed of Abraham.* The Old Testament scriptures abound in exceeding great and precious promises to Abraham's seed. The re-union of the two kingdoms of Israel and Judah under Christ, the shepherd of Israel, the true David, is one. Their restoration to the land which God gave to Abraham and his seed, and from which they have been outcasts, the one kingdom from B.C. 719 years, the other from the destruction of Jerusalem by the Romans, A.D. 70, to the present hour. Now these are promises of him who cannot lie, and are therefore "Yea in Christ, and Amen in Christ." But *their national conversion* is to take place *before* the accomplishment of these promises, which will only begin to be fulfilled when the millennium begins. Their *national conversion*, however, *will follow the second advent of Christ*, for it will be by that, unless we are prepared to deny the truth of Christ's word, that they will be converted. As their *national* conversion, therefore, precedes the millennium, and according to the scriptures the Lord himself must come to convert them, *the second coming of Christ must be before the millennium.*

The third event to which I proposed to refer, is, what is commonly styled *the second call of the Gentiles.* The expectation of this rests very much upon Rom xi. 12, 15. From which passages this second call *follows* the conversion and restoration of the seed of Abraham. That the national conversion of Israel will be effected by, and at the revelation of the Lord Jesus Christ from heaven, is clearly stated in Zech. xii. 10, and xiv. 4. If, therefore, the Lord must come again to convert the Jews, and the second call of the Gentiles *follows* their national conversion, the second advent of Christ must be *before* the second call of the Gentiles. But the second call of the Gentiles is one of those preliminary steps, which will be taken before *the commencement of the millennium*, in which state "the knowledge of the Lord shall cover the earth as the waters cover the sea." *The second advent of Christ*, therefore, which precedes the second call of the Gentiles, *must be before the millennium.*"

The foregoing proofs are taken from my "Word of Warning in the last days," where the subject is more fully treated, as well as it is in "The Defence" of the same. But I must here refer the reader for different proofs of this important doctrine to the following works: viz., "The pre-millennium advent of Messiah," by W. Cunninghame, Esq. "Abdiel's Essays," by Rev. J. W. Brookes. "Bloomsbury Sermons, for 1843 and 1844," &c.

Art. 2. I come now to the second article in my supposed creed—I mean the doctrine of *the first resurrection*, continued in the following terms: "That his people will be clothed with their resurrection nature, incorruptible and glorious."

Although I have referred to this doctrine in the proof of the pre-millennial advent of our Lord, it may be well to add some remarks upon the scriptural foundation of this truth. In the word of God there are *three* distinct kinds of passages which speak of the resurrection; two of a shorter, and one of a longer character. The first of the two represents the resurrection as *one act, entering into no particulars:* the second speaks only of *the resurrection of the righteous:* the third distinguishes clearly between *the first and second resurrection.* Under the first of these I should place that notable passage in the book of Job, xix. 25; also Dan. xii. 2; and John v. 28. Were these the only passages of holy writ, which spake upon the subject, there would be but one opinion concerning it, because the doctrine of the resurrection of the dead is therein revealed, without any particulars being specified as to one or more acts of divine power, by which it shall be effected. The second class of passages which originates the idea in the mind, that it may not be one act of God, but more, comprises our Lord's words (Luke xiv. 14), where he so distinctly speaks of "the resurrection of the just," that we cannot but see that he distinguishes between the resurrection of the just and unjust; but he leaves us there in doubt as to the *character of that distinction.* Our Lord's words to the Sadducees, intimate the same thing (Luke xx. 35.) "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage." That all shall rise again is clear, but here is a resurrection which is represented as *a privilege*, and a privilege belonging to some, and not to others; and they to whom it belongs are described as *being "accounted worthy* to obtain" it. The natural inference then is the same as before, that there will be some difference between the resurrection of those who are accounted worthy, and those who are not accounted worthy. Another passage of the same class is that of St. Paul, in Phil. iii. 11, where he says, "If by any means I might attain unto the resurrection of the dead." Now, he knew that all men should rise again, there could therefore be no doubt of his attaining to *a* resurrection from the dead; but he specified *one in particular* unto which he desired to attain, which teach us that there must be another, by necessary inference: hence the desire which he there earnestly expressed must have had reference to some *special* resurrection; and this is at once explained when we look at St. Paul's real wish, as it is set forth in his own words, which our translation has not *fully* expressed—*εἴπως καταντήσω εἰς τὴν ἐξανάστασιν τῶν νεκρῶν.* If by any means I may attain unto the resurrection [which shall be] *from among* the dead. From which we gather, assuredly, that the resurrection of which St. Paul desired to be a partaker was one which should have some pre-eminence; that those who were accounted worthy to partake of it should be *taken out from among the dead:* in other words, should have the precedence of the rest of the dead. 1 Cor. xv., is another passage of the same class, for if we examine it accurately throughout we shall find that the resurrection there treated of by St. Paul *is only of those "who are Christ's."* From this the same inference must be drawn by every attentive reader, as from our Lord's words, both in the house of one of the chief of the Pharisees, (Luke xiv. 14); and to the sceptics of his day, I mean the Sadducees, when they brought to him a hypothetical case to disprove the doctrine of the resurrection. (Luke xx. 35.) To these we may add what St. Paul says to the Thessalonians (1 Thess. iv. 13—17.) But beside these, *there is a third class of passage in scripture*, which leads us on another step, and which, by entering into further particulars, and by making known the divine purposes concerning it, confirm the expectations which the second class had originated in our minds, and teach us, with incontrovertible plainness, *how this thing shall be.* I here refer most especially to Rev. xx. 4—6. When we have arrived at this passage of divine revelation upon the doctrine, "the darkness is passed, and the true light now shineth." I know that attempts have been most ungraciously made in return for God's goodness in this thing, to render this revelation of his future purposes of none effect, by endeavouring to show that all this is spiritual, and so forth; but the reply of Bishop Newton is abundantly sufficient to overthrow such unhallowed attempts.

I have thus, I trust, established, on a scriptural foundation, two articles of my creed, as described by "a Christian Brother." With your permission, and by God's help, I propose to give a reason of the faith that is in me in the case of the several other articles which yet remain.

WILLIAM W. PYM.

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REVIEW.

Goodwill to Israel. By the Rev. J. MACFARLANE, LL.D.

Hope for Israel. By the Rev. RICHARD WEBB. Glasgow: Robertson & Co. London: Aylott and Jones.

A Plea for the Jews. By E. J. HYTCHE. London: Aylott and Jones.

We think the most careless observer of the "signs of the times" cannot fail to be struck with the deep and widely diffused feeling for Israel, which is exhibited in the present day. For many centuries it might truly be said: "This is Zion whom no man seeketh after."—(Jer. xxx. 17.) But now the saints of God "take pleasure in her stones, and favor the dust thereof." (Psa. cii. 14.) Is not this a sign that "the time to favor her, yea the set time," is near at hand?

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קול ישראל

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"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—Isaiah. xlix. 6.

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RETROSPECTION.

At the close of another year, and at the termination of our first volume, we desire, with devout thankfulness, to look back over all the way by which we have been led. We entered on this undertaking with diffidence, not unmixed with fear. We were well aware of the difficulties with which a journal in this country has to contend, that is not supported by a party; and as we are backed by no party, political or religious, as we are simply what we profess to be, Jews who believe in Jesus of Nazareth as the Messiah, desiring to benefit our brethren, and to promote, as far as we are able, the cause of our glorious Redeemer, we entirely lack the adventitious aids which almost all other religious periodicals enjoy. Though firmly united in heart to all who love the Lord Jesus in sincerity, we have felt called upon to carry on this work as a little isolated band, who dared not avail themselves of the countenance and support of any one section of the Christian church, at the expense of bringing prominently forward the peculiar views of that section. We desire ourselves to be catholic Christians; and we wish our journal to be catholic. Our unconverted brethren say, there are as many kinds of Christianity as there are sects. Our aim is to convince them that Christianity is a glorious entity, utterly independent of sects; that those outward differences which distinguish one sect from another, are mere hulls and wrappages; things that shall be swept away when "The earth shall be full of the knowledge of the Lord as the waters cover the sea." (Isaiah xi. 9). Christianity is that which our blessed Lord taught, and his disciples promulgated, when "the multitude of them that believed were of one heart and of one soul." (Acts iv. 32).

There are certain notions entertained by our brethren in regard to those of their nation who have embraced Christianity, which, however unjust they may be, are so deeply rooted, and so widely spread, that it is no easy matter to rid their minds of them. They conceive that the moment a Jew is converted to Christianity, he becomes the tool of Gentile theologians, or proselyting societies; ready to abuse his brethren, or flatter the Christians, for a piece of bread; an assailant of all that is venerable in Judaism; and an unscrupulous defender of all those evils which attach to the doctrine and practice of that mixed multitude, whose religion, or irreligion, is conceived by the Jews to constitute Christianity. They can hardly imagine it possible that a Jew should examine Christianity for himself, and entertain his own deep and earnest convictions in regard to it, unbiassed by the opinions of those who have it in their power to advance or retard his success in the things of this life. Knowing this to be the case, we feel it right (not, however, in a spirit of pride or alienation) to state our entire independence of all Gentile interference or dictation. While gratefully acknowledging the efficient assistance we have received from some Christian friends, and the kind sympathy and encouragement with which many others have cheered us, we must distinctly declare, that we are not the organ of any Society whatsoever; that we are not under the control of any Christian body, nor of any individual Gentiles, dear to our hearts, and highly esteemed by us, as many of these are. The opinions expressed by us, are not only our own, but they are also occasionally directly opposed to the opinions of those, whose views, if love and esteem could influence us, we should be most inclined to adopt.

While we have sought to defend ourselves from the unjust attacks sometimes made by our unbelieving brethren on those Jews who embrace Christianity, our chief desire has been to impart to them the knowledge of that "grace of God which bringeth salvation." In our mode of attempting this, we have been guided by the knowledge we possess of the Jewish mind. We admit that Gentiles have made great progress in the knowledge of our sacred language; that their erudition has been successfully applied to the elucidation of many things in our history; that by frequent intercourse with our brethren, many of them have obtained a just idea of those parts of a Jew's character that lie on the surface; but we maintain that none but a Jew can thoroughly understand the inmost feelings of the Jews. "Ye know the heart of a stranger, for ye were strangers in the land of Egypt." We know the effects of hereditary prejudice, engendered by centuries of persecution and wrong, and embittered by personal slights and contempt, real or imaginary. Our Christian friends can fully recognise this feeling when it casts its broad shadows on the character of the unconverted Jew, and takes the shape of undisguised antipathy and suspicion; but they know not how, in the modified forms of estrangement and distrust, the same feeling influences the character of those whose outward demeanor betrays not the deep hidden enmity that lurks within. As the long continued oppression of the Jews is considered by them to arise, not from difference of race, but from the Christian religion, the feeling of hatred rages with tenfold bitterness against those of their brethren who have embraced what they consider the faith of their foes. We seek not to extenuate this feeling, but we can pity and forgive it. The knowledge of its existence, and of the mighty influence it exercises on the opinions of the Jews, often dictates to us a line of argument, that some of our Christian friends think weak and apologetic. We do not underrate the inherent power of truth; but we can, and must, duly estimate the mighty power of resistance to truth, that is lodged in a mind which possesses, not only the "carnal enmity" of every natural heart, but in which there is implanted "a root of bitterness" peculiarly its own. Dogmatic truth, urged simply because it *is* truth, is necessary and useful in its own place; but we question much whether it ever touches that part of our being which governs the whole man.

We have felt it right to endeavour to draw the attention of our fellow Christians to the study of the prophetic Scriptures. When the spirit of infidelity is abroad, when divine revelation is assailed with all the sophistry of misapplied learning, the Christian will find "the sure word of pro-

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phecy," the strongest part of his armour. We have deemed it best, however, to throw our columns open on this, as well as some other subjects. The study of prophecy has been so much injured in this country by circumstances to which we need not allude, which have intimately connected it in the minds of many sincere persons, with folly and fanaticism, that it is desirable to let them work their own way out of this error, by giving them an opportunity of stating their difficulties and objections.

For the gratification of our Christian readers, we may state, that this publication has excited an interest amongst our unconverted brethren, far beyond our most sanguine expectations. We frequently receive letters from them, painful, it is true, from their expressions of wrath and enmity, but proving the important fact, that "The Voice of Israel" has reached them. And who can tell but that, in an hour of distress and perplexity, some message of God's forgiving love, conveyed by that voice, may reach the heart which at first recoiled from it, and bring to the feet of the Lord Jesus Christ, another of His brethren according to the flesh!

In conclusion, we must entreat the continued and increased encouragement of our Christian friends. Those who know anything of such matters, are well aware that, without a widely extended circulation, a periodical such as this cannot be carried on. We need hardly assure them, that we do not undertake it "for filthy lucre's sake." But an extended circulation amongst our Christian friends, would enable us more efficiently to bring it to bear on the minds of our brethren, both in this country and on the continent. We therefore trust our subscribers will kindly use their efforts to disseminate it in their respective circles.

Commending our readers to the grace of God, and to the enjoyment in their own souls of the truths which it is our endeavour to set forth, we take leave of them till we meet again in a new volume, and a new year.

JEWISH INTELLIGENCE.

Berlin, 14th October.—The Day of Atonement is over; and we may now judge what has been the effect of the worship held by the Reform Association. If we are to judge of a matter by its efficiency, we can hardly estimate this too highly. This worship has made such an extraordinary impression, has awakened such spiritual animation, that one may reckon it a blessing to have been permitted to partake in it. Many took part in it, who for a long time had scarcely ever attended worship even on this festival. Some of the orthodox were there, in order to form a judgment on it. The result has been most favorable to the association; many respectable families have already given in their adhesion to it; and the desire after the continuance of regular worship is so great, and so generally expressed, that the realisation of it must be taken into consideration.

The "English House," which was used for the festivals, is a large and lofty hall, simple, yet tasteful in appearance, with two galleries, and two commodious vestibules. Here was on one side an ארון הקדש ('the Ark') with red velvet curtains, in front of which a highly tasteful pulpit, of white and gold was erected, with a staircase at each side. Below the pulpit was the reader's desk, covered with red velvet. It stood on a platform covered with carpet, with the face turned towards the ark. Near the ark, and at regular distances on the whole side, were tablets placed, bearing scripture sentences in Hebrew and German, in gold letters. In one gallery was the organ; in the other a numerous choir. The whole of the hall, except the portion already described, was filled with fixed seats, 450 in number. These were divided into two portions by a passage between; the right hand portion was occupied by the ladies, the left hand by the men. By the second time public worship was performed, the vestibules were already filled; and it was often difficult to obtain even standing room; so that more than 800 persons must have taken part in the service.

But the number is not the thing chiefly to be considered; it is the spirit that reigned in the assembly. The worship began precisely at the stated hour; no one came too late, and none departed before the conclusion. No one got up from his place; even the coughing and clearing the throat was suppressed; the only noise that was heard, occurred when it was necessary to turn a leaf of the prayer-book; and then a general rustling showed the uninterrupted attention of the congregation. The choir, consisting entirely of Jewish ladies and gentlemen, and led by Herr Julius Stern (a native of Berlin, domiciled in Paris, but on a visit to his native city), performed most excellently. The hymns were very appropriate; and after a very short time the congregation were able to take their appointed parts in them in a skilful manner. The sermon was suitable to, and worthy of, the worship.

The congregation sat during the whole of the worship, except at the שמע, קדושה, the lifting out and in, of the Torah,† the priestly blessing, and, on the Day of Atonement, at the ונכלה and the German עלינו, when, as one man, they rose up, and stood to the end of the prayers. The whole of the worship was in German, except the שמע, קדושה, ברוך שם, ברכת כהנים, קריאת התורה, and on the eve of the Day of Atonement, ונכלה, as well as at the conclusion ברוך שם, שמע, and הוא האלהים‡ No special mode of dress was appointed; whoever chose, might wear a black cap on his head, but very few of these were to be seen. The preacher wore his gown, the *Talith*, ("fringed shawl." See Deut. xxii. 12), and cap; the reader (*Vorbeter*) wore a silk mantle. The reading of the law was first in Hebrew, then in German. There was no calling up to the law. The priestly blessing (Num. vi, 24—27) was first pronounced by the preacher in German, immediately after the sermon, then in Hebrew by the reader; after which the choir chanted it appropriately set to an ancient synagogue melody. *Algemeine Zeitung des Judenthums.*

We are not surprised that a worship such as this attracts many spectators. External decorations, and fine music, have great attractions for those who ought to know better what spiritual worship means, than the reforming Jews of Berlin. We are far from thinking that it is a godly principle that dictates these reforms; but we cannot help entertaining the hope, that some of our brethren or sisters, while hearing, it may be for the first time, the words of God in a language they can understand, may be led to thoughts and inquiries which modern Judaism cannot explain; and which may ultimately conduce to their finding, "Him of whom Moses in the law, and the Prophets, did write." (John i. 45).

We now present our readers with the views of the orthodox journal on the same subject.

Berlin.—Matters have altered little here since my last communication. The Reformers have held their thrice-repeated worship; and have at least earned to themselves the merit of farther unmasking the well-known Rabbi and editor; who, when it suits him, can coquet with orthodoxy. The novelty of the spectacle has, as usual on such occasions, attracted many spectators, and has made it much talked about. In order to characterise the whole, I need only mention, that on יום כיפור ("the Day of Atonement,") during one of the three or four hours' pauses, there was a splendid meal,* (טריפה† of course), at the house of one of the Coryphæons of the society; by means of which they were able quite comfortably to return to afternoon worship. Passing over in silence all the means they have used for this purpose, we shall merely state, that in spite of the trouble they have taken, their recognition by government, as a corporation, is not to be thought of. The liberty of holding private worship in a room, cannot, either according to the letter of the existing law, or the custom of the place, be refused them; however, the reformers will only receive this permission during the holidays. Other attempts to rear a sect in the lap of Judaism have been frustrated. How much more ought this to be so, which has evidently arisen out of a concourse of temporary circumstances!

In the midst of all these intrigues and movements, the better portion of the congregation remains firm. Steadily excluding those who have shut themselves out from the community of the Israel of God, they are more careful than ever that nothing in the synagogue should be in the least degree altered, that may in any way lead hereafter to farther reforms. Supported by the authority of old and honored *Rabbinats Assessors*, guided by circumspect men, who want neither the power nor the will to give effect to their efforts, protected, as far as possible, by the justice of government, they oppose themselves to the rushing flood, their trust being placed in Him who delivers his own in stormy times, even the Watchman of Israel, who neither slumbers nor sleeps.

Der treue Zions Wächter.

The annoyances caused by partial liberality towards the Jews is very great. In Vienna, for example, a Jew may learn any handicraft trade as an apprentice, but he cannot continue there as a journeyman; because a Jew is not permitted to be in the service of a Christian. In like manner they are permitted to attend

* "Hear O Israel, &c." The others mentioned are certain prayers used on the New Year and Day of Atonement.—Ed. V. I.

† The roll containing the Pentateuch. *Ibid.*

‡ We give these minute particulars for the sake of our Jewish readers, who will feel interested in knowing exactly the amount of innovation made by our brethren in Berlin. To make it intelligible to others, would take more space than the matter is worth.—Ed. V. I.

* The Day of Atonement is a strict fast.—Ed. V. I.

† *Triphe*, unclean. This name is given to all meat not killed in the manner prescribed by the Jews, as well as to all forbidden food.—*Ibid.*

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the government institutions; but when one has with much trouble and difficulty studied for fourteen years, and obtained, perhaps, the degree of M.D., he is then obliged to pay a tax of five florins for liberty to breathe the air of the town fourteen days; and dare on no account practise there as a physician. Architects and engineers may also study,—and they find here and there, occupation in private undertakings for a short time. But as the railroads all belong to the state, they must ere long depart. One was bold enough to apply for a situation at one of them; he was rejected; and the liberty of a petition on the subject was denied him. Another wished to practise gratuitously under the clever superintendent engineer Perner, in Prague, and was about to be accepted, when he accidentally observed that he was a Jew. "Then you cannot practise with us;" answered the engineer. "why did you not tell me so at once?" "I did not know this would be any hindrance to occupying an unpaid situation," answered the Jew. "I can only take such persons to practise and improve themselves under me, as the state can afterwards employ," replied this really liberal man.

Algemeine Zeitung des Judenthums.

According to the latest calculations, Prussia has, in round numbers, 210,000 Jews; 9,500,000 Protestants; and 5,900,000 Catholics. In the last two and a half years, the number of Jews has increased nearly 15,000.

Ibid.

Hanover, 8th October.—The candidate Meyer has obtained the victory over Frensdorff and Schott, by his election as Rabbi. He who is thus chosen to such a distinguished situation is only twenty-six years of age; and Adler has got a successor who took an active part in the Brunswick Assembly. Whether Meyer, like his predecessor, will gain the victory by silence, (לא מצארתי לנוה טוב משתיקה*) is now the puestion. His induction will take place as soon as government has confirmed his appointment.

Ibid.

Strasburg, September.—The petition lately presented to the Jewish Consistory for the introduction of an organ into the synagogue here, as has been already done in Marseilles and Nancy, was got up, at the instigation of Herr G. Blum. The Consistory returned a very bitter reply, in which, without saying anything respecting the question of the organ, they attacked Herr Blum personally, and charged him with making disputes in the congregation. Herr Blum has replied to this attack.

Ibid.

They write to us from Frankfort-on-Maine, August 1.—One opinion put forth by the assembly (of Rabbis), and which has been received with much satisfaction, is that concerning the advent of Messiah. The Jews look only to their admission among the nations, as being the fulfilment of the promise of the Messiah.

The sittings of the assembly have been public, which excited a powerful interest in a country where everything is transacted with closed doors. Amongst the auditors were some members of government, pastors of every confession, and handsomely-dressed ladies.

The effect of these public debates upon the Christian auditors has been immense. They had imagined the Rabbis to be persons attired in an absurd costume, and wearing a long beard; instead of which, they saw learned and cultivated men, who expressed themselves well, deliberating on questions which had interest even for non-Israelites.

The managers of the synagogue invited all the members of the Assembly, before their departure, to a splendid repast. The directors of the theatre at Frankfort, put seven boxes at the disposal of the members of the Assembly, and they witnessed the representation of Lessing's beautiful drama of *Nathan the Wise.*

Archives Israelites.

What would our friends of the Wesleyan Conference, or the Free Church Assembly, think of such a *finale* to their proceedings? But the nominal Christians around them would not see any inconsistency in this concluding act of the "Rabbiner Versammlang."

There lived at Saluce (Piedmont) only one Jew, who was generally esteemed for his probity and his honorable character. Lately, a Christian woman, his neighbour, baptized, unknown to him, his only child, a boy of three years of age. Thanks to an indiscretion, the unhappy father was informed of it in time, and whilst the authorities took measures to take away his child from him, he got together 300 francs, his whole fortune, and went with his son to Turin, where he found a devoted Israelite, who immediately set out with the child to Lyons, with the intention of putting this innocent victim of Jesuitism under the protection of France.

Archives Israelites.

For the sake of truth, for the honor of Christianity, we desire solemnly and publicly to repudiate all such preposterous modes of proselytism. No one is a Christian, but he who believeth in his heart that Christ, the eternal Son of God, is the propitiation for his sins. No outward rite can make any human being a Christian. "Woe unto them by whom such offences come!" What can such a man as the poor Jew above mentioned, think of Christianity, but that it is a system of deceit and folly?

It is remarkable that, while the Talmudic digressions (חילוק) disappear even in the communities least disposed for reform, the Chief Rabbi of London seeks to bring them into vogue. He has already delivered several; but for whom? Evidently his auditors are not English, who are least versed in studies of this kind. Those who understand them are probably Poles, of whom there are a great number in London. It is probably good policy to have them for partisans: but, we would ask, what advantage is religion to gain by such discussions?

Archives Israelites.

JOSIPPON BEN GORION'S JEWISH HISTORY.

As Josippon Ben Gorion's Hebrew History, from which we gave, in our last number,° a striking testimony to the truth of the gospel narrative, is but very little known, we present our readers with the following account of the work. o. p. 197.

Rabbi Saadias Gaon, who wrote about the year 936, is the first author who mentions Joseph Ben Gorion. He speaks of him in his comment on Dan. ch. ix. 27; and, although he does not name his history, it is evident he refers to it in his exposition of the words of the prophet.

The first writer, who has expressly mentioned this work by the name of Josippon Ben Gorion, and adduced authorities from it, is Rabbi Solomon Jarchi, who flourished about the year 1140. Rabbi Abraham, the son of Meir, who wrote a commentary on Daniel, in the year 1156, has also quoted it. It is highly commended by R. Abraham Ben Deor, who wrote about the year 1161; and by R. David Kimchi in his commentary on the prophet Haggai. And all subsequent Jewish writers, whether commentators, historians, or philologers, continually refer to it, and quote authorities and testimonies from it, as an authentic work.

It is not wonderful that Ben Gorion's History should be held of so great authority by the Jews, and valued by them above all other books, the sacred Scriptures excepted; for besides being, according to them, of great antiquity, and the only work which treats wholly of the history of the nation, it contains, likewise, many consolations, and greatly encourages them in their hope of the future redemption and building of the temple at the coming of the Messiah, as is observed by Rabbi Thom in the conclusion of his preface to the work. Ben Gorion, also, dexterously explains the predictions of the prophets, especially those of Daniel, and lays down the fundamental points of the theology of the modern Rabbis, from which to depart, even a nail's breadth, they consider as the greatest heresy. The following is the author's lamentation over Jerusalem:

Woe now unto us:
For the city of our glory is laid waste,
And the house of our sanctuary is thrown down,
In which our hope was placed,
And all the desires of our hearts;
And our Temple is consumed by fire.
And we have been carried out of our country,
And from the heritage of our fathers.
Nor have we [stretched out] our hands to God,
That we might be delivered from our exiles,
Which have been aggravated upon us
Because of our iniquities;
And our transgressions have carried us into captivity,
And our prevarications have brought down our heads to the earth.
But yet the day will come, and the time of redemption.
And our God will deliver us,
That he may remember his oath to our fathers.
And he will build our city,
And restore our Temple,
And gather our dispersed,
And bring back our captivity,
And hasten our Messiah,
And will speedily deliver us,
And will overthrow our enemies,
And will humble those who hate us,
And will destroy, and root out our adversaries,
And will restore us, as at the beginning.

* I have found nothing so good for the body as silence.

o. P. S. his edition. A.D. 1707. is mentioned. S. foll. page.

o. Breithaupt's Edition. Hotz. 1. p. 19

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Then immediately follows:—"And he shall awake up with his great goodness, [Messiah] when he shall execute vengeance on the nations, as it is written in the book of his prophets: 'And I will lay my vengeance upon Edom by the hand of my people Israel.' (Ezek. xxv. 14.) Again: 'And the house of Jacob [shall be] a fire, and the house of Joseph a flame; but the house of Esau for stubble, and they shall kindle in them, and devour them.' (Obad. 18.) And he will confirm the scripture which is written concerning us: 'And he shall lift up an ensign to the nations, and gather the outcasts of Israel.' (Isa. xi. 12.) And he hath said further by his prophet: 'As a man whom his mother comforteth, so will I comfort you, and ye shall be comforted concerning Jerusalem.' (Isa. lxvi. 13.) And Moses our master hath said, 'Although thy removing should be even to the extremity of heaven, from thence will Jehovah thy God gather thee, and from thence will he take thee.' (Deut. xxx. 4.) And his prophet further says, 'Do good in thy good pleasure unto Zion, that thou mayest build the walls of Jerusalem.' (Ps. l. 20.) And what people is there of all people, who have the hope of salvation, as the people of Jehovah our God? Is not Jehovah himself the hope of Israel, and his Saviour in time of trouble? Therefore, receive the good news, O all Israel, who survive these calamities, and have escaped them, and are the remnant of the people of Jehovah. This, indeed, is the time, the time of Israel's trouble, but he shall be saved out of it. Amen."

It is usual with the Jews to understand by Esau, the Roman empire; and Ben Gorion endeavours to demonstrate, in the second chapter of his history, that Zepho, the grand-son of Esau, (Gen. xxxvi. 11.) was the founder of the empire of the Romans, and that he was worshipped by them under the names of *Janus* and *Saturnus*.

Against the antiquity of Ben Gorion's work it has been objected, that he mentions people and countries by names not in use till six hundred years after the birth of Christ; and that he describes the coronation of Vespasian agreeably to the coronations of the Roman emperors in late ages, a considerable period after the time of Charles the Great. Another objection has been adduced from the author's lamentation over Jerusalem, which is a sort of metrical composition, not in use among the Jews, it has been said, till long after the supposed time of the author. It is not our intention, however, to discuss these points on the present occasion; and we shall only further observe, that Ben Gorion's History confirms that of Josephus, although, in many respects, it is greatly inferior to it.

The following are the principal editions of this work:—Rabbi Thom published it in the Hebrew original at Constantinople in the year 1510; and another edition at Venice in 1544. There is an edition in Hebrew and Latin, with notes by Joh. Frider. Bruth, Gotha, 1707. There is another, in Hebrew and Latin, with annotations, by Sabas. Munster, published at Basile, in 1541. This edition is imperfect; it begins at the captivity in Babylon, and comes down only to the reign of Herod the Great and his sons. It has been translated into Latin by J. Gagnier, and published at Oxford in 1706. This is a very faithful translation of Rabbi Thom's Constantinople edition. There is also a Compendium of Ben Gorion's History, in Hebrew and Latin, published at Basile in 1599. It begins with the death of Alexander the Great, and comes down to the destruction of Jerusalem by the Romans. Of this Compendium there are two translations into English; one by Peter Morwyn, of Magdalen College, Oxford, published in 1575; another by J. Howell, London, 1652.

THE CONDUCT OF THE JEWS IN LONDON DURING THE PERILS OF THE NATION IN 1746.

To the Editor of the Voice of Israel.

Dear Sir,—The following account of the praise-worthy conduct of the Jews in London during the perils of the nation in the year 1746, extracted from a scarce work published in 1753, ought to be generally known, and I know of no medium more suitable for this purpose than "The Voice of Israel."

Your's very faithfully,
A Friend of Israel.

As I think many of the circumstances of their behaviour in the year 1846 may not have come to your knowledge, I shall recite the most material, whereby you may judge the service they were of in that important year.

It was then, when even the smallest aid was necessary to the public good, that all who had the good of the constitution at heart exerted themselves in their different avocations. The Jews, taking part in the general danger, distinguished themselves; their lower people enrolled themselves in the city militia, and appeared on all occasions, neglecting their customs, which lead them never to bear arms but on emergencies; and esteeming this one of those occasions that directly regarded them, showed plainly how much they interested themselves in the good of this country and the present establishment; those of a better rank entered into associations of all sorts; while those whose situation made them more useful in following their own callings, every way promot. whatever was thought serviceable to the government.

It was at this time our credit was sinking; a continual run on the bank had so drained our specie that many apprehended they would stop payment. The Jews were particularly industrious in importing specie, all which they immediately and zealously brought to the bank, and thereby contributed greatly to the establishment of its credit, not only by the sums they brought in, but by raising the spirits of the people, who, by seeing such treasure conveyed to the bank with such entire confidence, at first slackened the demand for money; and by degrees the general confidence of mankind was re-established.

I remember, at that time, it was thought so great a merit, that several people solicited the Jews many times to give the money imported, that they might have the honour of conveying it to the bank.

The Jews thus greatly contributed to the support of the fountain of our national credit, which had at that time received a shock; none can answer the effect it would have had on the state, surrounded as it was with enemies abroad, rebellion stalking unrestrained and prosperous in the heart of the kingdom.

The critical situation of our credit at that time was such, that to restore the credit of the bank, it was not sufficient to bring in supplies without a stop was put to the continued demand made on it; it was then that our enemies (for such I shall ever call them) taking advantage of the public fears, publicly exposed to sale bank notes at a discount; nay, they pressed the sale of them so much, that, had not an immediate remedy been applied, we had been undone. This occasioned some few of our most eminent merchants immediately to meet and consider how to put a stop to this disorder (their numbers were twelve, among them two Jews), and immediately to begin a subscription, obliging themselves to take bank notes in payment at par.

This glorious resolution saved our sinking credit, and once more foiled our enemies' attempts. These worthy men were immediately supported, as soon as it was known, by every person in trade, who had the true interest of his country at heart. The Jews to a man joined this glorious association; how many who pretended to Christianity, acted otherwise, I am ashamed to mention.

Another great work was still wanting; money was scarce in the public treasury, the immediate calls for it, and the necessities of all mankind were very pressing, occasioned partly by large sums having been collected in the hands of disaffected persons, and drained out of the kingdom by the war; all which having rendered it so all over the kingdom, it was notwithstanding necessary to fill the royal coffers. All measures to have constrained the bringing it in must have been destructive, as it would have increased the fears and anxieties of the people, and the run on the bank; it then was resolved, as the most prudent way, to apply first to the public. A subscription was opened in the city to borrow money on the land tax; it was a visible disadvantage, in point of interest, to every subscriber; yet here, the Jews distinguished themselves, as one quarter of the money, immediately raised on this occasion, was theirs. This subscription added strength and weight to the government's measures, and was accomplished at the very time the rebels were advancing to the heart of the kingdom, and their affairs in the most prosperous situation.

As a testimony of the regard paid to the Jews, and the utility they were then thought of to the state, an address to his Majesty being resolved on, one of them was chosen of the committee that was to head the merchants on that memorable occasion; an honour that would hardly have been done him by that useful body, had they not been satisfied that the Jews had everywhere zealously done their duty.

I cannot omit the behaviour of two of them (partners) on that occasion; they had some ships armed in the river, which were to go out a-privateering, and loading of goods for foreign markets; it came to be known, that, to prevent the enemy landing some ships were necessary, they immediately tendered their ships so fitted out, at their own cost, to the service of the government, waving thus their private utility to the honour of being useful to the public.

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NOTICE TO CORRESPONDENTS.

Received:—An Inquirer; C. B. C.; a Christian Brother; two communications from E. C.; L. G.; Rev. H. H.; S. B.; A Subscriber; A lover of the truth.

The subject alluded to by an Inquirer is one on which nothing is known either by Jews or Gentiles. We may, however, ere long, allude to the various *conjectures* on the subject.

We thank C. B. C. for his kind sympathy and good wishes; and shall thankfully receive the assistance he promises.

We think the communication of a Christian Brother had better be delayed till Mr. Pym's article is concluded. Should he then wish to make additions or alterations, we shall return it to any address he may give us.

We never met in Jewish writings with any notice of the fact to which L. G. alludes.

The 4th "Lecture on the Messiah, &c." being too long to be wholly inserted in this No. is deferred to the commencement of the next Vol.

We shall, at our earliest convenience, take up the subject suggested by a Subscriber.

BOOKS RECEIVED.

A Version of the Prophecies of Ezekiel, retaining, for the most part, in English the same order of expression which occurs in the Hebrew original. By the Rev. James Mc Farlan, Minister at Muiravonside, 8vo. pp. 163. Edinburgh: Oliver & Boyd.

A Plea for the Abolition of Capital Punishment. By the Rev. Thos. Pyne, A. M., Incumbent of Hook, Surry, 12mo. pp. 59. London: C. Gilpin.

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THE VOICE OF ISRAEL,

MONDAY, DECEMBER 1, 1845.

THE JEWISH ENQUIRER—No. VII

[An Account of the Conversion of *Theodore John*, a Jewish Teacher, with the reasons which led him to embrace the Christian Faith—1692.]

To all them that love the Lord Jesus Christ in sincerity.

Brethren and fellow Christians, Almighty God, having out of his unspeakable goodness and mercy vouchsafed to call me lately from the gross darkness of Judaism to the saving light of his holy Gospel, I found myself obliged in conscience not to conceal from any of you those great things the Lord has showed unto me, but publicly to declare them unto you, and all who may see or hear this, to the end that we may all rejoice together in him, giving thanks unto the Father, who has made us meet to be partakers of the inheritance of the saints in light, who hath delivered us from the power of darkness, and translated us into the kingdom of his dear Son, in whom we have redemption through his blood, even the forgiveness of our sins; as also that we may with one mind and one mouth pray to God for the conversion of my brethren according to the flesh, that God would be pleased to make good his blessed word, spoken by his holy prophets and apostles, that after the fulness of the Gentiles is come in, the remnant of Israel, and those that are escaped of the house of Jacob shall return to the Mighty God, and seek the Lord, and David their king, even our blessed Saviour and Redeemer Jesus Christ.

I was born at Prague, in Bohemia, and lived thirty years in ignorance and abjuration of Christ. I studied the Talmud, and the rest of the fabulous comments of the Jews, and became a teacher among them at Treves in Germany. When the blind lead the blind, should they not both fall into the ditch? But God meant for good the evil I wrought against myself, as it is brought to pass this day, to the saving of my soul. I had strong convictions within myself from the scriptures of the Old Testament (for those of the New I never studied them) against those principles taught me from my childhood, and maintained by me when I came to years of discretion, although some precious pearls discovered themselves unto me even in the dung-hill of Jewish fables; I would say, some marks of divine truth consonant to the word of everlasting truth I met with amongst their blasphemous lies; and although for several years I was doubtful whether to bury in oblivion, or to improve with solid management the thoughts of anti-Judaism, yet so prevalent was the grace of God upon me, that finding the former impossible, I attempted the latter, with fervent prayers imploring God's assistance to guide me into the way of saving truth.

But being fearful lest my brethren, who are too many and powerful in Germany, should discover and put a malicious stop to my good intentions, I dared not venture to address myself to any professor of Christianity, but resolved to go to England, where the Jews are less in number and authority; and coming hither, I happened by Divine Providence to lodge in the same house with one Mr. Heipel, M.A., of Strasburg, and a person well skilled in divinity, who having several times conferred with me about matters of religion, did, at his departure for Germany, introduce me to Mr. Jo. Esdras Edzard, a Lutheran divine, and minister* to the German church established in London according to the Augsburgh Confession, who like a spiritual Father begat me into Christ, utterly convincing, and faithfully instructing me, and by the grace of God made me a member of the church of Christ; presenting me to his congregation, where I delivered my confession, and was baptized in the name of the Father, Son, and Holy Ghost, whose holy name be blessed and praised for his wonderful mercy, by which he wrought so great a confession by me.

Here is my confession, fellow Christians, presented to you all: you can expect no curiosity in the translation, the translator being a German, and not so well acquainted with the English tongue; but if ye examine the strength and firmness of the arguments contained therein, by which I was convinced, and became a Christian, I hope you will find the truth of our Saviour's gospel faith fully expressed, and ingenuously confessed therein.

Finally, good Christians, I desire your hearty prayers to Almighty God, the Father of our Lord Jesus Christ, the God of all grace, that, having now called me together with you unto his eternal glory by Christ Jesus, he may make me perfect, stablish, strengthen, and settle me; to him be glory, and dominion, together with the Son and Holy Ghost, for ever and ever. Amen.

[The following are his reasons for embracing the Christian faith, delivered in the presence of the Lutheran congregation in the German church, Little Trinity Lane, London, previous to his being baptized, on Sunday the 1st of October, 1692.]

Q. What reason have you to turn a Christian?

A. Because by the grace of God I have got a true account from the writings of Moses and the prophets, concerning the person and office of the Messias, by which knowledge I was convinced of the gross and blind errors of Judaism, and of their vain waiting for a Messias, an earthly prince, as they would have him to be, and having further made a diligent exploration and trial of the Christian faith, according to the rule of the Holy Scripture in the Old Testament, compared with the expositions of the ancient Jews themselves, I found the said Christian faith to be in all its articles firmly grounded upon the Word of God, and agreeing with the faith of the former true Israel, in the time of the patriarchs, as well as that of Moses and all the prophets, which I praise God for, and heartily rejoice in.

Which are the chief errors you discovered in Judaism?

All their doctrine is naught, but especially that of the Messias' person and office, and of their vain looking for his coming, when really he is come long ago.

Do you believe then, and are you fully convinced, that the Messias is come?

Yes, I do believe it, and am fully convinced of it.

By what arguments?

Because it is known to all the world, that the sceptre is departed from the Jews, Jerusalem and the sanctuary destroyed, the sacrifices and oblations ceased, and

* Mr. J. Esdras Edzard was the author of a work designated *Consensus Antiquitatis Judaicæ*; and of a sermon on Psalm cxxxii. 17.—Edit.

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the seventy weeks of Daniel expired long ago.

How does the departing of the sceptre from the Jews convince you?

Jacob did prophesy (Gen, xlix. 10) that "the sceptre should not depart from Judah, nor a law-giver from between his feet, until Shiloh came, and unto him should be the gathering of the people." But the sceptre has been taken away long since; the Jews have had neither king, nor duke, nor Sanhedrim, for these sixteen hundred years past, therefore the Messias must needs be come.

But how are you assured that Jacob did speak of the Messias?

I am sure of it, first, by the name *Shiloh*, which by interpretation is a peace-maker, being almost the same with שר שלום *Prince of Peace*, one of Messias' names (Isa. ix. 6.) Secondly, by the gathering of the nations here expressed, a thing belonging to the Messias without question.

How does the destruction of Jerusalem and the sanctuary, evince the coming of the Messias?

It was prophesied by Malachi, (iii. 1) that the Messias should come suddenly to his temple, which was the second house then standing, and but lately finished. By Daniel we are told (ix. 26) that the Messias should be cut off, and the city and sanctuary destroyed: wherefore, since it is true that Jerusalem and the temple have been destroyed, it is most certain that the Messias came, and was cut off before that time.

By what name is the Messias mentioned there?

God calls him the *Lord of the temple*,* and the *Messenger of the covenant*.

Is the Messias signified hereby?

Yes he is; for none other, neither man, nor angel, could be called so; the temple was the Lord's temple, and the covenant was to be made by the Messias. (Dan. ix. 27.)

How can you prove the coming of the Messias from the cessation of the Jewish sacrifices and oblations?

The Messias himself, according to the prophecy of Daniel, should make the sacrifices and oblations to cease, (Dan. ix. 27) but they have ceased long ago; therefore it is plain that the Messias is come.

By what means should the Messias do that?

By his death and passion, as it is written, that "he should make his soul (that is himself) an offering for sin," (Isa. liii. 10) which the Jews themselves cannot deny, but plainly confess, that the Messias should be במקום הקרבנות *instead of the sacrifices*, and that sin, as to the guilt and punishment thereof, should be taken away by him, as formerly it was done by the sacrifices.

What account can you give of Daniel's seventy weeks?

Every week making seven years, the whole amounts to 490 years.

What shall be done in that time?

Jerusalem and the sanctuary should be restored, the Messias come to finish transgression, to make an end of sin, and to seal up the vision and the prophecy; Messias also should be cut off; and all this done within the space of these seventy weeks, determined to that purpose, as the original word נחתך imports, Dan. ix. 24.

Are these 490 years expired?

They are expired four, nay, almost five time since, by which it plainly appears, that the Messias is come long ago.

What do the Jews oppose against it?

They do not know what to say to it; they do confess in their own Talmud and elsewhere, that all the terms appointed for the coming of the Messias are expired, and that the Messias was really born,* and yet for all that they expect him still.

But how can they expect him seeing he has been born according to their own confession?

They confess that he was born before the destruction of the temple, but they deny that he was come or discovered.

But is the distinction between birth and coming of any value?

Not at all; scripture knows of no such distinction. It is said everywhere of the Messias, He shall come, come to his temple, come before the sceptre should depart from Judah, come, and be cut off; which must needs impart an appearance or discovery; for how could he be cut off without being discovered?

What reason do the Jews allege for the hiding or concealing of the Messias?

The sin of their nation.

Is there any ground for this pretence?

Not the least. The coming of the Messias was absolutely promised by God, and not upon condition of either the piety or impiety of the Jews. It is not to be believed that the sins of a nation should make the absolute promises of God to be void, and of none effect. It is more probable, that for the transgression's sake the Messias would have hastened, rather than delayed his coming, because his intention was to take away sin, and to finish transgression; which the Jews confess in the Talmud in these words זכו אחישנה לא זכו בעתה; that is to say, when the Jews shall deserve it, then God will hasten the Messias' coming; but if they deserve it not, yet he shall come at the time appointed.*

What scripture have you to prove that the Messiah should be an High Priest?

This, Psalm cx. 4, "The Lord hath sworn, Thou art a priest for ever, after the order of Melchisedek."

Are you sure that the Messias is intended there?

Yes, he is the object of the whole Psalm, according to the confession of the Jews themselves; and it will plainly appear to be so from the context, especially when he is styled a priest for ever, since it is known that all other priests did cease from their priesthood by reason of death.

What makes him to be called a priest after the order of Melchisedek.

Because he was to be both a Priest and a King, as Melchisedek was; he should have neither predecessor nor successor, neither beginning of days nor end of life; none of which are mentioned in scripture from Melchisedek,† for the Messias' sake.

What was he to do in respect to the office of his priesthood?

To make oblations and atonement for us.

The High Priests made their oblations of several sorts of beasts; what was the Messias to offer?

Himself, according to the Prophecy of Isaiah, ch. liii. 10, תשים אשם נפשו where it is said, that the Messias shall make his soul, that is himself, an offering for sin; which is the same with the Jewish tradition before mentioned, *That the Messiah should be instead of the Sacrifices.*

What is the meaning of that expression?

As formerly, the sin of the whole congregation was to be confessed over, and put upon the goat of sin-offering, and then the goat bearing all the iniquities was to be killed, for the reconciliation of the people. So upon the Messias should be laid all the sins and iniquities of mankind,

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* The words of Mal. iii. 1, are very remarkable. "The Lord shall come to *his temple*." The temple spoken of is the temple of Jerusalem; and of that temple the person to come is expressly called the *Lord*. The lord of any temple, in the language of all writers, and in the natural meaning of the phrase, is the *divinity* to whose worship it is consecrated. To no other divinity the temple of Jerusalem was consecrated than the Lord Jehovah, the creator of heaven and earth. So that we have here the express testimony of Malachi, that the Messias, whose coming he announces, is no other than Jehovah.—Ed.

* Rabbi J. Crooll says, "The Messiah was born many ages past, and is ready to appear in this world, as soon as he shall be commanded to do it." If so, he must have come many ages past, for the first coming of the Messiah is, when he is born at Bethlehem in the land of Judah, Micah v. 2. But if he came many ages past, and if he be not now in this world, but "ready to appear in it as soon as he shall be commanded to do it," then it follows that there are two comings of the Messiah, the one many ages ago, when it seems he was born without being known by the people of Israel. This first coming of the Messiah, therefore, must have been in a state of humility, for a king who is unknown, is from that very fact in a humble condition. The second coming of the Messiah is yet future, and shall be in a triumphant and glorious manner. It is worthy of the serious consideration of our Jewish brethren, whether the prophecy in Psalm cx. does not describe the present condition and abode of the Messiah previous to that coming which they expect. —Ed.

* Menasseh Ben Israel, in his epistle to the reader prefixed to his "Spes Israel," *Hope of Israel*, tells us, that the scope of his book is to show, that "the hope in which they live of the coming of the Messiah, is of a future good, difficult, but infallible, *because it is grounded upon the absolute promise of the blessed God.*"—Ed.

† *i. e.* In order to constitute Melchisedek a proper type of the Messiah, the scripture is silent on these points. על דברתי מלכי צדק Ps. cx. 4, is sometimes rendered *according to the matters* (viz., that are recorded) of Melchisedek.—Ed.

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both as to guilt and punishment, for which he should be put to death, whilst we were healed and reconciled to God.

Have you scripture for this assertion?

Yes, the whole liii. of Isaiah does plainly affirm it. Do but consider v. 4, 5, and 6, "Surely he hath borne our griefs, and carried our sorrows: he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed: the Lord hath laid on him the iniquities of us all."

But are you sure that this prophecy is spoken of the Messias?

The context makes it clear, because it is said, he had done no violence, neither was any deceit in his mouth; and further, that by his knowledge he should justify many, and bear their iniquities. Besides, I find it in the Jewish Talmud, in Zohar and elsewhere, by the Rabbins unanimously applied to the Messias.

What name is given to Messiah in scripture?

He is called by the name יהוה which is God's own peculiar and essential name.

Show me a place where he is called so?

Jeremiah xxiii. 6, God himself saith, that Messias' name whereby he should be called, is *Jehovah Tzidkenu*, the Lord our righteousness.

But does God speak here of the Messiah?

Yes, by all means; as plainly will appear not only from the context, but also from the Jewish Talmud, and other Rabbins, who unanimously apply this prophecy to the Messias. You will find more than *seventy* instances collected from the Jewish writings, by J. E. Edzard, in his *Consensus Antiquitatis Judaicæ super h. l.*

But what evidence is there, that יהוה is God's own essential name.?

God himself speaks to Moses, Exod. iii. 15, "This is my name for ever," and Isa. xlii. 8, he says, "I am the Lord, that is my name, and my glory I will not give unto another."

What do the Rabbies say of that name

They commonly call it שם המפרש, שם המיוחד (*the revealed name, the name of the Unity*) that is to say, a proper and peculiar name belonging to none but God.

What does it argue, that the Messias is called so?

This: that he is God,

What divine actions do you find ascribed to the Messias?

The destroying of the power of the Devil.

Was there such a thing foretold of him?

Yes, God speaks unto the serpent, Gen. iii. 15, "I will put emnity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel."

What is here meant by the seed of the woman?

The Messias; *Ses. Rabb.* בודאי זהו משיח *indeed, this is the Messias.*

Why is he called so?

Because he should be born of a virgin, according to that place, "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel," Isa. vii. 14.

Do you firmly believe, and are you fully convinced that Jesus of Nazareth is that Messias which was promised to the fathers?

Yes, I do firmly believe it, for I can find no other but him that could be that person.

By what arguments do you prove that?

Jesus of Nazareth came at the time appointed for the Messias, viz., before the sceptre departed from the Jews, before Jerusalem and the sanctuary were desolated, before oblations and sacrifices ceased, and before the seventy weeks, mentioned in Daniel, were expired. It is without question that he came to the second temple, and taught in it, according to Haggai and Malachi's prophecy. It is also evident that he was born at Bethlehem, the place predicted by Micah. It is undeniable that forty years after his death the city and temple were destroyed, and the oblations ceased. It is known that in the latter end of those seventy weeks he was cut off, crucified according to the sense and sound of the word יכרת expressed in Daniel ix. 26.

All which happening thus to Jesus of Nazareth, is a clear demonstration of his being the true Messias.

REPLY TO THE STRICTURES OF "A CHRISTIAN BROTHER" ON THE NEW HEAVENS AND NEW EARTH, BY WILLIAM PYM.

Dear sir,—With your permission I will now proceed to the third article of my creed, as stated by "a Christian brother," namely, "That this heaven and earth having been destroyed by fire, will be created anew, and will become the scene of the Redeemer's glory, and of the blessedness of his saints."

In this statement a very important mistake is made. I cannot believe that this heaven and earth will be *destroyed*, nor consequently that they will be *created anew*, and for the following reason, that the scripture does not warrant such a belief. I am well aware that if we attend to *a part only of what is written*, we shall arrive at such conclusions; but, if we consider *all that is written*, then our conclusions must be different. In my former papers, your correspondent will see that I have expressly stated as much, pp. 109, to which I refer him. But a reference to what is taught on the subject, by St. Peter, will at once show the reason of this faith. That apostle (2 Peter iii. 5—7) speaks of the earth and the surrounding heavens in three states; 1st, as "the heavens of old and the earth, standing out of the water and in the water," by which he described the antediluvian world; 2nd, as "the heavens and earth which are now," by which the post-diluvian world is described; and 3rd, he speaks of the same, as "the new heavens and the new earth. Of the first state of things he says, "the world that then was being overflowed with water *perished*." "The heavens and the earth which are now," must therefore be *new*, speaking with reference to those which preceded and perished. But St. Peter calls the heavens and the earth, which are to succeed the baptism of fire "*new:*" and he makes the cases parallel. If, therefore, by Noah's flood, the old world so entirely perished, which was the scene of that judgment, as to justify the belief that the present earth is *another earth* and *not the same*, then, by parity of reasoning, the earth which shall *perish* by the baptism of fire, of which that by water was the type, must also be *another earth* and *not the same earth* as that upon which we tread. But, as it is clearly the same earth since the flood that it was before, although the condition of, what is commonly called, its crust is changed, changed also the atmosphere or heavens which surround it, so must it continue the same earth and the same heavens after the judgment by fire, although God shall then have *renewed* the face of the one, and greatly purified the condition of the other. How far the great outlines, which form its present features, will remain after this renovation, must, to a certain point, be a matter for speculation; but I do not perceive any necessity for supposing that it will be so radically changed that no traces of its former geographical lineaments will remain. Indeed, I think there are reasons for arriving at an opposite conclusion. It may be renewed, improved, and blessed, even to a greater amount than when the mighty Operator looked upon it, and behold, it was very good; and though, as Dr. Burnet has long since supposed, by there being no more sea, it *may* only be reduced to what it was before the flood in that particular, the other grand outlines may be left, by which one part of the present "dry land" may be identified and distinguished from the rest.

As to the remainder of this article, it is, I conceive, correct, "that the renewed earth shall become the scene of the Redeemer's glory, and of the blessedness of the saints." This expectation is altogether scriptural, agreeing with the plainest revelations upon the subject, as well as with the inferences legitimately deduced from them. The very opening chapter of the Bible contains this truth. From that we learn, that the pre creation-counsel of God, respecting man, was two-fold: first, *that man should bear God's image*, and next, *that man, in that image, should have complete dominion over this planet, in a condition*, described by the terms "*very good.*" (Gen. i. 26–28.) It was so, for a little season, probably *very* little, because no child of man was begotten during that season, the first-born being Cain the murderer, therefore evidently "conceived in sin." The desired purposes were thus permissively thwarted, and, we gather assuredly from the word of God, that this state of things shall continue only for an appointed time, at the close of which, Satan (and under that title all evil angels must be understood) shall be bound, and thus cease to be the god of this world; and, whenever that crisis in our history shall arrive, "the mystery of God shall be finished" (Rev. x. 16, 17), and man in his righteous image shall reign over this habitable world (Heb. ii. 5–8), "Then shall the kingdom, and dominion, and greatness of the kingdom under the whole heaven (and therefore over the whole earth) be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Compare Dan. vii. 13, 14, with 26, 27. That Christ and his saints are intended by these words, is clear; or Christ, mystical, as it is commonly expressed; and the form of expression in the 27th verse is very remarkable. The prophet having spoken of the kingdom upon earth being given to *the saints*, it is added, "and all dominions shall serve and obey *him*."

Inferences of a similar kind may be fairly

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drawn from other parts of scripture: thus, the history of Solomon, which is strikingly typical of the reign of Messiah, contains one particular of so remarkable a kind that, never having seen it noticed before, I may be permitted to direct attention to it here. After Solomon was established on the throne of his father David, who had put all enemies under his feet, he then bears this testimony (1 Kings v. 4) "But now the Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrent." The word adversary means Satan, ["non est Satan," *Poole's Syn.*] and Solomon's kingdom being a type of Christ's, of which we are speaking, we here find the fact set forth in the type, which shall be accomplished literally in the antitype, where Satan shall be bound a thousand years and shut up, that he shall deceive the nations no more until the thousand years shall be fulfilled. (Rev. xx. 2, 3.) There will be *no Satan* in that kingdom. I will not however occupy your pages with further testimony of an inductive character, but proceed at once to an examination of some of those passages of the word of God which speak directly to the point. First, I will invite attention to the viii. Psalm, as that is expounded by St. Paul, Heb. ii. 5—8. We have here the benefit of the Holy Ghost's exposition of his own word. That psalm, when viewed by itself, appears simply to describe the condition of the first Adam with his creation privileges. But, when we turn to the words of St. Paul, we find that the second Adam was intended, and that the things there specified belong to him, and that, *although we do not now see these things put under him, we shall do it* in "the habitable world to come whereof we speak." *τὴν οἰκουμενην τὴν μέλλουσαν* Heb. ii. 5.

The passage before quoted from Dan. vii. gives the full answer to the question naturally arising from what the apostle says, v. 2. "For unto the angels hath he not put in subjection, &c." To whom then hath he put it in subjection? To Christ and his saints. Ps. xxxvii. 11, is another passage of a remarkable kind, which I adduce in evidence, and here every word has weight. "But the meek shall INHERIT the earth, and shall delight themselves in the abundance of peace? Who are they of whom David here speaks? The meek, those to whom the Lord will give grace (Ps. lxxxiv. 11), and therefore glory. But the glory is *future*, and therefore a part of this *inheritance*, and so is the promise here found; and it is *the earth* which (God here says) *they shall inherit*. Did such a promise need confirmation? We should think that it did not. Yet the great Searcher of hearts knew better, and therefore in one of the longest sermons which he preached on earth, with which we are acquainted, he repeats, and in repeating, confirms the promise, that "*blessed are the meek, for they shall inherit the earth.*" Prov. x. 30, proclaims the same truth. "The righteous shall never be removed, but the wicked shall not inhabit the earth."

The passages in Isaiah are so numerous, which, if allowed their grammatical meaning, and not destroyed by the spiritualizing principle, proclaim this truth, that they would occupy far too large a space of your columns to justify their insertion. I shall simply give the references, which the reader can consult at his pleasure. Isaiah ii. 2—4; iv. 2—6; ix. 7; xi. 5—9; xvii. 7; xix. 23—25; xxiv. 23; xxxii. 1, 16—18; xxxiii. 20—23; lx. 19—22; lxv. 17—25. But I may specify a remarkable passage in Zechariah, iii. 9—13. In our version of the 12th verse we read, "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." Such a description of the inhabitants of the earth, in that blessed state of which we are speaking, is not very conceivable; but this difficulty is altogether removed by Dr. Homes, in the following passage. "This last clause, of *trusting in the name of the Lord*, contains the very life and power of godliness; and for the first clause, whoever can well weigh the Hebrew, will confess, that the words may equally and better be rendered, 'I will cause to remain in thee a people that is *humble and meek, or poor in spirit*,' as Asias, the Septuagint, and the Syriac and Arabic render it." Resurrection Revealed, p. 202. See also Matt. v. 5, and Poole's Syn. on Leph. iii. 2.

The words of our Lord, Matt. xix, 27, 28, have already been adduced, and these are strong in favor of our doctrine, because they connect the regeneration of this earth with the Son of Man sitting on the throne of his glory, and with the judgment of the twelve tribes of Israel. The reason which is given, for which our Lord spake the parable of the nobleman going into a far country to receive a kingdom, and to return, is worthy of our attention, "because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear." The ideas in the minds of this people were, that the kingdom should be established on the earth, and that in connexion with the holy city, as is evident from the narrative. Neither does our Lord correct these ideas, which he would have done had they been wrong, *but only the expectation, that those events were then nigh at hand:* and the very method which he adopts tends to confirm them. The nobleman, who represented himself, was to go first into a far country, which was fulfilled after his resurrection when he ascended to the right hand of the father; but in due time, he would leave his father's throne and "return;" [and he must do the one *as man*, in order to do the other, the attribute of omnipresence belonging only to him *as God*.] Then the kingdom of God should appear, for then we shall see all things put under Christ. (Heb. ii.) Then his saints shall reign with him on the earth (Rev. v. xx.) which is taught by the terms of this very parable, and we know from St. Paul that *the crown* of righteousness, and therefore *the rule* of the saints, will not commence until that day, for until that day the Lord will not assume his character of "the righteous judge." St. Paul fixes the scene of our Lord's kingdom of glory with his saints to the earth, in that remarkable passage, Rom. viii. 18–25. And the simple announcement in Rev. v. 10, "we shall reign on the earth," or *over* the earth, with the repetition of it, (Rev. xx. 6) appears to me to place the doctrine beyond controversy, God himself having so plainly announced it in his "Sure word of prophecy."

Thus much in support of the third article of my creed. Although I do not agree with S. G. in some particulars, I feel deeply indebted to him for his instructive and interesting paper.

WILLIAM W. PYM.

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